

Vol. 39

**Jan. 1 - Dec. 15,
1902**

HERALD OF TRUTH.

Organ of 15 Conferences in the United States and Canada.

How to build up the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., JANUARY 1, 1902.

VOL. XXXIX. No. 1.

ALBION R. KOS, Editor.

Published at the Post Office at Elkhart as second class mail matter.

Contents of This Number.

Editorials	1
Remains for life	2
Animal permits for ministers	3
Trouble not the Master	4
The Lord's way	5
A few thoughts on God's love	6
Qualifications of a Spiritist	7
The marriage of John	8
Wither and Live	9
Fortresses	10
Missionary India	11
Scripture facts	12
Walking according to God's Word	13
Light, the center of the Christian mind	14
Some words and their uses	15
Parable of the Ten	16
Business Soldiers' Lessons	17
Correspondence	18
Future mission of	19
Simplicity of faith	20
Levity	21
The Prayer of the	22
Crossing over to the new year	23
Christian Science	24
Marriage	25
Deaths	26
Prize-winning	27
Financial Review	28
Report of P. H.	29
Advertisements	30

EDITORIAL NOTES.

Now write 1902.

A Happy New Year to all!

Thus far, the year hath led us on,
May He lead us on.

Time seems to have renewed his youth by the way he does these days.

It is good to think it is better to be good.

Better not to load with New Year resolutions, may fatigue you to carry them.

There are some minds whose great est ability seems to be the capacity of withstanding the introduction of truth.

Fifty-seven converts were baptized and received into church membership at Archbold, Fulton Co., Ohio, Sunday, Dec. 15.

The new meeting house at Orrville, Ohio, was opened for public worship on the 1st of December. Bro. D. H. Bender, of Tuba, Ia., was present and assisted in the services.

The meetings held at the Amish M. H. near Chesterville, Douglas Co., Ill., by the L. J. Lehman, of Cullom, Ill., some time ago, resulted in three conversions.

Bro. J. F. Flinn, who as mentioned in the previous issue was seriously ill has so far recovered that he spends most of the day at his accustomed place in the office.

B. O. C. Yoder sends us a report of the Mennonite Old People's Home, which will be found on another page. He also informs us that he sent us a report in August, but this report has evidently been lost, and therefore never appeared in print. We are glad to exonerate Bro. Yoder from blame for the non appearance of said report.

The funeral of Henry B. Swartley, a member of the Line Lexington Mennonite Congregation, in Bucks Co., Pa., took place from his late residence on the 14th of December, 1901, and was largely attended by relatives and friends. The services were held in the Line Lexington meeting house, and the remains were also laid to rest in the grave yard adjoining.

Our clerks at desk and counter are tired but happy. Christmas trade has been the heaviest in the history of the publishing house, and our employees made a heroic effort to send all orders promptly, and while it meant long hours they knew it meant Christmas happiness and satisfaction at the other end. Some orders, however, which did not reach us before Monday morning, Dec. 24, we fear will have been too late, even though they were sent promptly. The wall texts, for which there was such an unusually large demand, were sold out a week before Christmas, but a new supply ordered by telegram reached us in time to send most of them to their destination in time for Christmas.

THE
TRUE MAN.
"The brutes live without care or thought, yet man, who is a moral and accountable being, the possessor of a mind and heart, can not thus fulfill the object of his creation. Mental and bodily powers are both intended for

action, and he alone is a true man who performs duty, though at the sacrifice of selfish ease; thus alone is our Maker honored, the race benefited, and human stature made to approach the measure of a higher order of beings."

MINISTER On Thursday, Dec. 12th, a CHOSEN minister was chosen and ordained in the Deep Run Mennonite Congregation, in Bucks Co., Pa. There were seven candidates and the lot fell on William S. Gross. This is one of the oldest congregations of our people in this country, and not very many years ago the three ministers in charge were all over seventy years old. Bro. Isaac Moyer and Bro. Samuel God-halk have been called home. Bro. John Gross, who is 57 years of age, is the only one of the three remaining. Bro. Leatherman and Bro. Rush were in their time chosen to fill the vacancies of the two former, and now Bro. Gross has been called to the work, to supply the vacancy occasioned by the extreme age of his grandfather, who has served the church about fifty years. May God bless the young brother and make him a willing and active worker in the Lord's spiritual kingdom.

HAPPY In Jesus' blessed name we greet you. May the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all. With God to bless, guide and comfort there will be happiness. The year may bring trials to us all, and we might not always be able to answer "yes" to the old question, "How are you enjoying your self?" but self need not be taken so much into account. The purpose of man's existence is to glorify God and enjoy Him forever. So then let us take God into all our plans and purposes, let His honor and glory be our first object, let us pray and pay for the extension of His cause and kingdom, let the needs of our fellow men come largely into our lives, let the Savior's dying love for fallen humanity spur us on in our labor of love, let charity temper our zeal and dominate our dealings with and thoughts of our fellow men, and not the year 1902 only, but perhaps still more the following years that we may live, and above all, eternally, will be a happy one for us.

THE An exchange gives, very aptly, a picture, a little on the extreme of course, of the latest, modern, up to date preacher. This is no doubt one of the class to whom the apostle refers, when he says, 1 Tim. 3:7, "ever learning and never able to come to the knowledge of the truth." With this kind of preaching, it is no wonder that religion is esteemed by many below par, that so many churches are only half filled, and that a large percentage of those inside are half way sceptics; and with our present corrupted system of religious education there is little hope for improvement. The wisdom which is from above (James 3:17), is the only thing after all that can produce the true gospel preacher. Read what our exchange says.

"Well, just look at the change! The young clergyman of today rises up from the carved and cushioned chair, advances to the carved and cushioned desk, and opening the sacred volume, says, tacitly,

"Brethren, in accordance with an ancient custom I preface my remarks with a quotation from an ancient collection of devotional literature, part Hebrew and part Greek, popularly known as the Holy Scriptures. And I am going to give you the result of a week's speculations. Mind you, I do not insist that the result is undebatable. I hold it tentatively as the more credible of two hypotheses. I may not be entirely wrong but I am quite certainly not entirely right. I may change my mind when I have thought more about it, and as for you, you are wholly at liberty to reject what I say. The important thing is that you should think your own thoughts. All I hope from this sermon is that some may find it rather suggestive." — *Modern Society*.

TRUE EDUCATION Education is a good thing when it is of the right quality, but there is nothing in the whole circle of human possession that has so much depending on its quality as education. If our education is of the right kind it will make us grand, noble, God-like Christian men and women. If it is of the wrong quality, it will make men and women either fools or worse, and consequently, a curse to society. An eccentric preacher once said, "When

men and women have had their early training neglected or perverted, they become a plague to society, a plague to the community, a plague to the country, a plague to the church and are no good anywhere." The following remarks from a prominent educator in one of the most influential and renowned institutions of education in Europe, bears directly on this point and we hope that if there are any of our readers so decidedly carried away with the idea that education is the acme of human glory and usefulness, and who make education one of the essentials of Christianity, they will consider well these very applicable and straightforward remarks of one to whom we must accord the credit of ability to judge in these matters from a standpoint of knowledge and experience:

"A cablegram from Berlin states that Dr. Kekule von Stradonitz, rector of the University of Berlin, expressed the opinion that America must guard against the danger of fostering higher education at the expense of practical intelligence and the development of the native spirit. 'Too much learning,' he said, 'if not a danger, is at least unprofitable.'" "We," said Dr. Kekule von Stradonitz, "are suffering from it in Germany. We are burdened with an unproductive class, who look with inherited scorn on those whose education has been mostly in the art of book learning. The evil manifests itself in Germany by the existence of an idle element which, lacking any other occupation, serves the recruiting sergeant of the enemies of social order."

"The fundamental feature of American schooling, as a preliminary fitting for men and women in life's battle, is truly the Darwinian principle, and it finds a splendid vindication in the strength of America's position in the world to day. Mr. Carnegie's technical school endowments showed that he was in full harmony with the American spirit, but his latest proposal I am unable to commend."

PERSONAL MENTION.

PRE. J. H. BYLER of Belleville, Millia Co., is visiting congregations in the western states at present.

PRE. E. S. HALLMAN of Berlin, Ont., visited the congregation near Berne, Mich. recently, holding meetings there.

PRE. J. M. KREIBER of Palmyra, Mo., held a number of meetings at Last Lynne, Cass Co., Mo., about the middle of December.

A CARD from Bro. Mahlon C. Lapp, dated Nov. 11 states that all of the missionaries are well and that he and sister Lapp are busy studying the

language, which they are already able to read slowly.

BRO. S. F. COFFMAN and wife are at present making their home with Bro. Ezra Rittenhouse at Vineland, Ont. This to correct a statement in a recent issue that the congregation at Vineland had already furnished a house for them.

PRE. SIMON D. HOSTETLER of Mount Ayr, Newton Co., Ind., accompanied by Bro. E. Hershberger of the same place visited the publishing house on the 21th. In his visit he included the purchase of family Bibles, hymn and other books for his children.

MISSIONARY J. N. GOLDEN of Madnapore, about seventy miles northwest of Calcutta, India, who is at present in the homeland on furlough paid our office a very pleasant visit, and brought cheerful tidings of relatives who are engaged with him in mission work at Madnapore.

BRO. JOSEPH GASCHO, minister in the Amiah Cong., at Milford, Neb., has for some time been suffering from a cancerous growth in his mouth. He has tried several remedies but without success, and has spent considerable time and money to consult specialists and receive treatment, but so far no permanent benefit seems to have been obtained.

BRO. JOHN HORSCH of Berne, Ind., formerly editor of our German papers, and later editor and publisher of a German religious quarterly called *Friedensschrift* and a German agricultural paper, *Farm und Haus*, intimates by telegram that he said the latter publication on the 21th of December, and expects to go into other lines of work.

BRO. G. G. WIENS, editor of our German papers, received the sad intelligence on the 22nd ult that his father, Bro. Gerhard Wiens of Hillsboro, Kansas, had passed away. He had reached the age of 64 years and for some time had suffered severely of dropsy. Bro. Wiens had visited his father for the last time in October, and felt then that it would probably be their last meeting on earth. We deeply sympathize with our brother and the rest of the family in their affliction.

BRO. S. D. REAM who, on account of poor health has recently moved from New Stark, Ohio, to Phoenix, Arizona, states that they arrived there Nov. 30th and that he has so far been entirely free from his old affliction, asthma. They have a nice little home and five and one-fourth acres of ground, but miss very sorely the privilege of church and Sunday school, such as they enjoyed in the old home. They will be

very glad to hear from their friends and brethren, both by private letter and through the HERALD.

PASSED HIS 96TH BIRTHDAY—PRE. John Allebach, who lives in Rockhill and who is the father of Pre. Christian Allebach, of Towanacinn, and Deacon Joseph Allebach, of the Rockhill congregation, just passed his 96th birthday, and is the best preserved man in that section of Bucks and Montgomery counties. When he was 50 years old he made a misstep and broke one of his legs at the thigh. The physicians at once pronounced that it could not be healed on a person of that age, but he said he knew if it was the will of God it would heal, and it did heal, and today his limb is as hale as any member of his body.

Being feeble he did not leave the house for a number of years, and it gladdens his heart to have visitors with whom he can discourse the scriptures in its fullest sense and spirit. It was in 1811 that he was called to the ministry at Rockhill; he served faithfully until about 1860. Friends should not fail to visit this venerable and pious man, from whom we can learn a lesson which he never forgets.—*Harrisville (Pa.) News.*

PERMITS FOR 1902.

Important changes have been made in the rules governing the issue of annual and time permits for ministers for 1902.

The issue of trip clerical permits by the lines comprising the Clergy Bureau of the Central Passenger Association, has been discontinued. Past restrictions limiting the territory in which annual certificates may be granted have been revised, and the issue of credentials to beneficiaries properly qualified has been made general, except that annual certificates will not be granted to persons located in the following territory: State of New York, east of Niagara Falls; Tonawanda, Buffalo and Salamanca; states of New Jersey, Delaware and Maryland; state of Pennsylvania, east of Warren, Oil City, Franklin, Allegheny and Pittsburgh; state of West Virginia, east of Wheeling, Bellaire, Parkersburg and Charleston; state of Virginia, north of Charlottesville, Gordonsville and Alexandria; and the District of Columbia.

Provisions have been made, however, for ministers who reside in the above territory to get "time permits" whenever their work requires them to travel over the lines of the Central Passenger Association, or, generally speaking, between Chicago and Pittsburgh.

The rule which governs the issue of "time permits" reads as follows: "To those otherwise coming within the provisions of these rules, but whose residence is within the excluded territory described above who will temporarily reside within the territory to which annual certificates may be granted, the certificate to be limited in time to the duration of such temporary residence within this unrestricted territory; application to be accompanied by

a definite statement indicating the period and length of time applicant will remain within such territory."

Application blanks can be obtained by addressing C. K. Hostetler, Elkhart, Ind.

ANNUAL PERMITS FOR MINISTERS.

Several important changes have been made in the rules of the Central and Western Passenger Associations, covering applications for annual permits for 1902.

One of the changes which may affect our ministers is an addition to the note under rule one.

Formerly this note stated that "This is to include clergymen who are pastors of such denominations who do not believe in a paid ministry, provided that their only other occupation is farming." To this is added on the blanks for 1902: "Those engaged in farming who are not settled pastors, will not be granted clergy permits."

From this we would conclude that those who are engaged in farming should make their application under rule one, as *settled pastors*, in order to be sure of getting an annual permit. Blanks for making application both to the Central and Western Passenger Associations may be secured by addressing,

C. K. HOSTETLER, Sec'y,
Menn, Evang. & Benev. Board,
Elkhart, Ind.

For the Herald of Truth.

"TROUBLE NOT THE MASTER."

LUKE 8: 49

BY FRANK HARTMAN.

There is sickness in the official home. Whatever may be the bright side of a public life it hath its dark day. No one can escape the feverish hand of disease nor the icy grip of death. Doctors may try to drive the monster back with medical aid or surgical skill but he does not withdraw until he hath his victim beneath his feet.

Here, death comes into the home of Jairus, the ruler. He is a public man. He has honor and prominence. But death does not ask: "Is this the home of prince or king or president? He is an unprejudiced visitor."

No one is present that can drive him back. He comes closer and closer and at last places his foot within the threshold. The domestic circle is alarmed. The only daughter of the house is rapidly failing. Unless some Divine aid be interposed the child must die. It is possible that the only flower that blossomed in that home must so early wilt and fade? O! for some Divine power and help that can hinder the chilling frost of death to come upon those ruddy lips!

We all know how passionate and ardent is the love of a parent for his child. Look at David as he mourns for Absalom: the good patriot would rather have died himself. Look at Rachel as her heart melts into a flood of tears at the death of her children: No comfort can soothe her broken heart. Look at Jacob as he laments for Joseph whom he considers dead: the sorrow will bring the frost of the grave upon his aged head. And here is Jairus who spares no efforts to have the life of his

daughter saved. Time and money are excluded from consideration. "Go, some one, and bring us help. Do not count the cost, but bring some one that can save the life of my child." Jairus goes himself. Some where there is a man whose touch can make a dead pulse beat and a relaxed nerve vibrate. This man soon meets the gaze of the ruler's eye. How pathetic the scene! How urgent the request! "O, Christ! Thou who canst make a dead heart throb and the lame to leap, come down into this house." Here is a dying daughter waiting for Thy gentle touch. The father comes down to the feet of Christ to make the appeal more earnest and effective.

The Great Physician comes. He moves on, pressing His way through the crowd. Stand back! Make way! But who comes there? A servant comes to announce that the child has died. Too late now for physicians to help. No need now for Christ to come. The daughter is dead. "Trouble not the Master."

But this announcement does not excite Jesus. This is His opportunity to manifest the Divine power. Do not be overwhelmed at the message. Believe in this daughter shall be made whole. With three of His disciples and the parents of the daughter He goes to the room where the maid lies. Tears! Tears! She was so unbidden. She was so lovely. She was so promising. She was too good to be with us. O God! can it be possible! Tears! Tears! and still they come. Christ attempts to give consolation. "Weep not; she is not dead, but sleepeth." But such consolation seems ridiculous. "Not dead," every nerve has ceased vibration. "Not dead!" every muscle has stiffened and relaxed. "Not dead!" her lips are white as snow. She is dead and the attempted consolation of Christ only provokes contempt.

But the difficulty is they do not understand Jesus. He charges them all to leave the room. What an hour this must have been in the history of Christ! The Monarch of death and the Sovereign of life confronted in battle. Who will win? Already the victory is in the hands of the Lord of life. Death has been conquered. The spirit of the departed has returned. Christ takes the daughter by the hand and calmly says: "Maid, arise." Life! It bounds in every vein and leaps in every pulse beat. Life! It blossoms on the cheeks and sparkles in the eyes. Life! The daughter of Jairus restored and presented to her parents. Give her meat, give her drink and let no man expose the work that has been accomplished.

My text impresses me with the fact that every good endeavor has discouragements. How was it with Columbus when he advanced the theory that the world is spherical instead of flat? He was mocked and scoffed at and caricatured even by kings and queens. How with Fulton when he promoted the idea of steam-power navigation? Every new thought and invention must battle against the current of the world.

How is a young man going to succeed? Discouragement on every hand. I say that man is going to win who takes God with him and pushes forward. Do not let the world put you down so soon. You can succeed if you choose rightly. The daughter of opportunity is not yet dead. She may be sleeping but she is not dead.

Perhaps there was a time in your life

when you thought that you should endeavor some particular kind of work. You felt called to the place but for some reason the way did not open. But you think that now the opportunity is dead and there is no use troubling. It may be you are mistaken. The doors that lead to the temple of success do not all open without an effort. A missionary lady once asked a trafficker in rum whether he could not find a better business to engage in than selling liquors. "Yes," replied the man; "I'll take a better job if the Lord brings it round." So there are men and women all over the world who would enter higher professions and trades if the good Lord would bring them "round." If you want to succeed in this busy world you must not wait until you work comes to you, but you must go to your work. I tell you that you must go to the mountain for the mountain cannot come to you.

And so I say that every good endeavor has discouragements. Perhaps they come in the way of poverty or misfortune. Here is a young man that wants to get an education. He has a natural thirst for knowledge. He drinks continually at the fountain heads of wisdom. But it takes money to go and limited. Here is where he is cramped to college. Here is a woman, do not be discouraged. I can sympathize with you. Your opportunity is not dead. Look at the cheapness of standard literature. A few pennies will admit you to the lectures of Ruskin. A couple of shillings will permit you to read the thoughts of the greatest writers and thinkers. O, brother! take courage! It is not too late. Begin now!

This incident also impresses me with the fact that a good many of life's crises are only apparent. This daughter of Jairus was apparently dead. No doubt but that she was really dead. No life in her expression. Her limbs are motionless. All is silent. She has departed. But when Christ comes and touches her with His magic hand and speaks to her in a cadence that awakens her soul, her death is only apparent.

Sometimes the Lord tests sickness come into your home. Perhaps the disease takes hold of your infant darling. It came one bright summer day when it was so happy and cheerful. Sickness does not wait to come until it suits the people. He comes in the morning just when the stars are receding from nocturnal vigilance. He comes at noon when every flower is open and the day is in its fullest glory. He comes in the hush of midnight when all the voices of nature are shrouded in silence. This time he has come to your darling child. No medical aid seems to help. It grows worse and worse. The final hour dawns. "O!" you exclaim: "I cannot let it go. It was so cheerful. It was so bright. My only joy on earth. O! God, don't let it die!" But death is ruthless. He gathers the flowers of motherly affection and chills them with the frost of his nostrils. But here is consolation for the bereaved. Perhaps the Lord wanted to increase your interest in heaven. Here is consolation. The crisis was only apparent.

But another misfortune comes. You are crushed under the juggernaut of financial disaster. You had money invested in some kind of manufacturing establishment. Everything went along nicely and you were on the heels of

prosperity. You had money to loan and interest coming to you. But the crisis comes. Some day your expenditure exceeds your income. Your trade has astoundingly decreased. You are compelled to gather up the money that was loaned and with that your interest quits coming. The capital grows smaller and smaller. The men to whom you are indebted close down. You cannot meet the emergency and crash! goes another man to bankruptcy. Misfortune has visited you. Can you members as by deacons, ministers and bishops, from whom we should certainly expect better things.

We have now a good many fairly well educated ministers in our ranks, but in this respect they are certainly no improvement on the old time, self-made, scripture-taught veterans, who have never seen the inside of a college door. When our schools and colleges get to that degree of advancement in Christian life, that they will teach the people practical instead of theoretical Christianity and the true spirit of meekness, humility and charity, then they may become a benefit to Christianity and the Christian church. Under existing circumstances and conditions there is not one denomination that has become a school church, that can show, from her schools, an increase in vital piety and pure Christian life. But all of them can show a very decided growth in formalism, worldliness and spiritual leanness. A few have also drifted into disorder, confusion and spiritual anarchy; and some others are on the way now. But to return to the point in question.

As cause for the neglect of the brotherly advice, as given in Matthew 18, a number of reasons might be given. The prime cause of course is the lack of true brotherly love, which originates from the want of true love to God which again resolves itself into the fact that instead of being truly converted and fully consecrated to God, there are some who fill the sacred position of overseers in the Christian church who are still in the gall and bitterness of their carnal life, proud and vain, self-conceited and puffed up in the knowledge which is not from above, having a form of godliness, but denying the power thereof. From such, the apostle tells us to turn away.

There are, no doubt, also some who have a sincere desire to live uprightly and administer the ordinances of God's house honestly and in full accord with the teachings of His word, but who, by circumstances for which they cannot be held accountable, have been innocently misled. A want of sufficient teaching, sometimes perverted teaching, inexperience in matters of church government and church discipline, or the want of a careful study of these important subjects as they are presented to us in the Word, and in their relations to "the edifying of the body"—some or all of these may have contributed to present conditions, and attributing their cause of action to willful disobedience or intransigence, and the consequences are just as injurious to the one case as in the other. Hence the necessity of putting the light on the candle stick that it may give light unto all that are in the house.

There is no doubt that there are many instances, where the old and experienced men, who are well versed in these things, and are able to teach

The proper fulfillment of this, to go to thy brother and tell him his fault between thee and him alone, is a very important command. It can be practiced only in a pure gospel sense, and in accordance with the Word, when we have truly the Spirit and the mind of Christ.

The proper fulfillment of this, to go to thy brother and tell him his fault between thee and him alone, is a very important command. It can be practiced only in a pure gospel sense, and in accordance with the Word, when we have truly the Spirit and the mind of Christ.

others also have too much neglected their God-given talents, and with help from the younger ones that needful instruction which they (the younger) would only have been too glad to receive and accept, and which would have enabled them to avoid many difficulties in the important duties devolving upon them.

We wish here to refer to a method, which in some parts is coming into vogue, which needs to be guarded against, because it does not harmonize with the principles of brotherly love. It does not accord with God's method—it may properly be denominated, "Man's Method," or the "Detective Method." Experience has already shown that this method does not produce the "peaceable fruit of righteousness."

The Bible method is to deal with all men charitably. The apostle admonishes (1 Cor. 10-14), "Let all your things be done with charity; that is, Let all things be done to the edifying of the body, or for the good of each individual member of the body. The object in all our work must be for the purpose of lifting up, leading onward and perfecting the members of the body in the divine life.

Every method and every means that does not bring about this result, is wrong, and should be laid aside.

A report comes to our ears. The gospel says, Go and see thy brother and hear what he has to say. Speak to him in love and maybe, as Sirach says, "he did not do it;" maybe he is altogether innocent and the matter is settled, and you can help defend and sustain that brother's credit and reputation against evil-minded and envious men. But when the brother who hears the report says, "Well now, I am going to find out all the evidence I can and I will have such a net-work of testimony woven around him that if he denies it, I will have him tied up so fast that he cannot get away!" This very idea is already a transgression of God's word and the principles of charity. "Charity," says the apostle, "thinketh no evil," and instead of trying to entangle the accused brother more and more in the net-work of common gossip, charity would direct to help him out and save him.

But when he starts out and in his effort to secure the evidences to bring a case of charges that will certainly condemn him, other brethren must necessarily be informed. Each one has a few intimate friends to whom the matter is given in confidence, and he cannot get away! This very idea is already a transgression of God's word and the principles of charity. "Charity," says the apostle, "thinketh no evil," and instead of trying to entangle the accused brother more and more in the net-work of common gossip, charity would direct to help him out and save him.

We cannot, under any circumstances, exercise too much care and charity in correcting the little mistakes that come up in our church life. Each one of us has his own failings and weaknesses, and when we consider the faults of another we ought also to consider

whether we have not greater faults ourselves. Let us remember what the Savior teaches in His sermon on the mount. "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam that is in thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Let us likewise remember the teaching of the apostle in the 13th chapter of the 1st Cor.; the charity chapter of the Bible, "And now abideth faith, hope, and charity, these three; but the greatest of these is charity."

For the Herald of Truth.

A FEW THOUGHTS ON SCRIPTURE QUOTATIONS ON GOD'S LOVE.

BY PETER METZLER.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16

As the time of the year is here when this great event took place, that Christ the only Son of God was born into this world to fulfill his mission here upon earth, I was meditating on the great love that He manifested toward us. I felt like presenting a few thoughts and also quote some scripture concerning His great love and what he suffered for us, also quoting some of the invitations that are left on record for us, as well as some of the glorious promises that are for those who become willing to accept these invitations and accept Him as their Savior and become His true followers.

Dear readers, let us consider for a moment the great love He showed toward us when He left the shining courts of heaven and came down into this sin-stained world and took upon Himself flesh and blood and went from place to place proclaiming His heavenly Father's will to fallen humanity, and doing good wherever He went. He healed the sick, cleansed the lepers, made the lame to walk, fed the hungry and raised the dead and at last he was betrayed to the chief priests and elders and was delivered to Pilate, where he was shamefully abused when they put a crown of thorns about his head and scolded him on the head with a reed and spit upon Him and mocked Him and offered other insults, and at last suffered and died at the cross. He who was without sin took upon Himself the sins of the whole world and died for us that we through Him might live. I will now quote from Isaiah 53:3-7. "He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him; he was despised and we esteemed him not. Surely, he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed

and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth." These prophecies all came into fulfillment when Christ was here in this world. Now if Christ suffered all these things and gave His life for us, all for our sake, then let us love Him who first loved us. He says, "If ye love me, keep my commandments." If we do not accept Him as our Savior and keep not His commands, it shows that we do not love Him, and consequently we are not benefited by what He has done for us. We are all invited to come; the way is open for all.

Let me quote a few of the many invitations that are left on record for all. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye buy and eat, yes, come, buy wine and milk without money and without price." Isa. 55:1.

"Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." Matt. 11:28, 29. "I am the way, and the truth, and the life; no man cometh unto the Father, but by me." John 14:6. "I am the door; by me, if any man enter in, he shall be saved and shall go in and out and find pasture." John 10:9. Many more could be enumerated, but by these few that I have quoted we can see that we are all invited to come unto Him. But we must enter in by the door. He says (John 10:1), "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

Now I will also quote a few of the many promises left on record in God's holy word for those who become willing to enter in by the door, and become a willing to keep His commands and are his true followers.

"My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand: I and my Father are one." John 10:27-30. These are glorious promises for all that are Christ's true followers. And if we held out faithful to the end we shall bear the words, "Come in, ye blessed of my Father, inherit the kingdom prepared for you," from the foundation of the world; yes, where they will be in a state of happiness of which the Apostle Paul says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." 1 Cor. 2:9. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb of God, which is in the midst of the throne, shall feed them and shall lead them unto living fountains of waters. And God shall wipe away all tears from their eyes." Rev. 7:16, 17. Of the other hand, those who do not need these invitations and are not willing to accept Christ as their Savior and are disobedient to the gospel during this time of grace will hear the words, "Depart from me, ye cursed, into everlasting fire prepared for the devil and

his angels." If we consider the great love that God manifested toward us in sending His only Son into this world to suffer and die for us, and then look at the many loving invitations uttered from Christ's own lips, and then again if we look at the many glorious promises for those who love Him and heed these invitations and become His followers, and then again look at the great difference of their final destiny, we can not help wondering why so many are not willing to accept Him as their Savior and become His followers. Let us all love Him who first loved us.

Columbiana, Ohio.

For the Herald of Truth.

QUALIFICATIONS OF SUNDAY SCHOOL TEACHERS.

BY A. K. DIENER.

The first and most important of all qualifications is a full surrender to God and consecration to His cause, and faith in Jesus Christ as the risen and ascended Redeemer of sinful and by nature, lost mankind, and who now sits on the right hand of the Father to intercede for all who will accept His word and keep His commandments. This is the first and most necessary qualification of all to succeed.

The second is to teach Christ as he is, and in all, and this in singleness of heart, teaching simplicity and sincerity of speech and simplicity in our daily walk and conduct in business, and in fact, simplicity in our whole life with the love of God in our hearts toward God and our fellow-man. To teach by example has much more power to win souls to Christ than precept has. If we teach only to be heard with excellency of speech, then we are as the apostle said, only as a tinkling cymbal and a sounding brass, and we can only be reckoned as hypocrites in the sight of the Savior, and our reward will be with the faithless. Therefore, my fellow teachers, let us be careful what we teach and how we teach. Teach nothing but sound doctrine and uphold the evangelical faith as Christ brought it from high heaven, and teach that in simplicity and in truth.

Another important point is to teach the Bible and not depend so much on journals, Sunday school papers or helps, for they are only the opinions of men and should be left out of the class. But we should study the Bible carefully and prayerfully. (That is right. The helps should be only used for the purpose intended,—as a help to the study of the lesson.—Ed.)

Take the Bible and read the lesson and the references and connections to it, and if necessary, perhaps a few chapters preceding and following the lesson, for the Bible is the book, and the only book to be depended upon for salvation. And as you are reading the lesson and references thereto and thoughts present themselves to you, study these thoughts carefully. If you do this in the spirit of God and your fellow men, you will have as many questions to ask of your class as you will be able to discuss in the time given for the lesson, and you will find that such questions will be of more interest to you, and the more you are interested in the lesson the more your class will be.

We do not wish to say that lesson helps are of no account. They are only intended as helps and should be regarded as such and not be used to recite by in the class according to some other man's idea of the lesson. Therefore, I say again that the Bible is the book and the only book to depend upon.

Now, since the Bible is acknowledged to be the only book, there is a great necessity for every teacher to have a general knowledge of the Word beyond that demanded by the study of those portions that fall to our lot each week. Remember, there are great and important points of Bible history with which we should all be very familiar. They are the central points, and from them we may draw many illustrations, and there are many of the Bible characters with whose lives we should be well acquainted, and such periods as the Patriarchal, the Exodus, the Revival under Elijah and Elisha, the Restoration under Nehemiah, the life of our Lord, and the period of the apostles and foundation of the church of Christ.

Now, having studied the lesson so far, let the teacher think of how he will teach it. To do this successfully it is needful to ask questions of the scholars, for a lesson in which the scholar is asked no questions is only a lecture, and not a properly taught Sunday school lesson.

On the asking of the right kind of questions depends a great deal. Therefore, every teacher should carefully study his questions beforehand, so that they will be suited to his class. This will help the teacher himself, to bring before the class the most important points, and most of the questions that are asked should be of the very simplest kind so as to enable the scholars to give ready answers.

And in all this give God the honor and be much in prayer. For God, alone, can give us that Truth that will reach the hearts of our scholars, and all work that has not His blessing on it will be in vain. Remember, that the word of God is like seed, and prayer is like the early and later rain that waters the seed, and without which the seed will come to nothing. And yet we have reason to believe there are many teachers who study and even try to teach their classes without special prayer. This is folly, and even worse than folly. A lesson taken up in prayer will be sure to do good, for Truth taught without the blessing of God upon it is in vain. This is the one reason why there is so much sowing of the seed and so little reaping of the harvest.

Goodville, Pa.

For the Herald of Truth.

THE MARRIAGE QUESTION.

BY SILAS BOWMAN.

As the marriage question is arising in different parts of our churches, there must also be a reason for it, and to my mind it seems plain. When a disease comes there are also symptoms and as soon as symptoms are seen we fight against it for fear of the results. The enemy is trying to get into the church, and some true and sincere brethren and sisters are fighting against it, which I believe is their duty. When we read

our Bibles we can easily see that by intermarriages with the world the people of God were led astray, and it proved to be their destruction. Let us not be like Balaam who openly prophesied and spoke the truth, but in his heart he had a desire for the gold and honor of the king of the Moabites. In secret he told him, if they would intermarry with them they could easily overcome them. Numbers 31:15, 16-24:14.

The Israelites sinned by marrying the Moabites. Now, someone might say: "Our children are no heathens or Gentiles," but Christ teaches us that a brother who does not heed the counsel of the church should be to us even as a heathen or pagan, yet we know that he is not such, but to convince him of his wrong we must hold him as such a one. Just so with our children. To show them that they belong to the world, we must consider transgressors our church members who marry even our own unconverted children. No unconverted person was allowed to come into the congregation of Israel. We are only received into the family of God by circumcision of the heart, which is the new birth. How can we keep separate from the world if we marry a worldly? Some may say, "We had an understanding." If that was settled beforehand, why not seal it with the vow of baptism, and help the church to keep in order. If I would sell my farm, and make a bargain with my best friend believing his word is as good as the value of the farm, would he not, if he were really my friend, enter into a properly written agreement with me, showing our transaction, and avoiding any misunderstanding? How much more in this case, which is much more important than buying or selling. But some do not care about the voice of God. To such it makes but very little difference what they do, even as they did in the days of Noah. My dear reader, do you think that the children of God and the children of men got "mixed up" at once in the days of Noah? I don't believe it, but I do believe that after the evil was once started it went pretty fast. If you start a car down hill without a brake, it will go faster and faster as long as it goes down hill, but to move it up hill you must have power of some kind. Let us trust in the power of God, which, though invisible, is stronger than any other power, and it manifests itself to the believer. Some say it has often turned out all right. Shall we call a wrong thing good because God turned it into good? And how can we keep order in the church if we forsake gospel rules of order? The Word says, "By their fruits ye shall know them." How can the church believe they agree with us if we do not see them practice the principles of the Gospel? We must go by what we see. God only knows the heart.

You say a person can obey the ordinances of the church just for the sake of a man or woman. If a brother or sister is deceived in that way there is something wrong, for if we keep close to Jesus, He will surely warn us if danger is near, and marriage should always be guided by the counsel of God which, according to Paul's writing, is only "in the Lord." 1 Cor. 7:39; 2 Cor. 6:14.

In regard to radical difference in

denomination. How can two walk together if they do not agree? There are enough difficulties to face in married life, where the enemy can creep in, without opening for him the door to such an important matter as religion.

In regard to our bishops and ministers officiating in cases where one is a Christian and the other is not, you are encouraging something which the Bible discourages. And where both of them are no Christians; where two persons join themselves together as man and wife, God's law binds them together without any officiating on man's part, and while the law of the country demands it to be registered, let some worldly officer or minister do the officiating, who is willing to serve the world and the church. Let us teach our children that our ministers are serving God and the church.

Floradale, Ont.

For the Herald of Truth.

WHITHER AM I GOING?

A more important question can no man put to his own soul. It is necessary to ask it because of the common tendency to drift. There is no standing still in life. Every year finds us farther in one direction or the other, than the former year. The progress may be almost imperceptible but it is sure. It is well, therefore, that at frequent intervals we examine ourselves, and ask the question, "Whither am I going?"

The answer must come from existing tendencies that can be easily recognized. Our course in this world is like that of a boat on a river. If the rower sits idle, the course of the boat will be with the stream. If he wishes to go up the river he must put forth his strength, and exert himself to overcome resistance, and this effort is precisely that which every one who aspires to do the best with his own life, must make. His physical nature tends downward. If he yields to its desires and appetites, and indulges them, his tendency is to the level of the brutes. His body may develop, but his spiritual nature degenerates. That is the easiest course and it is the common one. The spiritual does not acquire and maintain rule over the animal in human nature without vigorous and persistent effort. Thus the question, "Whither am I going?" must be determined by self-examination. For it depends on this struggle.

The way of self-indulgence is toward the rapid, but the way of self-control is upward, toward the throne of God itself. But self-control to the one who finds that he is on the wrong course is impossible.

Happily for us, there is a better Word that has power in it. Our failure discourages us, until we learn to substitute for self-control, Christ control.

To give our lives unto His hand, to receive into our souls, the power of His divine nature, is the only way to success. With that we cease to drift, and begin the course which leads to infinite development.

In all the ages, there has been no secret like this. The drunkard, the gambler, the libertine, have tried it and have found their downward course arrested, and have begun the course heavenward. Therefore, let the question, "Whither am I going?" fill no one with

despair. Christ will give the victory to all who put their trust in Him.

—Sel., L. M. J.

For the Herald of Truth.

FORGIVENESS.

BY A SISTER.

What is the meaning of the word, forgiveness? The definition of forgiveness is, the overlooking of offenses; removal of anger; disposition to forgive. Forgiveness points to inward feelings and presupposes alienated affections to have existed.

Now, comes the question, Do we always have that kind of a feeling in our hearts when some one offends us and we tell him we forgive him. Do we feel deep down in our hearts that we truly, truly forgive him, and that all malice, hatred and envious feelings are removed from our hearts? If we can truly say that we are of that disposition to forgive, then it will be true forgiveness, and God will forgive us, as we forgive others.

But, on the other hand, if a person speaks evil of us, or offends us in any way, and we then meet together, make our wrongs right, make a reconciliation, and that we have forgiven each other, and then take communion together, and take it for granted that all is right between us, but then after some time has passed, we would repeat to that person who had offended us (as near as we could) the same words which he had spoken that offended us, and not only once, but time and again) and at the same time tell him, "I have forgiven you all that," would that not almost appear as though we would try to boast of our goodness? That we were so severely offended, and could forgive all that? Or else it would be forgiving with words only, and not from the heart. Would it not show that deep down in our hearts are hateful and envious feelings toward the one who has offended us, and to whom we said we had forgiven him. How could we then repeat the "Lord's prayer" in which we would ask God to "forgive us our debts as we forgive our debtors," and expect true forgiveness from Him? Let us think over this matter, and be careful how we forgive before we ask for the same forgiveness. Jesus said, "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6:14, 15.

We sometimes hear people say, "I can forgive but not forget." I think, if a person would very badly misuse or offend us, it would not be very easy to forget it so far as our envious feelings should attack us. If we want to forgive, let us do it from the very bottom of our hearts, and not only in a cold and formal way. Then we can with a clear conscience ask God to forgive us as we forgive others.

Ohio.

MISSIONS.

TIDINGS FROM THE ORIENT.

That the brethren and sisters and all who are interested in the work here may keep in touch with us and our labors, we will again try to give a few thoughts through the HERALD.

This is a very busy season for us. The hot weather is past and the rains have stopped sometime ago; so now we are enjoying the cool season of India. The weather is delightful. The nights are cold enough so one can sleep well and the days get quite warm but not uncomfortable.

The work is moving along as usual. Day by day the Lord is adding His blessings.

It may be of interest to the readers to know a little of the industrial work that has been begun. About three weeks ago we divided the boys' school into two parts. The one part works in the forenoon and goes to school in the afternoon. The other part works in the afternoon and goes to school in the forenoon. The following is the daily program which is followed as near as possible:

Morning Prayers	5:00—5:30
Washing Faces, etc.	5:30—6:00
Meal (light meal)	6:00—7:00
Industrial Work	7:00—10:00
School	7:30—10:30
Bathing, etc.	10:30—11:00
Breakfast	11:00—12:00
Intermission	12:00—12:30
Industrial Work	12:30—3:30
School	12:30—3:30
Drill (physical exercise)	3:30—4:00
Dinner	4:00—5:00
Time for Play	5:00—6:30
Evening Prayers	6:30—8:00

After 6:30 all get ready for bed and by 8:00 o'clock everything is supposed to be quiet. The above program is only for the boys. The girls' school is not divided, so their work for the day is differently arranged. The boys as well as the girls do all of their own cooking. Every morning, ten boys go to the cook-house to cook their breakfast. In the afternoon, ten other boys who have been in school in the forenoon, cook the meal for dinner. Three boys are learning the blacksmith trade. Two work in the morning and one in the afternoon. A number of the boys are learning to sew, such as patching torn clothes and sewing names on new clothes. A number are working in the garden. This season we are raising some of our own vegetables that the children eat and before long we expect to have enough vegetables for our own use. American vegetables grow nicely in the cool season. Twelve boys are making ropes for our own use. One boy is learning to bake bread. All other boys who have no specified work yet, carry iron in little baskets on their heads, to fill up low places. We hope before long to get the proper arrangements made so that the boys can do their own washing. Thus far we have had a *dhobi* to do the washing because we had no suitable place, and most of the boys are too small. But now we have a place for washing and the boys are growing stronger, so it may not be long till that work will be started too.

For sometime we have had two men weaving cloth for us. They get paid so much for each piece they weave.

HERALD OF TRUTH.

The cloth costs nearly as much as we can buy it for in the bazar, but then it is of better quality. As soon as we learn a little more about weaving we expect to put some of our own boys to work weaving cloth, and in time weave all of our own cloth.

The above are a few of the things that are being done here at present and what we expect to do. Daily changes are being made. So in one month from now, different work may have developed. So when you read anything about the work here always think of it as being the way it was when the letter was written. It is our aim to teach the children whom the Lord has placed in our care, to be industrious so that when they leave here they may be able to make their own living in an honest way. The object in having the school divided is to give all a chance to get an education and at the same time learn to work by their hands. The children who are in school only three hours a day as they would by being in school five hours a day. But few of our children have been in school before they came here and none of them ever had any training, so their minds are almost blank. Taking everything into consideration I believe at the end of the next year they will have just as good passes (if the teachers do the proper work), as those who are attending the school in the town where they have at least five hours of school.

All the girls who are well are taught sewing every morning for two hours. At present they are making nearly all of their own clothes. From twelve till four they are in school.

I trust the above will be of interest to the readers and will give you at least an idea of the work being done here.

Dear brethren and sisters, do not forget to pray for us in the work. We need much patience; we need much love; we need much wisdom, and above all, we need the fulness of the Holy Spirit to make this work successful. Will you continue to pray for these dear fatherless children whom God has placed in our care?

Yours in His service,
JACOB BURKHARD,
Dhamturi, C. P., India, Nov. 28, 1901.

DINNER AT THE MISSION.

Dear HERALD Readers:—A Happy New Year to all. We are sure many of you are awaiting an article about the Christmas dinner which we gave last Thursday.

Several boxes of provisions arrived on Monday, but most of them came on Tuesday and Wednesday. Thursday forenoon the tables were nicely arranged and loaded with cake, cookies, pickles, apple-butter and various other things.

Being a severely cold day, a warm fire was made in the basement where the children patiently waited till four o'clock, the hour to which many of them had looked forward with pleasure for several days.

When the doors were opened the children came in one by one until all the chairs were filled. After all had become quiet a little service of thanks giving was held, by which the children were reminded that it was Jesus who put it into the hearts of our dear brethren in the country to send such nice

things to us. In one of the songs they sang was this little verse—

"Jesus feeds little children,
The Bible tells me so."

Then a large plate of chicken and baked beans was handed to each little one and all remained quiet until all were supplied, when with bowed heads each little voice responded when they were asked to repeat the Lord's prayer.

Then came a clattering of spoons mingled with sweet little voices, and pleasant talks from the teachers. Many a little heart beat warm under a coat of a little heat and uneasiness, but its happiness was manifested by the pleasant smile that beamed on the face of each as they chatted about the "black jelly" (apple butter) and "that big round cake." One had the leg, another the wing of a chicken, and a happier time we never saw. Surely this was a moment in their lives when they forgot about their troubles; forgot the unkind words spoken by an intoxicated father; the little corner where they must lie at night, cold and shivering; about their poor clothing; their shoes, torn and without laces. It is, indeed, a pleasure to be able to supply the hungry little bodies with the food they so much need and enjoy, but it is more noble to help them to the heavenly Manna for want of which many a poor soul is weak and unable to resist the mighty temptations to sin which surround them on every side.

But thanks be to God, many of these will some day walk the golden streets of heaven, redeemed and purified, where there will be no more sighs, no more trouble, no more poor clothing, no more standing on the street corners, calling out "Evening Papers," sometimes covered with rain or snow, trying to catch a few pennies to get some coal or bread. Pray that the Lord may use the dinner as a means through which hearts may be reached and won to the Savior.

As the children passed out, each received an apple and a bag of pop-corn. In a few minutes the tables were again arranged and the second crowd of children, more hungry than the first, was seated around them. The proceedings of the second tables were similar to the first, after which those who so kindly helped us with the dinner ate, and enjoyed the "country things" with us.

After all was finished and most of the friends had gone home, the tired workers with a few friends gathered around the sitting-room fire and spent nearly an hour in singing, feeling that we had had a profitable time and that the Lord had been with us.

The good result of all this work may not be seen for many a day, but we are sure that the Lord will take our "loaves and fishes" and bless them to the eternal good of those who were present. And He who kept a loving watch over all will not fail to reward you who assisted us by your abundance of fruits and prayers. Long will this kindness be remembered and the good seed sown will be watered with tears from mother eyes because of love shown their little ones, and a few years hence others may gather the harvest that is now being sown. By and by the tears of the sowers and songs of the reapers will mingle together with joy.

Our work at present looks encouraging. We are picking two little children, one an orphan the other a very

poor child, out of their unpleasant surroundings to place them in the hands of our people.

Many thanks for your kindness in helping us with the Christmas dinner, and again wishing you a Happy New Year, we remain, yours in the Master's name,

HOME MISSION,
145 West 18th Street,
A. H. LEAMAN, Supt.

Chicago, Ill.

MENNONITE HOME MISSION, PHILADELPHIA.

Cor. Danphin and Amber Sts.

Dear Herald Readers:—Grace be unto you and peace be multiplied. Having been relieved of writing for a time, I will again tell of how the Lord is leading.

Thanksgiving day was spent very pleasantly, as we had invited some widows and orphans to dinner, because we had received two fine turkeys from Bro. Detweiler of Va., also one from Lancaster, Pa., with this verse enclosed, "Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Jas. 1:17.

We are glad to tell the donors that "God is not niggardious to forget your work and labor of love." Heb. 6:10.

After dinner we had a short service. I wish you could have been here to see how the mothers and children enjoyed the meal, then you would more fully realize the truth of the word, "It is more blessed to give than to receive."

Bro. M. S. Steiner preached in the evening, he stayed with us over Sunday, and preached four sermons. His visit was a very helpful one.

Bro. Amos Hershey of Red Wells, S. S. was also with us over Sunday; on Monday, he, Sister Amanda and I, visited a man in the penitentiary, in whom we are interested, and one who has learned to know Jesus as his Savior since there. While he has several years yet to serve, and says, he is not guilty of the crime for which he was sentenced, yet he is happy and says he might never have found Jesus, but for a time to think on his way, being alone so much.

These busy days it seems the people are rushing on, trying to find something under the sun that will satisfy, perhaps some worldly present or some entertainment, or some theatre, which after all only brings greater bondage; thus all about us are those who are in the prison house of sin. Of for a calm, so that many might stop and think on their way.

For about three months the small-pox has been in the city, and the Board of Health is making every effort to stop it from spreading; but we were reminded of the plagues in Egypt, that without God, man's efforts are in vain.

On the fourteenth of Dec. just as we were about to close sewing school, two city doctors came in, sent by the Board of Health to vaccinate free of charge, all who had not been vaccinated within five years. It made quite a stir as some of the girls began to cry, but soon all were dismissed, but two little girls and Sister Martin, who also were soon ready to go home. We pray that many may flee to Jesus, for after all, sin is the worst disease, and the only remedy—Christ.

Jan. 1,

1902.

We received a barrel of sweet potatoes from Bro. Miller, Va., one and one half dollars from Rockton, S. S. one dollar from D. H. Karts, Moha, Va.

The Sisters of the different sewing-circles in Lanc. Co., had a nice carpet woven for our sitting room. It is laid and makes the room look cozy and comfortable. Accept our thanks.

Bro. Shelly has donated oranges for the S. S. and most of the teachers have given money so that each child will receive a pretty book-mark made of silk ribbon, with their name, and a scripture verse printed on it. Bro's Benjamin and Milton Neff are doing the printing on the type-writer, before and after their day's work in the office.

How wise God is to give us different talents, so that each one has his place, and that we can all do something to make others happy, and that the gospel can be gotten into homes in so simple a way. May it not simply enter the homes but the hearts and brighten many lives, now in sin. Continue to pray for definite work.

Washing you a Merry Christmas and a Happy New Year.

"Thanks be unto God for His unspeakable gift."

Sister MARY S. DENLINGER.

For the Herald of Truth.

SCRIPTURE FACTS vs. THEORIES.

BY A. K. KURTZ.

We are aware of the fact that we are utterly unable to handle this subject as it should be, but we venture a few thoughts.

It is surprising how much theorizing is done by believers at the present time, as if there were not facts enough in the Word of Life to keep the mind employed, or if the soul satisfied, the volumes have been written, and God robbed of time and money, to prove some pet theory, that is neither essential to salvation or necessary to the spreading of the gospel or the building up of Christ's kingdom here on earth.

Take for instance, the ordinance of baptism, how many different forms or modes are practiced by the different religious societies of the land, and some even assert that the salvation of the penitent or convert hinges on a certain mode of applying water to the candidate. Popery teaches few things more absurd or uns Scriptural. In the heated discussion of the different forms and modes of baptism it sometimes seems as if a literal element receives more honor than God Himself or "the blood of Christ which cleanses us from all sin." Such sticklikeness about form always indicates a low state of spirituality. It is poor soil for healthy spiritual growth, hence so many weaklings. "The letter killeth, but the spirit maketh alive." Much theorizing is done as to the probable state of the dead before the resurrection, only another trick of Satan to keep ministers from proclaiming of health to vacillate and bring to repentance the un saved.

What possible good could be done toward the building up of Christ's kingdom if we knew all these things? We are told not to be careful what we eat, nor whether we are to be clothed, how much less then is it pleasing to

HERALD OF TRUTH.

God when we spend time discussing something that we need not know to insure our happiness here. I believe that "He doeth all things well," why not then be satisfied and employ time and intellectual faculties in some way that will bring the lost sinner home to Christ or build up the believer in the most holy faith. If God wills that I shall sleep in my grave until the last trumpet sounds, or takes me to heaven at once, what is that to me? The one thing needful for me is to know whether I have that eternal life which the Son gives. John 10:28. This eternal life assures our happiness all ready in this life and much more in eternity, and as to the intermediate state, that, God will take care of; our theorizing cannot change what God has decreed, neither add to our happiness here or yonder.

Scripture facts are inspired, and whether preached, spoken or written, are accompanied by Spirit power to a more or less extent and will be an inspiration to those that hear or read them.

Theories are man's inventions, or amendments to God's word and are, of course, uninspired, and those that bring these things before the minds of the people either by tongue or pen are in great danger of making impressions that are uns Scriptural and, of course, are not accompanied by spirit power and do little or no good. May the Lord give us spiritual discernment.

Smithville, Ohio.

For the Herald of Truth.

WALKING ACCORDING TO GOD'S WORD.

TEXTS SET. BY E. M. SHELLENBERGER.

I am the Almighty God; walk before me, and be thou perfect. Gen. 17:1.

Blessed is the man that walketh not in the counsel of the ungodly. Ps. 1:1.

I will walk before the Lord in the land of the living. Ps. 116:9.

He that walketh uprightly, walketh surely. Prov. 10:9.

He that walketh with wise men shall be wise. Prov. 13:20.

Come ye, and let us walk in the light of the Lord. Is. 2:5.

This is the way, walk ye in it. Is. 30:21.

But the redeemed shall walk there. Is. 35:9.

Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. Jer. 6:16.

The ways of the Lord are right, and the just shall walk in them. Hos. 14:9.

Can two walk together, except they be agreed? Amos 3:3.

And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. Mic. 6:8.

I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life. John 8:12.

If any man walk in the day, he stumbleth not. John 11:9.

Even so we also should walk in newness of life. Rom. 6:4.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Rom. 8:1.

(For we walk by faith, not by sight.) 2 Cor. 5:7.

That ye walk worthy of the vocation wherewith ye are called. Eph. 4:1.

And mark them which walk so as ye have seen for an example. Phil. 3:17.

That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work. Col. 1:10.

That ye would walk worthy of God, who hath called you unto His kingdom and glory. 1 Thes. 2:12.

Walk in the Spirit, and ye shall not fulfill the lust of the flesh. Gal. 5:16.

And walk in love as Christ also hath loved us. Eph. 5:2.

But if we walk in the Light, as He is in the Light, we have fellowship one with another, and the Blood of Jesus Christ His Son cleanseth from all sin. 1 John 1:7.

He that saith he abideth in Him ought himself also to walk as He walked. 1 John 2:6.

Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied. Acts 9:31.

Freeport, Ill.

For the Herald of Truth.

LIGHT, THE CENTER OF THE CHRISTIAN MIND.

BY N. E. MILLER.

Narrow is the way that leads to everlasting life. Why is this way narrow? Because the mind of the whole Christian family is centered on the Fountain of Light. This Light is in the direction of heaven. The renewing of our mind lifts our eyes and sets our face heavenward, it accords with the natural law, desire or inclination, and as we travel toward this center of attraction (the Light), our path naturally is narrow and likewise, straight.

The followers of the Light of the world, while following the Light, receive strength therefrom, and are forgetting the way of sin. What is not forgotten and left behind must be hewn down, cut off, pruned away as we travel along this narrow way.

The way is narrow—

1. Because we try to imitate the life of Christ, daily.

2. The Christian says, "no," to the many invitations of sin, through all the various agencies and servants of Satan.

3. Because we travel straight forward toward the Light and avoid the sin which doth so easily beset us on either side.

4. Because sin has no place on it.

5. Because the mind of Christ is leading His loved in Him.

Partridge, Kan.

SORROW'S MISSION.

A noble mission sorrow hath, To benefit mankind, And by its power, full of grief, We sorrow seek in vain.

It leads the soul to live divine, And teaches sympathy; While we through suffering influence, We learn sweet charity.

The heart draws closer unto God, When bowed with grief and care, We need His help and guidance more, And comfort seek in prayer.

The soul is upward often led, By sorrow's banishing hand, It crowns the eye from the heart To others, understand.

There are only a few years yet to live; Shall we waste them in idle strife? Shall we trample under our feet these beautiful blossoms, rare and sweet?

By the dusty ways of life There are only a few years left, O let No envious taint be heaped; Make life's fair pattern of rare design, And fill up the measure with love's sweet wine.

But never an angry word.

It brings expansion of the soul, Where sorrow leads the way, And is the guiding light to God, To show the brightest way, For when bowed down by grief and care, God soothes the troubled heart, And teaches us to upward look, In better ways to start.

Had we no sorrow in our lives, More selfish we would grow, Not half the power of God's love, Would our poor souls ever know, Is it the birth of sympathy?

For others we then feel! When we have passed through sorrow's path, And learned in prayer to kneel,

—Sel. by N. S.

SOME WORDS AND THEIR USES.

In *Correct English* we find the following definitions:

Anarchism, in one of its meanings, is a social theory which regards the nation of order with the absence of all direct government of man by man as the political ideal; absolute individual liberty. The most noted exponent of this theory was Pierre Joseph Proudhon (1800—1865), whose views have been adopted, with various modifications, by many agitators. Its present most noted exponent is Prince Kropotkin, of Russia.

As generally understood, anarchism means a state of society in which there is no capable supreme power, and in which the several functions of the state are performed haphazardly or not at all; social and political confusion. Anarchism is the wisdom of the man who burned down his home because his chimney smoked. It would destroy by violence, if necessary, all existing government and social order, leaving the future to determine what, if anything should be the result of the ruin. Socialism is a theory of civil polity that aims to secure the reconstruction of society, and a more equal distribution of the products of land and capital (as distinguished from property) and the public collective management of all industries. Its aim is extended industrial co-operation. Many socialists call themselves collectivists and their system, collectivism.

Communism in its full sense means the abolition of inheritance, the abolition of family, the abolition of nationalities, the abolition of religion, the abolition of property.

PASSING YEARS.

They're passing away, these will sweet years, Like a leaf on the current east; With never a break in the rapid flow, We watch them as one by one they go Into the beautiful past.

As light as the beautiful bubble down, As faint as a lover's dream, As pure as the flush in the sea-shell's throat,

As sweet as the wood-birds' wooing note, So tender and sweet they seem.

One after another we see them pass Down the dim lighted stair, We bid the souls of their steady tread In the steps of centuries long since dead, As beautiful and as fair.

There are only a few years yet to live; Shall we waste them in idle strife? Shall we trample under our feet these beautiful blossoms, rare and sweet?

By the dusty ways of life There are only a few years left, O let No envious taint be heaped; Make life's fair pattern of rare design, And fill up the measure with love's sweet wine.

But never an angry word.

HERALD OF TRUTH.

January 1, 1902.

SUBSCRIPTION PRICE.

THE HERALD OF TRUTH, one dollar per year.
 Runchou and Davidson, one dollar per year.
 GORDON PAPERS TO ONE ADDRESS, \$1.50 per year.
 HERALD OF TRUTH AND CHURCH OF CHRIST
 one address, \$1.50 per year.

The HERALD OF TRUTH is the Organ of the following Mennonite conferences.

1. Lancaster, Pa.
2. Eastern District (Franklin).
3. Franklin Co., Pa. & Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio.
7. Ohio Mennonite.
8. South Western Pennsylvania.
9. Indiana (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.

*Anti-Slavery Mennonite.

BUSINESS NOTICES.

Wanted.—Several good agents; apply to the Mennonite Publishing Co., Elkhart, Ind.

The Mennonite Publishing Co. has on hand a very good selection of Sunday school cards and Sunday school supplies of all kinds, at prices to suit all classes. Send for sample packages when you wish to purchase.

"Doing Testimonies of Saved and Unsaved" is selling rapidly. This book has had a very large sale and we believe has done much good. Agents find it a ready seller. Price, postpaid, in paper binding, 35 cents, in cloth, \$1.00.

Jacobs' Model S. S. Sec'y Record, in Manila cover, 35 cents. Meyer's Paramount S. S. Sec'y Record, cloth, 40 cents. Gibson-W. S. Sec'y books, 6 cents each, or 50 cents per dozen. Collection envelopes, 35 cents per dozen. Order now.

Sunday schools which are desirous of changing song books will find "GOSPEL CALL" an exceptionally good book. It is used in many Sunday schools. Try it. Price, 25 cents per copy.

Mennonite Publishing Co., Elkhart, Ind.

Sunday School teachers who use Scripture Text Cards and tickets will find that our complete line will enable them to select such cards as are best suited to their requirements. Proper distribution of such cards encourage attendance as well as attention and study. We have a very large line embracing a great variety of designs. A sample package will be sent to any address upon receipt of 15 cents.

Our New Catalogue. Our new illustrated 80 page catalogue of standard religious and miscellaneous books is ready. It is the finest and most complete we have ever published and will be sure to please our ever increasing number of patrons. We offer great value in Bibles and other books, and as we constantly carry a large stock, we can fill orders promptly. Send for our catalogue. It contains a complete index so the books desired can be easily found. The catalogue is sent free to any address.

Our Family Almanac contains all the usual calendar data that is found in the best Almanacs, and is especially nicely printed. The reading matter was selected with a view to the useful rather than the ornamental. It contains many useful as well as interesting articles, and is altogether just such an Almanac as everybody needs. Agents are wanted in every neighborhood. If there is no agent in the vicinity, send six cents in stamps and address Mennonite Pub'g. Co., Elkhart, Ind., and you will receive an almanac by return mail. Agents can make a good profit by selling them.

Pentecostal Hymns combined, (Nos. 1 and 2), published by the Hope Publishing Co., 228 Wabash Ave., contains 412 pages and nearly 500 hymns, with topical and alphabetical index. Printed on good paper, green cloth binding with aluminum stamping. Price, \$45.00 per 100 copies by express, not prepaid. Special price in lots of not less than 10 copies, 30 cents. If by mail, add ten cents a copy.

The book ranks high in its class. It is a "winnowed collection" for Evangelistic Services, Young People's Meetings and Sunday Schools.

The Young People's Paper is a four illustrated twenty page monthly, and is what its name indicates a paper for young people. The reading matter is mostly original, and is carefully selected, so that no impure or corrupting ideas or sentiments may be implanted in the minds of its readers. Purity of thought, strict morality, good behavior, honesty and every virtue, integrity, honesty, truthfulness, sobriety, temperance and a religion pure and undefiled, are the aims of our Young People's Paper.

If you wish a real nice, clean, entertaining paper for young people, subscribe for the Young People's Paper. Subscription price, 70 cents a year. Address,

Young People's Paper Association, Elkhart, Ind.

The Herald of Truth has been before the public, as our church paper, now for thirty-eight years, and the Lord has blessed the publication work in many ways. By the grace of God the paper will continue to be published during the year 1902, as heretofore, and we want to ask our patrons and friends to help us in enlarging its circulation. The paper should find a hearty welcome in every Mennonite home. We old people and the young should read it, and everyone can do something to bring about this result. Ask your friends and neighbors to subscribe for it. Send us names and addresses of persons who do not take the paper, and we will send them sample copies. Let us help the work along, and do all the good we can. Subscription price, \$1.00 per year. Address, HERALD OF TRUTH, Elkhart, Ind.

Our Collections.—We have sent statements to all our patrons, who are in arrears and many have kindly remitted, and we want to thank them for their prompt response to our requests. There are, however, a number still who have not paid up. We feel that we ought to make another appeal to them. Will you kindly do what you can to help us out; we have too much money outstanding; we need it here; and therefore are free to ask you to send it.

We cannot well afford to publish a paper and wait for two or three years for our pay. It may seem to you like a small sum; only a dollar, and yet 1,000 delinquent subscribers makes 1,000 dollars. This would help us just that much in meeting our bills for labor, paper and other material. We especially urge those who are back on their subscriptions a year or several years, to send it and have their papers credited to date. We do not wish to lose a single subscriber; we shall be glad to have all our subscribers renew their subscriptions for the coming year, and shall be glad to add to our lists many new ones.

Hymns and Tunes.—Our English Hymn Book, which is now being used in most of our congregations, and which is known among our people as "Hymns and Tunes," has been reduced in price as follows:

Cloth binding, per copy, prepaid, \$.45
 Cloth binding, per dozen, prepaid, 5.00
 Cloth binding, per hundred, not prepaid, 35.00

Flexible leather binding, per copy, prepaid, .55
 Flexible leather binding, per dozen, prepaid, 6.25
 Flexible leather binding, with tuck, per copy, prepaid, .65

Flexible leather binding, with tuck, per dozen, prepaid, 7.50

We have also recently issued a *Word Edition* with paper covers, which we sell at the following prices:
 Per copy, postpaid, \$.15
 Per dozen, postpaid, 1.50
 Per hundred, not prepaid, 10.00

Our Business Outlook.—The Publishing House has never enjoyed a season of prosperity as at present. Every department is crowded to its utmost capacity. Aside from our usual run of papers, Lesson Helps and small job work, we have orders for several millions of pamphlets, papers, etc., for an extensive mercantile house. Also several catalogues and seven books, three of them in the German language, and several of them of considerable size, to be completed at the earliest possible date. The press room, the bindery, the composing room and book store, all have, during the past months, had a patronage far exceeding former years. We are very thankful indeed for the confidence and good will manifested toward the publishing house, both by the brotherhood and others, and invite further patronage. All orders for books or printing will receive prompt and careful attention. The large sale of Bibles, Sunday School supplies, religious works in general shows us that the people are beginning to find out where they can buy cheap and get their orders properly filled. Catalogues and estimates will be sent free on application.

HERALD OF TRUTH CLUBBING RATES.

Herald of Truth, semi-Monthly, \$1.00
 Herald of Truth and Young People's Paper, 1 year, 1.50
 Herald of Truth and Rundschau, 1 year, 1.50
 Herald of Truth and Words of Christ, 1 year, 1.35
 Herald of Truth, Rundschau, and Young People's Paper, 2.35
 Herald of Truth, Young People's Paper and Words of Christ, 1.90

Words of Cheer and Young People's Paper, 1.00
 Herald of Truth, Words of Cheer, Young People's Paper and Rundschau, 2.65
 Address:
 MENNONITE PUBLISHING CO., Elkhart, Ind.

SUNDAY SCHOOL LESSONS

LESSON I.—JANUARY 5.

THE PROMISE OF POWER.

(Acts 1:1-14.)

GOLDEN TEXT.—Ye shall receive power after that the Holy Ghost is come upon you.—Acts 1:8.

INTRODUCTION.

TIME.—The ascension took place on Thursday, May 18, A. D. 30. Ten days waiting from May 18 to 28.

PLACE.—The ascension was from Mount Olivet, on the outskirts of Bethany. The place of waiting and prayer in an upper room in Jerusalem.

PERSONS.—Jesus. The apostles. Many disciples.

THE ACTS OF THE APOSTLES.—Our lessons for the first half of this year (with the exception of two temperance lessons) are selected from the book of Acts, which contains an abridged history of the early Christian church, from the resurrection of Christ to the second year of Paul's residence at Rome, a period of probably thirty years. Luke is conceded to be the author of this book as well as the gospel which bears his name. The book of Acts but a continuation of the life and ministry of Christ; "the former treatise" gave us the ministry of Christ in His own person; the latter gives us His ministry through the person of the Holy Spirit acting upon his apostles. It has been called "the Gospel of the Holy Spirit," who is mentioned more frequently in the Acts than in any other book of the New Testament. Its date is uncertain; it is supposed that Luke wrote the book at Rome, several years after Paul's imprisonment at that place. The book is the connecting link between the Gospels and the Epistles. Peter and Paul are prominent characters through the book; although Luke himself was long a companion and fellow-laborer of Paul, yet he keeps himself modestly in the background, preferring to bring into prominence the life and labors of others rather than his own. A beautiful model after which we do well to pattern.

DEO. HOME READINGS.

30. M.—The Promise of Power. Acts 1:4-14
31. T.—Beginning at Jerusalem. Lu. 24:44-53
- Jan.
1. W.—Christ gives power. Matt. 10:1-15
2. Th.—Another comfort. John 14:1-19
3. F.—A teacher. John 24:30-31
4. S.—The Spirit of Truth. John 15:17-27
5. S.—The guiding Spirit. John 16:1-14

LESSON II.—JANUARY 12.

THE PROMISE OF POWER FULFILLED.—Acts 2:1-11.

(Read Acts 2:1-38. Memory Verses 2-4.)

GOLDEN TEXT.—The promise is unto you and to your children.—Acts 2:39.

INTRODUCTION.

TIME.—Pentecost, Whitsunday. About 9 o'clock of the first day of the week, May 28th, A. D. 30. Ten days after the Ascension.

PLACE.—Jerusalem. In an upper room, where the apostles and a number of other disciples had assembled, and continued to pray awaiting the promise of the Father.

PERSONS.—The Apostles, and many other disciples, the whole number being one hundred and twenty.

PENTECOST.—The meaning of Pentecost is "fiftieth." It occurred fifty days after the Passover and was the second of the three yearly feasts held by the Jews. The first, the Passover, commemorated Israel's deliverance from Egyptian bondage, and pointed forward to the coming Messiah as the deliverer from the bondage of sin. The second, Pentecost, fifty days after, marked the giving of the law from Mt. Sinai, and pointed forward to the time when God would write His laws in the hearts of His people through the baptism and power of the Holy Spirit. The third, the Feast of Tabernacles, was kept in memory of Israel's entrance into Canaan, their peaceful home, and land of plenty; pointing forward to the life of peace, and the abundance of grace to be found in the life lived with Christ in God. The Feast of Pentecost was called the Feast of Harvest (Ex. 23:16; also the Feast of Weeks (Ex. 34:22; Deut. 16:10), because a week of weeks came between it and the Passover. Pentecost to us means much more than it did to the Jews. It marks the most important epoch in the history of the Christian church. It is sometimes called the birthday of the Christian church, and stands as the memorial of a glorious spiritual harvest and ingathering of three thousand souls into the Master's Kingdom.

Jan. HOME READINGS.

6. M.—The promise of power fulfilled. Acts 2:1-11
7. T.—Peter's testimony. Acts 2:12-36
8. W.—New prophecy. Joel 2:31-32
9. Th.—Power of the gospel. Rom. 1:9-16
10. F.—Life of the Spirit. Rom. 8:1-14
11. S.—The Spirit of might. Eph 3:13-21
12. S.—Gifts by the Spirit. 1 Cor. 12:14-13

CORRESPONDENCE.

FROM EMMA IND.—Our new Mennonite M. H. was opened for public worship November 10th, Bro. John Blosser, of Ohio, officiating. The size of the house is 40x90, with gallery, and basement with furnace, making a very comfortable building, built of good and plain material. All good Christians

worship pray for us as we have opened a new field for the laborers of the Lord, so we may hold out faithful and gather in souls from this sinful world.

A BROTHER.

IOWA, LOUISIANA, DECEMBER 11, 1901.—It is now some time since anything was in the HERALD from this place. We are very thankful to the Lord that we can meet unmolested to worship the Lord God. We are not a large congregation here, but Christ says: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Luke 12:32. We are glad to see people more in here as they do. Yet there is room for many more. Financially, there is a good chance to rent rice lands, as the land companies furnish the land and seed, and water to irrigate the rice, if a man wants it that way. But we should for all privileges thank God, and do all to the honor and glory of God.

JOHN SHEROCK.

FROM ORRVILLE, WAYNE CO., O.—The first meeting in the new Martin meeting house near this place was held Sunday, Dec. 1, 1901. Although the brethren had made ample provision to care for those who might assemble, yet the building was filled to its utmost capacity, and even standing room was at a premium, many failed to gain admittance. Bro. D. H. Bender, of Tub, Pa., spoke very impressively to the assembled congregation. The brethren are very thankful to a kind and Heavenly Father that the way has opened whereby they can enjoy the privilege of service in a comfortable building, as the old structure had long since been unfit for public worship. May God bless this church to His honor and glory, and to the upbuilding of His cause. Pray for us.

Cor.

FROM CLEARSPRING, MD.—The church at this place had many discouragements and trials but it has also had its encouragements and triumphs. We were much encouraged by a visit from Bro. A. Metzler of Blair Co., Pa. He did not shun to declare the whole counsel of God, which shall never be forgotten. He brought many good thoughts to our minds. We feel thankful to the brother for his visit. We hope others will come this way and pay us a visit. This year is fast drawing to a close and many have passed away since last year at this time, and many hearts were made sad, yet the bright thought is to meet over yonder where parting is no more and the farewell tear is not shed, where all is joy and peace and love.

May the choicest of God's blessings rest upon us all with the coming of the New Year.

Your sister in Christ,

MARY E. GSELL.

FROM BOWMANVILLE, PA., NOV. 24, 1901.—We had an appointment at the Bowmanville M. H. for the voice of the congregation for candidates for the ministry. After a very impressive sermon by Rev. John L. Landis, of near Lancaster City, Pa., the following brethren received votes: Joseph Horning, Matthias Horst, Lewis G. Good, Noah B. Bowman. On the 27th we

met at the same place, where services were conducted by Bish. Jacob N. Brubacher, of Mt. Joy, Lancaster Co., Pa., assisted by Bish. Andrew Mack, of Bally, Berks Co., Pa., after which the lot was cast, falling upon Bro. Noah B. Bowman, the youngest of the candidates. We felt that God was with us at these meetings, and I hope it will be a day long to be remembered. Let us pray for our dear young brother, that the Lord may give him grace, wisdom and understanding that he may, as a faithful watchman on the walls of Zion, be the means of doing much good in the great work of soul-winning and building up the kingdom of Christ on earth.

COR.

LUND, KANSAS, DEC. 22, 1901.—Greeting to all the brethren and sisters. We have again been made to rejoice in the Lord and were renewed and strengthened in our labor as Christians through the presence of Bro. Nicholas Roth of Seward Co., Neb. Two appointments were filled. The brother presented many plain gospel truths for which we feel to praise God, and if applied to ourselves will draw us nearer to our God and to a more consecrated life. From here the brother went westward to proclaim the glad tidings of salvation to others. May his labors for the Lord be blessed abundantly that he may bring many unto Jesus, unto a full consecration to His service, that they may make the cross and become humble followers, and walk in the Spirit, or as the Word and Spirit direct.

COR.

CHERRY BOX, MO., DEC. 17TH, 1901.—Dear readers of the HERALD, greeting to you in the name of Jesus, the name above all names. I wish you a merry Christmas and a happy New Year. On the 15th of November, Bro. Dan'l Kauffman came into our midst and stayed almost a week and he presented the message of God to us in spirit and truth every evening during his stay with us. On Sunday, communion services were held and our small band partook of the sacred emblems and observed feet-washing.

The following Tuesday there was a "Workers' Meeting." Although few in numbers, still we had a spiritual refreshment. May the Lord bless him in all his labor for the upbuilding of the church of Christ.

We are sad to state that another family is going to leave us. Bro. Snow and his family expect to start for California the first part of January. We will greatly miss them, but may God be their guide and protector, that they may be earnestly engaged in His vineyard wherever they may go. Bro. John Yoder, from Iowa, is visiting here for a short time. LOMA DETWILER.

SPORT, AUGUSTA CO., VA.—The church at this place has had need to be encouraged again by a short visit from Bro. Noah Metzler, of Indiana. He arrived at Spring Dale church on the evening of the 24th Nov. As the appointment had been made, the congregation was waiting; he drove from Rockingham Co. that day, a distance of about thirty-five miles. He addressed us very earnestly from the text, "In the beginning," and was among until Monday, preaching every night, and Sunday morning, four evenings in all. Monday P. M., accompanied by several of the brethren from the neighborhood, they went to the Mennonite church continuing there all week, laboring so zealously that he seemed almost worn out. Sunday morning he spoke very pathetically from the text, 2nd Cor. 8:9, showing us very plainly in many ways how poor Christ became, that we through Him may be rich. The brother seemed deeply concerned for the welfare of poor lost souls, and said those people in the mountains would always have a warm place in his heart. And I am sure it would be the case with all who read these lines if they could know as the brother and others who are acquainted with the circumstances of these dear people, and especially such who are anxious for those who are out of Christ. Let us never pray for such.

There were eleven confessions and we hope for more as there are some who are under deep conviction. The house was filled on Sunday, and there was a good attendance all week, with good weather, except one day it was rainy. We hope the Bro. may continue to be able to go from place to place to encourage the saint and call the lost and bring to the true source of bliss and endless happiness. We ask him to visit the Valley of Virginia again. We are always glad to see any of our ministering brethren whenever they can come.

COR.

CONGREGATIONS IN ALBERTA.—A few years ago there were no members of the Mennonite church in the Alberta District of Canada. About eleven years ago, Brother E. W. Bricker left Waterloo Co., Ont., and settled near Okotoks Alta. where he has since resided and prospered. Ever since his going West he has desired that others of like faith with him should settle there and establish a church home.

Since the arrival there of five other families in the last three years it was possible to organize a congregation near Okotoks, in June, 1901, under the name of "Mountain Congregation of the Mennonite church." In September, 1901, Brother Norman Stauffer was ordained to the ministry and Bro. Abraham H. Wambold as deacon, of this congregation. There are fourteen members in the Mountain congregation, one being received during last summer. The brethren are expecting to erect meeting house there during the winter or spring. They have been holding meetings in a school house twice a month, and have had a union Sunday School there for several years. No doubt they will feel more at home and will be able to do better work when in their new meeting house.

The people in the surrounding neighborhood were not acquainted with the doctrines of the church and have been inclined to ridicule, but the thinking classes respect the church and its doctrines, and we can but pray that the seed may bear fruit. The location of Okotoks settlement is good and the weather of the place was excellent.

Seven years ago Bro. Andrew Weber and others located near Didsbury, Alberta, and through their influence many families from Waterloo Co., Ontario, have located around Didsbury and Carleton. Most of our people have settled on homesteads near Carleton which is south of Didsbury.

The brethren and sisters in this settlement numbering some twenty, organized the West Zion congregation, in June, 1901, and in September Bro. Israel R. Shantz and Bro. Amos Weber were ordained respectively minister and deacon. One person was received into church fellowship. In this neighborhood the doctrines of the church are well known and many people are in sympathy with the church but are not as yet taking active part in the church work. A meeting-house has been erected in the settlement, about three and one-half miles west of the village of Carstairs. Sunday-school and church services are held every Sunday. Other denominations are carrying on work in this neighborhood as well as at Okotoks, and the truth of the doctrines must bear the test of opposition. Brethren, let the truth prevail.

The season here was a little backward, yet good harvests have been gathered.

Twenty-one miles south-east of Innisfail, or sixteen miles east and three miles north of Olds, Alberta, several families of Mennonites located in the Spring of 1901. Some are from Michigan and some from Iowa. Bro. Amos Brubaker and wife, from Emmet Co., Mich., being desirous of continuing church fellowship sought to learn the location of the other brethren in Alberta. Their correspondence in the HERALD OF TRUTH brought them into touch with the brethren at Okotoks and Carstairs. Before this, however, a faithful servant of the Lord had written to all of these brethren and urged them to meet together and worship the Lord together, though they be of different branches of the faith. This they did, and still continue to do to the honor and glory of God. This was one of the most edifying sights that was the privilege of the writer to witness during his stay in Alberta. For the sake of church fellowship several desired to be received and be in fellowship with the other Alberta congregations. Yet, the spirit of peace and love is as strong as ever toward their brethren who still continue their fellowship with the branch of the church which they held to before coming to Alberta. Several of the young people were baptized and received into church fellowship, making in all nine members. Two more applicants who could not be present when the others were baptized will be received later.

This being a new settlement there were no grain crops this year. The climate Alberta district is suitable for stock raising and many are engaged in that alone. Some of the new settlers manage to get along nicely the first few years by taking cattle on shares. Okotoks is 28 miles south of Calgary, which is the principal point on the main line of the Canadian Pacific R. R., and also at the junction of the branch running north and south through Alberta. Carstairs is 40 miles north of Calgary and Innisfail is about 40 miles farther north. Olds is 20 miles north of Carstairs. Across the country the Innisfail settlement is about 33 miles from the Carstairs district. This makes it the two farthest points, Okotoks and May City (Innisfail settlement), a little more than 100 miles apart. Some of the people in the Innisfail settlement came

from May City, Iowa, and have named their settlement May City. They expect soon to have a post-office called May City. Meetings are held regularly every two weeks and a Sunday School has been started. They have no regular minister, but the brethren from Carstairs expect to visit them occasionally.

These new western congregations are, like all others, needing careful, prayerful and earnest labor as they begin. There will be many trials to pass through, yet no uncommon ones. Most of the membership in these settlements are from old and established congregations and are unconditionally grounded that they are not easily moved from the faith. They are courageous and earnest and will strive earnestly to maintain the principles of the church. As we leave them it is with the assurance that they will always be faithful, and lend a helping hand to the brethren who have been called to the ministry of the Word so that the church may always be a light to the world and a means of bringing many souls to Christ.

Brother David Garber, of Idaho, expects to visit the Alberta congregations next spring or summer, and some of the ministering brethren expect to visit them next fall, the Lord willing. Any one desiring information from any of these congregations may address the minister of the Mountview congregation, Norman Stanifer, Okotoks, Alberta, or the deacon, Abram H. Wambold, High River, Alberta, or E. W. Bricker, Okotoks, Alberta.

For the West Zion Congregation, address the minister, Israel R. Shantz, Carstairs, Alberta, or the deacon, Amos Weber, Carstairs, Alberta, or Andrew Weber, Didsbury, Alberta.

Information may be obtained from the May City settlement by addressing Amos Brubaker, Innisfail, Alberta. Let us not forget to pray for these outlying districts. The American field is large and could be yet more extended as opportunities are given. The Lord bless the brethren and sisters in Alberta.

S. F. COFFMAN.

S. S. ITEMS.

WHITE CLOUD, MICH., DEC. 23, 1901. On the 23rd of Dec. the Pleasant Valley S. S. elected officers for six months as follows:—Bro. Eli Zook, Supt.; Bro. Jacob P. Miller, Asst. Supt.; Sister Miriam Young, Secy.; Minnie Landis, chorister. Our little band of workers here have been earnestly laboring in the S. S. but we need the prayers of all God-fearing people, as we have many trials and difficulties to overcome.

SEC.

For the Herald of Truth.
FUTURE PUNISHMENT.

BY DAVID BURKHOLDER.

"He that believeth not shall be damned." Mark 16:16.

This is an emphatic declaration, an uncontrovertible fact, an eternal truth which cannot be gained, uttered by the immaculate Lamb of God who was Himself the Word, the way, the life and the truth, the brightness of His Father's glory, the express image of

Him person in whom dwelt the fullness of the Godhead bodily. And it means nothing more or less than sentenced to eternal punishment in the future state, punishment in hell. With this interpretation all popular lexicographers agree, and it is also in perfect harmony with the whole tenor of the Bible and is as irrevocable and unchangeable as the ancient laws of the Medes and Persians and shall indeed stand when the mighty fabric of the universe shall pass away, "when the heavens shall be rolled together as a scroll," "when the stars shall fall from heaven like a fig tree casteth her untimely figs to the earth when she is shaken by a mighty wind." And yet how astonishing and how awfully sad it is that in the face of this divine truth, yes, this undeniable fact, we meet with popular preachers, with professed theologians in this enlightened age of the world, in this blessed gospel land of ours, who publicly ignore, and put forth every effort to explain away altogether the doctrine of future punishment.

I was told that a popular preacher of the United States some years ago, who got an immense salary, said, "The man who believes in a hell is a fit subject for an insane asylum." I hope all such men may learn before it is eternally too late the solemn truth in the language of our text, "He that believeth not shall be damned."

Among that class who deny future retribution we have the

MATERIALIST, who maintains that the soul of man is material or that the perception and thought is not a substance distinct from the body, but the result of corporeal organization or that man is not more than what you now see of him. But we can easily prove this theory to be a flat contradiction of God's word, because he who kills the body can not kill the soul.

UNIVERSALISTS

try to get rid of future, or at least of eternal punishment by maintaining that they believe in the final holiness and happiness of the entire human race. Some believe punishment for sin is endured in the present state of existence only, while others believe it extends into future life, but they all believe that a period will come to each individual when punishment shall have done its work, when the awful suffering with which the gospel threatens the impenitent and disobedient will have humbled the stubborn, purified the polluted, and eradicated malignity, impiety, hypocrisy, etc., then the period will come when God will restore the whole human family to holiness and happiness. Some even believe that fallen spirits will finally be saved. But we must remember there is no escape from the prison house of souls over the portals of which it is written "Forever." Others again console themselves with the unscriptural theory of

ANNIHILATION.

But we must know that the words perish, consume, destroy, lost, etc., as found in the Bible do not mean annihilation. The lost sheep was not annihilated. The righteous perish, but are not annihilated. "The wicked shall be tormented with fire and brimstone in the presence of the angels and in the presence of the Lord." "The beast and the false prophets shall be cast into the

lake of fire and shall be tormented forever and forever." But how can those who are annihilated be said to be cast into fire, to "have no rest," to "weep and wail and gnash their teeth," to "dwell with everlasting burnings." As well might these things be said of them before they were created. How can they be said to plead for admission into heaven and to reason on the subject with the Lord. "The smoke of their torment ascendeth up forever and ever, and they have no rest day nor night." But those who are annihilated so far as they have anything have continual rest day and night. The punishment of fallen angels does not consist in annihilation, and the damned suffer the same kind of punishment with them.

EVERLASTING.

A certain author says that it is plainly revealed that the punishment is endless. If it is not endless then Christ was an imperfect revealer of His Father's will, and the apostles were all impostors and the Bible is a very cunningly devised fable. If the punishment is not eternal then no language can express the idea, for it is now as plain as language can make it. It is "everlasting fire," the "fire that never shall be quenched." "Their worm shall never die." "Their end is everlasting destruction." "The wicked will be wandering stars to whom is reserved the blackness of darkness forever," "Suffering the vengeance of eternal fire."

"They shall not see life, but the wrath of God abideth upon them." "The wicked shall go to hell and all the nations that forget God." "Their sins shall not be forgiven in the world to come."

NO WAY OF ESCAPE.

It is admitted that the fire is everlasting, though it is denied that the punishment is. "How shall they escape?" "Out of that prison house they shall not come till they have paid the last mite?" How will they pay their last mite? Will their suffering atone for their sins? "A great ransom will not deliver them." Again, "Without holiness no man shall see the Lord."

Will penal fire take the place of the Holy Ghost and change the heart of the damned? Will flames of hell have more cleansing power than the afflictions of life? "He that is unjust, let him be unjust; and he that is filthy, let him be filthy still."

Again, "Except ye repent ye shall all likewise perish." But suffering will not produce repentance. "Ye will revolt more and more. It is impossible to renew them to repentance." "Then shall they call upon me and I will not answer."

How will they get rid of their sin? Some say "by the sovereign act of God" He will extinguish all evil. Then they will not escape because they have suffered long enough. But if the Sovereign will can extinguish evil then the death of Christ was unnecessary; that argument will not stand. Others say the wicked will escape when they will have suffered long enough. Then their salvation will be through suffering and will have merit, but the Bible says, "Ye are saved by grace."

Others say that in future ages the wicked will see their sin and folly and repent and believe and be saved. This carries man's free agency into hell and with it there will be increased

ability to refuse and resist. Others say they will not always be able to resist the love and mercy of God, they must yield at last. This will destroy their free agency, therefore if they must yield they will have no choice.

Oh how hard it is to defend error. Some one has said, "It takes more faith to believe that they will escape than it takes to make a man a Christian."

THE MERCY OF GOD

Is a favorite theme with some. He is too merciful to punish forever. If mercy could save the sinner at last, why not now? Will God be more merciful hereafter than He is now?

THE WISDOM OF GOD

We are told, can devise some way to get rid of sin and suffering and deliver the wicked out of future torment. If infinite wisdom can devise a better scheme than has been devised, then the wisdom was at fault in not putting it into execution. But if the blood of the atonement will not save a man, nor the grace of God into salvation to every one that believeth. But, "he that believeth not shall be damned." Now is the accepted time, now is the day of salvation. There is no promise of a second probation between the two lids of the Bible. It is a safe doctrine, we run no risk in believing that the punishment is eternal. But those who believe that all will finally be saved run a tremendous risk. Even if the theory of the materialist or the annihilist should prove to be true (which the Bible to the contrary gives us the assurance that it will not) even then we have the consolation that there will be no sceptics to laugh at us.

THE POWER OF GOD

It is a fact that the denial of post-mortem retribution necessitates one of two conclusions, both of which are equally contrary to the Scriptures. Only one of these conclusions can be formed in this case.

First, that there is no future life. Or, secondly, that the future life is one of reward and blessing to the good and of punishment and misery to the wicked. Or, thirdly, that the future life is a scene of equal blessedness for all alike. There are no other possibilities to be thought of. Now if we take the first of these theories we plainly contradict the Scriptures, because "God is not a God of the dead, but of the living" and there is nothing clearer than that the Scriptures teach the doctrine of a life beyond death. Then if we deny the doctrine of future punishment, there is nothing left to us but to believe that all who enter the next life are alike happy. But this involves us in consequences as shocking to all reason and instinct as they are contrary to the teachings of the divine word.

Deny future punishment and you must believe that the holiest saint and the vilest sinner are precisely on the same footing for eternity. Deny future retribution and you must believe that the monstrous butcher of his unoffensive wife and defenseless children need only apply a loaded pistol to his brain to find himself in the midst of holy angels, welcomed into their embrace and freed forever from all regrets, all remorse and all danger of being called to account for his bloody deed. Again, deny future retribution and you must believe that he who dies in a brothel drunk and cursing and wallowing in his filth goes at once to walk the golden streets of the New Jerusalem and to receive a crown of a glorious immortality.

Yes, deny future retribution and you must believe that it is not in the power

of man to forfeit heaven or stay out of it by any possibility. He may lie and steal and riot and murder and roll in deepest infamy, until his wickedness becomes an inconvenience and he only needs to open an artery in his own body in order to go and eat of the tree of life which is in the midst of the paradise of God.

Once more, deny future retribution and you must believe that a few cents worth of arsenic or opium will do more for a man and will transfer him more quickly to the blessedness of the redeemed than all the life long toil, devotion and faithfulness of a true servant of God. But I see that my article is getting too lengthy, and in conclusion would say, if this article should come into the hands of a person who has heretofore been doubting the doctrine of future punishment, for God's sake and for your never-dying soul's sake, abandon that delusion and believe the gospel of the Lord Jesus Christ, which is the power of God unto salvation to every one that believeth. But, "he that believeth not shall be damned." Now is the accepted time, now is the day of salvation. There is no promise of a second probation between the two lids of the Bible. It is a safe doctrine, we run no risk in believing that the punishment is eternal. But those who believe that all will finally be saved run a tremendous risk. Even if the theory of the materialist or the annihilist should prove to be true (which the Bible to the contrary gives us the assurance that it will not) even then we have the consolation that there will be no sceptics to laugh at us.

THE POWER OF GOD

It is a fact that the denial of post-mortem retribution necessitates one of two conclusions, both of which are equally contrary to the Scriptures. Only one of these conclusions can be formed in this case.

First, that there is no future life. Or, secondly, that the future life is one of reward and blessing to the good and of punishment and misery to the wicked. Or, thirdly, that the future life is a scene of equal blessedness for all alike. There are no other possibilities to be thought of. Now if we take the first of these theories we plainly contradict the Scriptures, because "God is not a God of the dead, but of the living" and there is nothing clearer than that the Scriptures teach the doctrine of a life beyond death. Then if we deny the doctrine of future punishment, there is nothing left to us but to believe that all who enter the next life are alike happy. But this involves us in consequences as shocking to all reason and instinct as they are contrary to the teachings of the divine word.

Deny future punishment and you must believe that the holiest saint and the vilest sinner are precisely on the same footing for eternity. Deny future retribution and you must believe that the monstrous butcher of his unoffensive wife and defenseless children need only apply a loaded pistol to his brain to find himself in the midst of holy angels, welcomed into their embrace and freed forever from all regrets, all remorse and all danger of being called to account for his bloody deed. Again, deny future retribution and you must believe that he who dies in a brothel drunk and cursing and wallowing in his filth goes at once to walk the golden streets of the New Jerusalem and to receive a crown of a glorious immortality.

Yes, deny future retribution and you must believe that it is not in the power

be necessary for a church to draw a line in this matter. If then, for example, some member of the church should be found to go somewhat higher than the "line," he would not necessarily be held to have committed a sin against God direct, but he would have sinned against the church and in so far as against God. We shall have occasion later to consider the question whether the church has a right to make rules in such matters.

A goddess originated by the arch-enemy through the prostitutes of the most wicked city on the globe—Paris—lives and reigns in nominal Christendom. It is her distinctive purpose to cultivate the vices of vanity, self-exaltation and pride. Her command is law in the so-called Christian countries. Would that nominal Christendom would serve the Lord Jesus Christ as it serves the goddess of fashion. Would that they would bring such sacrifices for the Lord Jesus as for the demon of vanity. Even many of those that love the Lord bow low at his shrine and lay their sacrifices on her altar. They generally admit, as a matter of fact, that this is not exactly the right thing for them to do, yet they have been taught that if they serve the Lord with the heart and the inward man, there is little harm in outwardly serving this demon. The consequence is that the question of attire is a dead issue with the popular churches of to-day; even if an occasional voice is heard against vanity of dress, this sin is tolerated within the churches. This question was, however, far from being a dead issue with the first Christians, with Peter, Paul, James, John, and the apostles. It was, in short, not a dead issue with all those who insisted on practical and experimental religion.

When Paul admonished the Roman brethren not to be conformed to the world, can it be proved that he specially had the subject of dress in mind? Whatever may have been foremost in the mind of Paul, it is certain that no one could heed his injunction and dress for show after the manner of the world.

But, says some one, can it be wrong to adopt something new in the line of dress, even if the new should be good? No, that would certainly not be wrong. It is clearly not the purpose of fashion to invent something good and useful; her only object is to bring something new for the purpose of show and display, to satisfy the vanity of the world. The Christian finds no joy in this vanity; he hates it. It is not only wrong to follow the new decrees of the goddess of fashion, but it is wrong to dress for show and display. Such vanity is distinctly forbidden in the New Testament Scriptures.

The apostle Paul writes in 1 Tim. 2:9, "In like manner that women adorn themselves in modest apparel with shamefacedness and sobriety, not with braided hair and gold or pearls or costly raiment, but (which becometh women professing godliness) with good works." Note that the apostle does not say that they should adorn themselves with gold but in modest apparel, with Christian graces and good works, not with gold, etc. Apparel, even if it be modest, is not for the adornment of a Christian.

Peter writes, 1 Pet. 3:3, (pardon me for quoting the whole passage): "In like manner ye wives be in subjection to

your own husbands, that even if any obey not the word, they may without the word be won by the manner of life of the wives, beholding your chaste manner of life with fear, whose adorning let it not be the outward adorning of plaiting the hair and of wearing of gold, or of putting on apparel, but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." The apostle exhorts the Holy Spirit through him, to make it their business to win the unconverted for Christ by their godly lives, by refusing to seek their pleasure in the vanities of the world, refusing even to put on the vain things with which the women were wont of Christ adorned themselves at that day, but by adorning themselves instead with Christian graces.

Note that the teaching of the apostles does not agree with the popular idea that Christians ought to dress as those among whom they move, which means that if the latter are conforming to the vanities of the world (which is nearly always the case), Christians ought to do the same, so as not to appear peculiar. Note further that the inspired writers did not share the notion that attire is too small a matter for a Christian to talk about. They knew full well that a believer who conforms to the ways of the world loses in a large measure his usefulness as a worker for the Lord. They were, no doubt, aware that a confession to be consecrated to the service of the Lord carries little weight if it comes from the mouth of one who displays vanity in dress. In the same manner a church who indulges in worldly conformity loses much of her power.

The opinion is sometimes expressed that a church ought not to make any rules in regard to attire. It is said that such rules or laws would be made and have no binding authority. But the very churches which hold such views find it necessary to make laws of the same order. Here are a few of them which, by the way, ought to be in force in every Christian church: "No member shall be a saloon keeper or actor; none shall attend a ball, theatre, worldly concert, horse-race or show; none shall be a member of a secret society." Although there is no direct word of God for any of these rules, yet to give liberty in such things would be utterly inconsistent with the teachings of God's Word. That a converted person does not need teaching in regard to attire and the church ought to leave the matter of dress entirely to the conscience of each member, is a new doctrine. Not only did the apostles teach it, but it was unknown one hundred years ago. If anyone should doubt this statement, let him read John Wesley's sermons on attire of Christians; let him read further the old church disciplines of the Baptist, Methodist, Episcopal, United Brethren and Evangelical denominations. The last named have part of their former rules in regard to this matter even now in their discipline.

Let the church insist on the observance of the rules contained in the Word of God in regard to this matter (1 Pet. 3:3; 1 Tim. 2:9); and since the demon of vanity has been part of eighteen hundred years invented many foolish

things besides those mentioned in the Holy Scriptures, let the church take the same attitude toward them as the apostolic church did to the vanities of their day. Since a line has to be drawn let the church draw the line. The church (or congregation) is the highest authority we have outside of the Holy Scriptures. It is the "little foxes" which spoil the vineyard (Cant. 2, 15). Shall the few denominations which have kept up the fight against the "little foxes," now open the doors to them?

JOHN HORSCH.

Bern, Ind.

* Note. Literally from the Greek: "of whom there shall not be the outward adornment of." The verb is in the imperative mood.

LEVITY.

We can but regard the practice quite frequently indulged in, in some places, of turning the house of God into a place of secular conversation, and sometimes of jocular speeches and jolly laughter immediately following the religious service as a most unseemly and deserving of severe rebuke. Reverence for the Sanctuary ought to impress us sufficiently at all times to check any tendency to levity within its enclosure; but more especially when we have been listening to the expositions of God's Word, and enjoying special seasons of communion with our Maker should we go our way so deeply impressed with spiritual and eternal things as to be reverent, serious and prayerful, and as not to admit the early intrusions of secular matters upon our mind.

We should watch and pray that we may be kept from temptation to indulge in idle thoughts and words.

SRL. L. M. J.

THE PRAYER COVERING.

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."—1 Cor. 14:37.

Paul, in writing his first letter to the Corinthians, addressed it, "To the church of God which is at Corinth, to them who are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." 1 Cor. 1:2. The instruction given by the inspired apostle in this letter was not local, confined to the church at Corinth, but to "all that in every place call upon the name of Jesus Christ our Lord." The force of the instruction given reaches every devoted, loyal brother and sister in Christ in the present day, and unto the end of time.

It is evident, from the tenor of this epistle, that the church at Corinth had gotten into a state of confusion, and were carnal and schismatic, and had departed from gospel order in their observance of the ordinances of God's house. The apostle complains of several innovations, and departures in their service, and then says: "And the rest will I set in order when I come." 1 Cor. 11:34. Among other things, in which they were out of order, was the non-observance of the prayer covering. The sisters sat in the assembly of the saints and took part in the services of God, bareheaded, or without the cover-

ing on their heads. Paul reproves them for their disorder, and says: "We have no such custom, neither the churches of God," verse 16. No such custom as what? Evidently, as men praying or prophesying with their heads covered and the sisters without their prayer coverings—power or authority—on their heads; verse 13.

If neither the apostles nor the churches of God had such a custom or practice, then it is not of God, and consequently it was wrong, and the apostle had a perfect right to condemn the departure, and wrong doing of the Corinthians, and say as he did: "Every woman that prayeth or prophesieth with her head uncovered (unveiled), dishonoreth her head: for that is even all one as if she were shaven (or had her hair cut off). For the woman he not covered (veiled), let her also be shorn (or shave her hair cut off); but if she have her hair cut off: it is as if she were shaven (have her hair cut off), let her be covered (veiled);" verses 5, 6. The position assumed by some, that the hair is the covering, is unreasonable in the light of the apostle's teaching. If she will not cover (veil) her head, let her also cut her hair off. If the hair was the covering Paul was contending for, why specify that it should be worn in time of prayer and prophesying, only? All women among the Jews in those days, wore their hair, except lewd characters or harlots, and there is no evidence whatever that the Corinthian sisters cut off their hair or shaved their heads; but there is positive evidence that they did not.

Another objector came up and says, "The apostle was simply hanging to and trying to enforce an old Jewish custom." This is absurd, and hardly worthy of notice. Every posted person knows the Jews never had such a custom or practice as the apostle is here contending for. The male portion of the Jewish congregations worship with their heads covered, and there never was a law given to the Jewish women to have on their heads a special covering during prayer and prophesying. The apostle is not teaching or enforcing Jewish or worldly customs or practices, but the things of God that pertain to the best interests and spiritual development of the church. The why and wherefore for this covering are found in the plan of God, and not in the customs and practices of Jews or pagans. "The things that I write unto you, are the commandments of the Lord." All spiritually minded followers of Christ should acknowledge this fact.

"But I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of any man, neither was I taught it by the revelation of Jesus Christ." Gal. 1:11, 12. The apostle in verses 13, 14 speaks of the Jews' religion and traditions of the fathers, as being things of the past, which he left in espousing the cause of the Lord Jesus Christ. Yet, in opposition to his plain statements, some say he taught Jewish customs. Too bad! I don't know whether those who charge Paul with teaching worldly customs profess to be prophets or spiritual or not (some of them do); if they do, they had better acknowledge him as teaching and reflecting the things of God. All loyal subjects of Christ's kingdom had better fall in line with Paul, and teach the

same things he taught; for he says: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8. Paul taught the same things everywhere, and in every church. 1 Cor. 4:16, 17.

The fact that we do not read of Paul setting the churches at Galatia, Ephesus, Philippi, Colosse, and Thessalonica in order, as regards the prayer covering, is only evidence that they were obedient unto the apostolic teaching and observed the prayer covering as well as other things enjoyed by them. It is only the disloyal, unfaithful churches, as well as individual members, that make trouble in Zion, and need correction, committees and long, tiresome church meetings. If all the members would live up to the requirements of the gospel, and carry out the order of the church in their lives, by maintaining her non-conformity principles, as they promised to do when they united with the church, we would hear nothing of these innovations and departures in our beloved brotherhood. But just so long as churches and members are disloyal and unfaithful to the church, and ape the world in her fashionable attire we will have a repetition of the sad state of affairs at Corinth.

In the fall of our forefathers in the garden of Eden, man was made lord over the woman. Gen. 3:16. This condition is reversed to a large extent in the atonement made by Christ. He became the head and the spiritual husband of the church. Eph. 5:23; Col. 1:18; 2 Cor. 11:3. And in order that the spiritual woman be free to worship God—pray and prophesy in the assembly of saints or other places—she ought to have this covering—power or authority—on her head. This prayer covering represents her in her proper relationship to man, and her spiritual relationship to Christ, and authorizes her to pray unto God through Christ, her spiritual head without man's consent. What authority or right has woman to pray unto God uncovered—unveiled? It is a shame for her to do so.

Another reason the apostle gives why the woman ought to have this covering—sign of authority—on her head is because of the angels. All children of God have angels sent forth to minister for them. Dan. 6:22; Psa. 34:7; Matt. 18:10; Heb. 1:14; and the praying woman ought to wear this covering because of her ministering angels. For a woman to have her head shaven in apostolic times was to disgrace herself and dishonor her husband; for it was a mark of lewdness. And for a Christian woman to pray unto God uncovered is to dishonor Christ, her spiritual husband. When we come into the spiritual realm, Christ is the head of the woman as well as of the man. This covering veils man's headship out, or limits it to the things that pertain to this life only.

The tendency of the worldly-minded is to drop the prayer covering along with other gospel principles of non-conformity, and substitute worldly paraphernalia in their stead. When, and wherever, pride and worldlyism enter our church, humility and the prayer covering step down out; they can not dwell together, being antagonistic the one to the other. I have observed

that almost universally those who oppose and refuse to wear the prayer covering are in opposition to sentiment and practice to the non-conformity principles of the gospel, and do not carry out the order of the church in dress, but pander to and ape the godless attire of the world.

What drove the prayer covering out of the Presbyterian and other churches that observed it in the past? Was it an accident? Nay, verily! The old Presbyterian church once made the prayer covering a test of communion; but pride entered into the church, and humility, with her obedient spirit, went out, and instead of the simple Christian garb we behold the fashionable array and gaudy attire of the world. The causes that led other churches into the vortex of worldlyism are making vast inroads in our beloved brotherhood.

Awake, ye sluggish watchmen, and sound the alarm all along the line.

CROSSING OVER TO THE NEW YEAR.

Again we are permitted by the great mercy of our God to cross over into another new year. Good by to the old and God-speed to the new. Life is ever advancing and through these new portals we are passing on and up to the goal and glory of the life everlasting; on to the day for which all other days were made and to the place of His presence whose years fail not. Or as I once heard the editor of the *Messenger* exclaim in a surpassingly eloquent sermon: "On to the hour when the peaks of two eternities meet in the glowing splendors of Love's meridian."

Jesus passed over in his early life from one distinct period to another. Most notably of all that from the years of industry and obscurity in Nazareth to the public ministry; and from marvelous ministry of word and deed to the enduring and dying; from the ever memorable interview in the upper room where the sacred memorial of His atoning suffering and death was instituted over to the impenetrable shadows and bloody sweat of Gethsemane. We cross the new year threshold in ignorance of what is waiting for us and ours. We can not lift the veil of futurity. We would not if we could and could not if we would. It is best for us that God has said to His beloved in each successive generation: "What I do thou knowest not now, but thou shalt know hereafter." It is enough for our happiness, and to strengthen our hearts and hands that though we must ever feel the sharply defined limitations of our being and knowing; we look hopefully to that other world life where we shall "Know even as we are known." But now in conflict will come to us the crown in the new year. Ever the advancing hosts of the Israel of God go slinging and shouting home—

lor walked with the majestic tread of a conqueror; for the record is: "Jesus therefore knowing all things that should come upon him, went forth." More sublime heroism was never seen.

Napoleon crossed to desperate daring his conquering army as he pointed to the Pyramids and exclaimed, "The centuries are looking down upon you!" But the moral destinies of the race and all the interests of the universe of being in all their immensity and immensities centered in this supreme era and event, yet no heroic challenge was given to God man; He needed none. O, in the measure of our human capacity he ours to go in like grandeur of spirit to all the varied experiences that await us over in the new year.

Though we can not forecast the future, we can safely judge the future by the past. Has the old year had its crises, crosses and losses, we may look for the like in the new. Jesus never promised to His followers exemption from the peculiar trials of human life on earth. He said plainly, "In the world ye shall have tribulation; but be of good cheer I have overcome the world," and He is the Author and Finisher—or literally, the "prince leader" of our faith. Emanes was a notable Macedonian general who had achieved victory on many a hotly contested battle-field. One day when his forces were drawn up in battle line on the plain in the face of a formidable foe whose gleaming swords and shields added to the impressive sight of their vast numbers. Before the opening of this desperate and decisive engagement the word passed along the line that Emanes was sick and not able to leave his tent. In a panic of fear they refused to advance or resist the foe. When the old general was told this, he rose in the might of a great purpose and making his way to the front, he signalled an advance. At the sight of their sick leader and his bold challenge to valor and victory, they instantly advanced upon the enemy. But their courage and loyalty to the old leader availed not against vastly superior number and discipline and in the wild fury of the charge they leaped into the jaws of defeat and death. They followed only a man and died with him. We follow into the battles of the new year. One who overcame the concentrated forces of sin and Satan, death and hell, and over all the cruel combined oppositions to God and right, He rides forth prosperously because of truth bearing upon His vesture, "King of kings and Lord of lords," and now from His place in the heavens He cheers us on through all our conflicts to the final victory and to the crown and Kingdom awaiting the humblest as well as the highest in the ranks of the army of the living God. Many now in conflict will come to us their crown in the new year. Ever the advancing hosts of the Israel of God go slinging and shouting home—

Onward of the living God,
At His command we bow
Part of the hosts have crossed the flood
And part are crossing now."

Then to higher courage and loftier inspiration of joy and hope let us all "rise and sing."

"O God our help in ages past,
Our hope for years to come,
Be thou our guide while life shall last,
And our eternal home!"

Down into these dark scenes the Sav-

MARRIAGES.

KAUFFMAN-KURTZ.—On the 12th of Dec. 1901, at Belleville, Pa., by John P. Zook, Christian L. Kauffman and Mary Kurtz, all of Belleville.

YODER-HARSHBAUGER.—On the 18th of Dec. 1901, near Matthews, Millersburg, Pa., by Bish. Michael Yoder, John T. Yoder to Rebecca Harshbauger.

GROFF-BRACKBILL.—On the 10th of December, 1901, at the residence of Elam H. Brackbill, at Vintage, Pa., by Bish. Isaac Ely of Kinzers, John Groff to Anna M. Brackbill.

HEER-HERR.—On Thursday, Nov. 21st, 1901, at the bride's home, by Bish. Abraham B. Herr of New Danville, John H. Herr of Millersville and Alice N. Herr, of Mountville, Pa.

SHREINER-HERR.—On Thursday, Nov. 28, 1901, by Bish. Abraham B. Herr of New Danville, at his residence, Bro. John K. Shreiner and Sister Fannie S. Herr, both of Lancaster, Pa.

MYERS-BOLLINGER.—On Thursday Dec. 5, 1901, at the bride's home, by Bish. Abraham B. Herr of New Danville, Henry H. Myers of New Danville and Lizzie B. Bollinger of Rothville, Pa.

BECHTEL-HUBER.—On Thursday, Dec. 12, 1901 at 10 A. M. at the bride's home, by Bish. Abraham B. Herr of New Danville, Bro. Henry G. Bechtel of Spring City, Chester Co., and Sister Emma G. Huber of Lancaster, Pa.

GRIMM-SHOFF.—On Thursday, Dec. 12th, 1901, at 11 A. M. at the bride's home, by Bish. Abraham B. Herr, of New Danville, Norman S. Grimm of Millersville and Irene K. Shopf of Lancaster, Pa.

SHENK-MURRAY.—On Thursday, Dec. 12th, 1901, at 12 A. M. at the bride's home, by Bishop Abraham B. Herr, of New Danville, Daniel H. Sherk of Rockhill, Pa. and Lizzie M. Murray, of Rockhill, Pa.

MOSEMAN-FORRY.—On Sunday, Dec. 22d, 1901, at Bro. Henry Ebbach's where the bride had her home, by Bish. Abraham B. Herr of New Danville, Bro. John Moseman of Lancaster City and Sister Lillie Forry of Millersville, Pa.

LEHMAN-DAVIDHIZER.—On Thanksgiving day, Nov. 28th, 1901, at the old Davidhizer home, in St. Joseph Co., Ind. by John F. Funk, Jesse Lehman and Catherine Davidhizer, both of this vicinity. May their lives be crowned with joy and happiness.

DEATHS.

FEACHEY.—On the 19th of Nov. 1901, near Belleville, Pa., Nancy, widow of Bish. Ch. K. Feachey, aged 64 years.

MILLER.—On the 23d of November, 1901, near Wasarusa, Elkhart Co., Ind., Jacob M. Miller, aged 52 years, 7 months and 10 days. He was about 5 weeks of a complication of diseases. One son, father, mother, one sister and four brothers preceded him to the spirit world. He leaves a wife and three sons to mourn their loss. He was buried on the 26th in the North Union graveyard.

They never take any thought of the women who are dying under the weight of this philosophy, but they just show their charity towards the hugs. I recommend that hospital for the edification of American students of Buddhism. Let them stay one night in that bug world. That will pay them for all their labors in studying that philosophy.

Mrs. ELA LEINBAUGH.

Beyond the boundary lines of all the years is heaven's eternal day! Live and look that way patiently, hopefully "I'll live come."

Crossing over to the new year are the teeming millions of earth's inhabitants—over to all the life that flesh is heir to and to all the toils and triumphs of the life that now is; Crossing over through the new year to enter more fully into the "Kingdom and patience of Jesus Christ." Or, if we are not His, then over to the new year to do more drudgery for the devil and treasure up wrath against the day of wrath and revelations of the righteous judgments of God.

Beyond the new year and all the years there rises to our view in solemn majesty the Judgment Throne. What then? O, sinner, living without God and hope in the world! O, backslider and cold, formal professed follower of the Ancient of Days, hear the spirit's call to repentance, faith and faithfulnes! Let the remnant of thy days be swift witness to thy soul's worth and thy Savior's love and grace. Saved to the uttermost, serve loyalty to the last thy loving, living—ever living—Lord.

Crossing over to the new year and through all the days of the years of our pilgrimage to the rich reward and rest of the life everlasting we go in glad fellowship with all that love our Lord. Soon we shall be where days and years, dates and decades, mile-stones and millenniums are unknown, where time is lost in the on-sweeping sides of the ocean of eternity.—J. H. Kanaga.

CHRISTIAN SCIENCE.

The HERALD has contained many articles on Christian Science, so-called, and while it is true that there is a split in the ranks, and many former adherents have seen its fallacy and have "fallen away" from the incongruous teachings of Mary Baker Eddy, the supposed founder of this unchristian science (the science of making money out of other people's credulity) there are still many—and the number is increasing—who look upon this new (?) doctrine as a cure for all ills to which humanity is heir. But that the principles of the so-called Christian Science are new, or that they have their origin in the fertile brain of Mrs. Eddy, or that they are the teachings of Christ, has been repeatedly shown to be untrue, for it is known that they existed long before Mrs. Eddy remodeled them to suit a country and a people who know of Christ and the gospel. The testimony of Pandita Ramabai, the well-known converted Hindu lady, is that it is a system of Hindu philosophy introduced from heathen India into Christian America, with a few adjustments to make Christ's name fit in instead of the heathen god, Buddha. She says:

"I can tell in my own language what it is. It is just this: You are to take the whole universe as you find it, falsehood. You are to think that it does not exist. You do not exist. I do not exist. When you realize that, that is philosophy. Can you realize it? There was once upon a time a being called Brahma, and that person was no person at all, but something like air, full of joy and hope. Can you think of air as being full of joy and knowledge? I cannot understand it,

navigate the Mississippi river and its tributaries. They believe that "at the end of the 6,000 years of man's earthly existence which will come in 1941, the earth will become paradises, and man, with his earthly body restored, but with new powers and properties will be able to soar to the most remote planets until all of God's creation has been traversed."

"The sun, Neptune (2,850,000,000 miles from the sun), Jupiter, Saturn, the fixed stars, all will be visited by man in those days. Therefore, the members make astronomy their principle study, next to the more simple teachings of the Gospel."

"We are not Christian Scientists or Spiritualists. We have a physician on board. We teach our children all that they would learn in the public schools."

There has never been a religious movement that has not gained some followers, and no doubt this new sect will gain adherents, whether their belief has a foundation or not. But ever since the first century of the Christian era there have been people at various times who believed they knew at what time the Lord would come again and set up a kingdom on earth or take life on himself in glory. Whether we shall be still in the body or whether we shall sleep when He shall come, or whether He shall come in one hundred or one thousand years need not concern us. He comes to us and knocks for admission to the throne of our hearts; He wills that the kingdom of God, the kingdom of peace and love—the millennial kingdom—be established in our hearts now. He calls us to "arise from the dead," into the resurrection from dead works. Upon those who have been thus resurrected the second death hath no power, but in newness of life they walk. Our conversation, our treasure, is in heaven, and whether Christ in His second resurrection power or the natural death comes first is one of those who are in Christ Jesus. "Therefore be ye also ready," not by waiting, but by watching, working and walking in newness of life, so that whether we sleep or whether we shall be changed in a moment, in a twinkling of an eye, at the last trumpet, we may be prepared to meet our God in peace.

The old frame meeting house at Berlin, Ont., erected in 1834, on the site of the old log meeting house erected in 1813, is, according to an item in a Berlin, Ont., paper, soon to be only a memory. At a business meeting of the members of the congregation on the 26th of December it was decided to tear down the old building in the spring to make room for a commodious brick building.

HERALD OF TRUTH.

In this connection it may be of some interest to give a short sketch of this (Eby's) meeting house and the congregation that was organized early in the last century. For several years from 1801 there was no minister there to attend to the spiritual needs of the new colony, nevertheless the brethren met in their humble abodes in the forest and some brother, usually Samuel Betzner or Joseph Scherch (Sberk) would read a chapter from the Bible and follow with a chapter from the Martyrs' Mirror or more often from Bish. Heinrich Funk's well known "Erklärung" and Menno Simon's "Fundamentbuch," which works were then prized very highly by our people. In this way they sought to edify one another.

In course of time Bro. Joseph Bechtel was ordained to the ministry, and, according to Dr. Aaron Eby, was the first Mennonite minister in Waterloo Co. On the 27th of November, 1809, Benjamin Eby, sixth son of Christian and Catharine (Bricker) Eby of Warwick Twp., Lancaster Co., Pa., where he was born May 2, 1755, was chosen and ordained to the ministry, he having been baptized and received into fellowship on May 4, 1804, at Conestogo meeting house, Lancaster Co., Pa., by Bish. Chr. Burkholder. The ordination probably took place at some private house, in the "Eby settlement" as the vicinity of the present city of Berlin was then known. On the 11th of October 1812, he was ordained to the office of bishop. Through his indefatigable efforts the new colony finally agreed in 1813, to erect a meeting house, the congregation having become too large to be accommodated in even the largest private house available. This first meeting house was built of logs and was called "Eby's Versammlungshaus." In this building Bish. Eby for a number of years taught school during the winter months. Very few indeed are the pupils still living who attended school there.

As the congregation continued to grow the log meeting house in time became too small, and was replaced in 1834 by a frame building, at that time one of the largest houses of worship in that part of the country. After Bish. Eby's death, June 28, 1853, his fifth son Christian, born in 1821, was ordained in 1854, and was a well known and beloved pastor until his death in 1859. Other ministers and bishops in charge of or as assistants in the ministerial work in this congregation: Bish. Joseph Hagey, born, June 11, 1810; ordained minister May 31, 1851; bishop, October 11, 1852; died, Dec. 31, 1876. Pre. Moses Erb, born Aug. 6, 1821; ordained, April 14, 1851; died July 31, 1901. Pre. Jacob M. Oberholtzer, born March 30, 1800, ordained in his youth and died Jan. 14, 1879. Pre. John

Steeckley, born Nov. 25, 1802, ordained as a young man, and died April 23, 1870. Pre. Elias Snyder, born Sept. 3, 1815, ordained in 1874, and died Apr. 24, 1890. Bish. Daniel Wismer, born July 29, 1820, ordained minister over 35 years ago, and bishop some years later in Kansas, but now resides in Berlin, Ont. Pre. Abraham C. Weber, born March 14, 1817; ordained Dec. 23, 1864; died July 6, 1874. Bish. Elias Weber, born Feb. 22, 1834, ordained first deacon then to the ministry, and after the death of Bish. Jos. Hagey in 1876, to the office of bishop. Bish. Amos Cressman, born Sept. 4, 1834, ordained deacon June 19, 1864; minister, June 30, 1867; bishop, Jan. 24, 1875. Pre. Samuel Bowman, born July 15, 1834, ordained, Feb. 2, 1878. Bish. Jonas Salder, born Oct. 2, 1858, ordained minister June 24, 1892; and bishop a few years later.

Pre. E. S. Hallman is the latest addition to the ministerial force of the congregation, he having been ordained less than ten years ago. The congregation suffered a rupture, in common with other congregations in the United States and Canada, when, about thirty years ago under the leadership of several prominent men, among them Solomon Eby, a dissatisfied and expelled minister in the Mennonite congregation, a new body was formed which, after various amalgamations with other small bodies, finally assumed the name of Mennonite Brethren in Christ. The Eby congregation has formed the nucleus from which a number of congregations in Waterloo Twp. were organized, and although in this manner the number was from time to time decreased, it has prospered and the membership to day numbers probably in the neighborhood of 200 souls. May God prosper the work as carried on in the church, Sunday school and young people's meeting and give the church a large growth in number and spiritual power.

PERSONAL MENTION.

BRO. N. O. BLOSSER, of New Stark, Ohio, held meetings at Dayton, Ohio, beginning Dec. 12th.

PRE. ABEL HORNING, of Teiford Pa., has been for some time confined to his house with inflammatory rheumatism.

PRE. A. D. WENGER and wife, of Millersville, Pa., called at our office on the 1st of Jan. Bro. Wenger is giving lectures on Bible Lands at the Elkhart Institute during the present month.

BRO. A. H. LEAMAN, Superintendent of the Chicago Home Mission called here on his return from a visit to Allen Co., Ohio. He feels much encouraged

with the present outlook of the mission. Bro. Isaiah Royer, of Orrville, Ohio, who is on his way to Chicago to enter the mission work, also paid us a pleasant visit on the 11th inst.

PRE. M. S. STEINER wishes us to publish the following announcement: TO THE FRIENDS OF J. S. COFFMAN.—Any one who may be interested in the "Life of J. S. Coffman," is kindly invited to send me such incidents and material as may prove of value in writing up the same. I shall be glad for a response from many I have not been able to solicit personally. Do not think I may have what you have in mind, and that it will not be worth your while to send it in. What you have may be of special value, so send it at once. I expect, all going well, to get the copy ready for the publishers by April 1st, and should be in possession of all material for use no later than Feb. 15th. With best wishes.

M. S. STEINER.
Columbus Grove, Ohio., R. F. D. No. 1.

For the Herald of Truth.

TAKE HIM AT HIS WORD.

BY MATTIE HERRBRUCK.

I will take Him at His word,
Jesus Christ, my Lord,
All His precious promises,
Wonderous grace and love;
He has offered pardon free,
Laid in Him my trust shall be.
I will take Him at His word,
Not distrustful be;
He has always well fulfilled
All He promised me.
Jesus Savior! trust my prayer,
Lead thou! I will not despair.
Yes! I take Him at His word,
Gracious heavenly Guide;
He has promised—truth in me,
Naught shall ever bid;
He who in my love doth stand,
Naught can pluck him from my hand.
Yes! I take Him at His word,
Henceforth, to the end;
I shall ever trust my Lord,
He will ever defend.
For I know naught can betide,
Those who in Him abide.
All ye, then, who say ye love,
And claim to trust the Lord,
Show your faith and love for Him,
Take Him at His Word.
Trust Him, ye and more, my friend,
Love and serve Him, to the end.
Amen, Ohio.

For the Herald of Truth.
GEMS FOR THE WORKER'S TOOL CHEST.

BY A. METZLER.

God will entrust to us bigger responsibilities only as we faithfully perform those already awaiting at our door, however little they may seem to us.

To say we have one talent only we firmly believe we have five is acting the hypocrite.

Hustery Sabbath days test the people's faith, for usually the soul that hungers after righteousness is found in the house of God on the Sabbath, though it is hard to be so.

The extent of God's love to man was shown in what he has sacrificed for us; our love to Him is measured by what we are willing to sacrifice for Him.

Jan. 15,

1902.

How prone to say, "Send some one else," instead of "Lord, send me," when some field of labor is pointed out to us.

A worker that constantly talks about himself gives sure evidence that he is not dead to self.

Bounding from one extreme into the other is only jumping out of the frying pan into the fire.

Don't fuss and exhaust your energies trying to drive the darkness out of your room. The only way you can get it out is to let the light in.

Formality is the cradle in which Satan rocks the Christian to sleep. "The moment you begin to speak of your humility there is none there."

Many who claim to be led by the Spirit have failed to try the Spirits whether they are of God. The Spirit must agree with the Word.

A great and useful life is composed of little things, faithfully performed.

Whatever you cannot do to the glory of God leave undone.

"It is better to wear out than to rust out."

God calls us up higher by giving us more work to do.

The more and harder you rub the metal the brighter it will continue to shine.

Many of us, like the young eagles; (Deut. 32:11) are not willing to soar out until we get stirred out of the nest.

Did you ever ask any one to teach a Sunday school class that did not say, "Get some one else?"

Many of our prayers we could answer ourselves.

We sometimes hear people sing, "Put my name on the list, to do anything God wants me to do," and if you ask them ten minutes later to do some Christian work they refuse.

Those who cannot afford to offer up a lamb may offer a dove, but let it be the best you have, and without blemish.

Humility is true greatness.

There are no idlers in God's vineyard.

Never condemn anything unless you can recommend something better in its place.

The fruits of the Spirit compose true holiness.

Many are willing to pray "Lord help us," providing they are allowed to dictate what they want God to help them do. They want to boss the job.

Enoch and Noah walked with God, not God with them.

We are sometimes anxious (?) that certain lines of mission work should be carried on, but, instead of Nehemiah-like, (Neh. 2:5) going to do it, we spend our time Jonah like in hiding, or else hunting up some one else to do the work.

It is folly to acknowledge that we are willing to do just what God wants us to do; to go where he wants us to go; to say what he wants us to say, and then insist in choosing our own course instead of submitting to God's choice.

Do you believe there are Christians who cannot pray?

You have not forgiven your neighbor unless you cease talking to him about the faults you claim to have forgiven him. A sore that is scratched as continually is hard to heal.

The extent of God's love to man was shown in what he has sacrificed for us; our love to Him is measured by what we are willing to sacrifice for Him.

HERALD OF TRUTH.

Our hearts must be emptied of self before God can fill them with His Spirit.

The better you learn to know Christ the better you love Him. The reason the sinner does not love Him is because he does not know Him.

If the heart is right the outside will become right too.

How many standards of Christianity are there?

You cannot build yourself up by tearing others down.

West Liberty, O.

For the Herald of Truth.
THE BIBLE A KEY TO KNOWLEDGE.

Essay by Sister Nora Custer at Y. P. M. in Weaver's M. H. Rockingham Co., Va., Dec. 8, 1901.

"O how I love thy law, it is my meditation all the day."

Here we have an account of David's inexpressible love of the Word of God. He not only loved the promises but he delighted in the law also. It was his meditation, not only in the night, when he was silent and solitary and bad nothing else to do, but in the day, when he was full of business and company, some good thoughts were interwoven with his common thoughts, so full was he of the Word of God.

What effect did the study of God's Word have upon David's mind? Did he gain knowledge? Was he wise?

Let us notice what he says: "Thou through thy commandments hast made me wiser than my enemies; for they are ever with me. I have more understanding than all my teachers; for thy testimonies are my meditation."

I understand more than the ancients, because I keep thy precepts."

All true knowledge is from God. His commandments and his testimonies are able to make us wise unto salvation and to furnish the man of God for every good work. Some one has said, "Ignorance is the curse of God, knowledge the wing wherewith we fly to heaven."

A good man, wherever he goes, carries his Bible along with him, if not in his hands, yet in his head and in his heart. The best way to improve in knowledge is to abide and abound in the instances of serious godliness; all the instances of serious godliness; for, "If any man do his will, he shall know of the doctrine of Christ," shall know more and more of it. The pure in heart, shall they not see God here?

By studying and practicing God's commandments, David outwitted his enemies. God, by these means, made him wiser to battle and defeat their designs against him than they were to lay them. Heavenly wisdom will carry the point, at last, against carnal policy.

By keeping the commandments we secure God on our side and make him our friend, and therein are certainly wiser than those that make him their enemy. By keeping the commandments we also preserve in ourselves that peace and quiet of mind which our enemies would rob us of, and so are wiser for ourselves, wiser than they are for themselves, for this world and the world to come. The enjoyment of God's Word and ordinances is the chief happiness of a people who are to be put in the enjoyment of their advantages.

By knowing and keeping God's pre-

cepts, David became wiser than the ancients or even his teachers, the priests and Levites, who sat in Moses' chair, and whose lips ought to have kept knowledge, but who neglected the study of the law, and minded their own honors and revenues: and so David, who conversed much with the Scriptures, by that means became more intelligent than they. The word of God gave him to understand things better than he could do by tradition and all the learning that was handed down from preceding ages.

In short, the written Word is a sure guide to heaven than all the doctors and fathers, the teachers and ancients, of the church. Will not the sacred writings help to teach us more true knowledge than all other writings?

Yet the knowledge acquired during life on earth develops the mind as compared to a rose in the bud. But in eternity, the mind of a redeemed soul, like the opening rose, shall enlarge and strengthen eternally as the soul visits world after world in God's infinite universe and learns the grand truths that are scarcely hinted at by man's wisdom. It is through the teaching of the Bible alone that a soul may ever enter that eternal school. This makes another—the grandest sense—in which the Bible is the key to knowledge.

Take away the Bible and our warfare with oppression and infidelity and intemperance and impurity and crime is at an end, our weapons are wrested away, our foundation is removed, we have no authority to speak and no courage to act.

As the teachings of the Bible spread in the world, and pagan nations are Christianized, knowledge increases among such nations.

Is not our highest civilization only an application of the divine precepts to daily life and conduct? Does not the Bible uphold a higher moral standard than any other book? Is teaching and principles have become the pillars of Governments. It contains the only standard by which to reform people back to where they once stood.

It is the one great power that is able to save to the uttermost and the one great power that has done more for the uplifting of humanity than all the other forces combined. We are safe in saying that this book has been more read, more studied, and more loved, by the pious, than any other.

"I cannot live without thy light, O God, and I have joyed in thy light; my God, I have joyed in thy light, and I have said, 'I will not be ashamed.'"

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

God's Word is true from the beginning. It abideth forever, remaineth unmoved through the ceaseless ages of eternity. The stability of the earth is the effect of God's unchangeableness and the same unchangeableness is shown in the fulfillment of his word.

It is an end of all perfection, of human excellence, surpassing the heart and motives, and requiring everything that is excellent. A lamp unto my feet showing the way in which I should go.

Despite not the time of education nor weary of the long lessons of God's providence, for in one season you shall reap if you first sow. Is it not better to receive knowledge than choose gold?

its triumphs no earthly tongue can speak or pen describe. They are written in the book of life, will be told with immortal lives, by multitudes which no man can number, in strains of glory rising higher and higher, and growing sweeter and sweeter to all eternity.

For the Herald of Truth.
BEAUTIFUL HEAVEN.

Beautiful Heaven, blissful abode,
Evergreen fields in the city of God;
The gate ajar by faith I see,
And the blessed Savior that died for me.

Beautiful fields, that are ever green,
With nothing but the veil between,
When life is spent and the veil is rent,
Our vision bright shall behold the sight.

The Jasper walls, the streets of gold,
The Lamb of God, the Shepherd's fold,
The saint's sweet rest, in the land of the blest,
Where no foe nor fear can e'er molest.

My soul in its vision would fain take its flight,
And soar to that beautiful land of light,
Away to that blissful home on high,
Where we shall live to love and never die.

And there where the white-robed angels are,
Within the gate that is the door,
Would seek to dwell in the land of the blest,
Forever with God's saints at rest.

O beautiful home, sweet Eden land,
No storm ever beat on thy glittering strand;
O my dear Savior, fain would I see,
And be forever at rest with Thee.

For the Herald of Truth.
PRAYER.

Prayer is offering to God petitions for mercies desired, and thanksgiving and praise for blessings received.

The poet says:

"Prayer is the soul's sincere desire,
Uttered or expressed,
The motion of a hidden fire,
That trembles in the breast."

"Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near."

"Prayer is the simplest form of speech
That infinite lips can try;
Prayer, the sublimest strains that reach
The Majesty on high."

We think that the poet does make the best explanation of prayer possible. He tells us that it is not necessary to offer long or loud prayers to come in favor with God. God knows our hearts better than we do, and therefore we need be wiser in our devotion to God if we wish to have our prayers answered.

We find all those who have felt the deepest impression for us to copy after, were men and women of prayer. We find that prayer has been a mighty power through which God is moved to favor man. Abraham was a man of prayer, and angels came down from heaven to converse with him. Samuel was given in answer to Hannah's prayer. Elijah's prayer closed up the heavens for three years and six months, and his prayer opened the heavens that it rained again. And James tells us that the prophet Elijah was a man subject to like passions as we are. We have great reason to be thankful to know that those men and women who were so mighty in prayer were just like ourselves.

We find many more characters all through the Bible like those mentioned. Elisha prayed and life came back to a dead child. And many a child is dead in mind and darkness. O

friends, let us ask God in earnest to raise them up out of sin in answer to prayer. When Job was afflicted and sinned against God, in his captivity by Satan, he turned and repented and light came to him in place of darkness, and God blessed him above his former prosperity. It was in answer to prayer. Daniel prayed to God, and Gabriel was sent to tell him that God greatly loved him. We find that three times that message came to him in answer to his prayer. And Peter was sent to tell him words whereby he and his whole house should be saved. When Peter was in prison prayer was made without ceasing unto God in his behalf, and an angel was sent to deliver him. So also Paul and Silas in the prison at Philippi as they prayed and sang praises to God the prison was shaken and the jailer was converted.

All through the Scriptures we find that when believing prayers went up to God the answer came down. We think it would be a very interesting study to go through the Bible and see what has occurred while God's people were on their knees praying to Him. We could surely be strengthened in our faith by the study. We find also that in every great crisis of life, Christ first prayed to his heavenly Father for aid, and if it was necessary for Christ to ask the Father for strength, how much more is it needful for us, as poor dust and ashes in the sight of God, to pray the Father for help. But remember it is not necessary to make long prayers to be heard by our heavenly Father. When the disciples asked the Lord to teach them to pray, He gave them a form which is commonly called "The Lord's Prayer," in which we find only sixty-five words but every word is a petition or reverence to God the Father. But, it seems as if it would be more proper to call that the prayer which we find recorded in the 17th chapter of John, and it is the longest prayer on record that Jesus made, and you can read it slowly and carefully in less than five minutes. All our Master's public prayers were short. When He was alone with the Father it was quite a different thing. Long prayers in public are too often not prayers at all, but are simply an exhortation or perhaps fault-finding. How short the Publisher's prayer was: "God be merciful to me a sinner." And the prayer of the Syrophenian woman was, "Lord, help me." She simply asked Him to supply her needs, and they were granted. Peter's prayer was, "Lord save me or I perish." The thief on the cross said, "Lord, remember me when thou comest into thy kingdom," and the Lord heard him. So if we go through the Bible we will find that the prayers that found immediate answers were short and to the point. Therefore, let us make our prayers brief and to the point, just telling God what we want. The Lord cautioned His followers against making vain repetitions or doing as the Pharisees do in offering long prayers in public to be seen or heard of men. He said, "They have their reward." That is to say if they do it to be heard of men they can only expect to be rewarded of men. Christ said that we should pray to our Father which is in secret, and the Father which seeth in secret will reward you openly. But, we do not wish to say that we should pray in public, but

we need to be careful not to make a display with vain or excellent words to be heard of men. Prayer is a duty, may be found; call upon Him while He is near." Mark 13:33, "Take ye heed, watch and pray, for ye know not when the time is." Let us not forget to pray for those in the mission fields that God will bless their efforts. D. Goodville, Pa.

For the Herald of Truth.
AN ADMONITION.

BY A YOUNG SISTER.

"And except those days shall be shortened there should no flesh be saved; but for the elect's sake those days shall be shortened." Gen. 6:3. "And the Lord be shortened." My spirit shall not always strive with man, for that he also is flesh; yet his days shall be numbered and twenty years." "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart." "The earth also was corrupt before God and the earth was filled with violence and God looked upon the earth and, behold, it was corrupt, for all flesh had corrupted his way upon the earth. And God said to Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." "And the Lord said unto Noah, Come, thou and all thy house into the ark; for thee have I seen righteous before me in this generation." Then began men to call upon the name of the Lord, when the time of their before me. The time before the flood shows us a very plain picture of the judgment that is to come, and it seems as though the world were drifting fast to a close. But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, let him that readeth understand. Watch ye therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say to you I say unto all, Watch. So ye, in like manner, when ye shall see these things come to pass, know ye that it is nigh, even at the doors.

When we consider that man is as the grass of the field, as the flower which perisheth, and which when the wind passeth over it, it is gone, and the place thereof shall know it no more, we should be deeply concerned about our souls' salvation, and see where we stand before God. Rom. 14:11-14, we read, "For it is written, As we live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more, but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean to him it is unclean." And in the preceding chapter Paul says, "Knowing the time that

now it is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof." (Rom. 13:11-14). Oh! may not this come to pass, as was said, "We have walked to and fro through the earth, and behold, all the earth stiteth still and is at rest." It has been said that pride cometh before a fall, is not our hand preparing for a great fall? Oh! may every one be concerned about their soul's salvation before it is eternally too late, and also be concerned in the matter of bringing others to God. Dear readers, may God help us all to live closer to Him, and let us pray that His blessed Gospel may be spread and that sinners may be reconciled to Him. May God richly bless us all. Amen.

For the Herald of Truth.

THAT WOMAN QUESTION.

BY MATTIE HERRBRUCK.

I am pleased to notice in a recent issue of the HERALD, that the above mentioned subject has been so ably and so thoroughly canvassed. It would seem as though no professed Christian woman would be offended at the "Word of God," regarding her God-ordained station in life. But contrary-wise, I am forced, in the sad truth and under no circumstances would I do otherwise: to acknowledge with shame that there are many discontented women, professedly Christian women, who chafe under the position (the exalted position I claim) accorded us so generously by our dear heavenly Father. How can it be possible? I hope no sister whose eyes may chance to read these lines ever was or ever will be guilty of such a preposterous injustice toward our God.

Discontented sister, wherever you be, behold us, women, the God-ordained instructors of the universe, yesterday, today and till the end of time! Ah! you should cry with contrition, "Enough! Enough! My Lord and my God! Enough! Enough!"

To my mind, never was a more beautiful law established than that one set forth by our beloved brother Paul, in I Cor. 11. Let us read a few words of it: "But I would have you know that the head of every man is Christ, and that the head of the woman is man." "Judge in yourselves, it is comely that a woman pray unto God uncovered?" "For this cause ought the woman to have power on her head because of the angels?" Who ever heard of anything more reasonable, more enchanting than this? Unmarried sister, you should exult in the grand opportunity herein afforded you to honor and exalt your beloved and noble Christian brothers and fathers. And we who are married "in the Lord," ah! our hearts should overflow with joy and thankfulness that we are counted worthy to enjoy the protection, leadership, and more than all else, the head, the glorification of woman in the

persons of those upright, noble, God-fearing and God-given husbands.

And then, about that subject of women speaking in church. My sister, single or married, of us would ever care to say a word, when these spirit-filled, God-inspired husbands and brothers are present among us? Let us extol and praise, rather than condemn the wise and gracious Father of our existence for His beautiful provision toward His hand maidens. Pardon me for enlarging upon an already well canvassed subject, but charitably receive it, is my closing entreaty. Akron, Ohio.

For the Herald of Truth.

CAN A MAN BE WITHOUT SIN?

BY S. D. T.

"Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."—Rom. 4:7, 8.

If this passage of Scripture were more frequently considered, I think it would give different views to many Christian professors. I notice many who seem to be well contented and satisfied with their morals and good works, and there are those who think they have all the good works, by having a lowly appearance, according to the rules of the church. That is all right in its place, but a true Christian feels himself so whether the church demands it or not. Those who depend on works are apt to claim that one cannot know if or when his sins are forgiven. They say a man must do as well as he can and know how, and then he must hope that his sins are forgiven. But what can we do that we do not owe to God, and having done all we can we are still unprofitable servants. But in V. 6, we read of the blessedness of the man unto whom God imputeth righteousness without works, which is done through faith and confidence in God.

Now then, how is it that we do not all receive forgiveness? Because in asking we do not comply with the conditions. But we will find it out when we receive forgiveness. And remember how often Christ prayed until an angel came to Him and He got fresh strength to pass through what was before Him. The sinner in this world needs to give himself unreservedly to God and come before the Lord in earnest prayer and He will have mercy upon us. Paul prayed three times to God that He should take the thorn out of his flesh, and the third time he received the answer that he should be content, for "My grace is sufficient for thee." By that grace we live and through that grace our sins are forgiven, but for grace we must pray, and if we do not live in grace we live in sin and die in sin. As a tree falls so it will undoubtedly lie, but if we walk in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanse us from all sin. John 1:7. But with the next verse a great many hold themselves and say, "If we say we have no sin we deceive ourselves and the truth is not in us." True, but if we walk in the light, we pray without ceasing, and more than all else, the will of the Spirit, if our conversation is in heaven, the Lord does not impute our

fallings to us, because we have a divine Advocate who pleads for us, and "we know whosever is born of God keepeth himself, and that wicked one toucheth him not." (1 John 5:18). And again, we read, (Rom. 6:22, 23), "But now, being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

For the Herald of Truth.

A WORD TO THE YOUNG.

BY LEVI BLAUCH.

Dear Young HERALD readers, this is Dec. 2, 1901, and to day I am celebrating my fifth birthday and have the privilege to "sit at meat" with my father and mother. They are both in ordinary good health. I have reason to be thankful to God for this privilege, not only for good health and kind parents, with whom I have my home, but for the manifold blessings bestowed upon me from the earliest dawn of my existence. Fifty years of my life have now rolled away. If I look back and take a view of my life it seems like the dew in the morning, it passes away and is gone forever. If I look back to my boyhood days and consider my life up to the present, it seems to me that my life was a failure, financially and spiritually. Oh! could I go back to my boyhood days with the experience I have, would I not take a different course? It seems to me that I would want to live closer to my Savior and devote my entire life to His service. Therefore, my dear young friends, I advise you to consecrate your lives entirely to the work of the Lord while you are yet young. Study your Bibles carefully and meditate upon the same prayerfully day and night, so when you get to be old you can then look back over a life that was well spent for Christ. This then will be worth more to you than all the gold and silver and all the pleasures and amusements and follies of the world.

Now, my dear young friends, the failures in my life have been many, and it was on account of my not living consecrated to the service of my Master as I should have been; therefore, I feel to warn you as one who loves your soul. If you want to go through this world happy, I advise you to live for Christ only, and not be concerned to gain the things of this world. Will you please read Matt. 6:19-34 and take the advice of our blessed Savior, who has done so much for you when there was no eye to pity and no arm strong enough to save. He left the shining courts of heaven and came down on this earth to seek and to save that which was lost, and that includes you and me. Oh! is it not enlightening indeed for us to read the blessed life of our Lord? How beautiful will it be for us to believe it and live up to the requirements of the same. Then when our lives are ended we can lay our bodies down in peace and in the morning of the resurrection arise and go to glory.

Now, my dear young friends, think not that belonging to the church will save. No, you must belong to the

Lord Jesus, who has died for you and has bought you with His own precious blood. Christ is the only object worth living for, if we live for Christ only, we can surely then love everybody and that includes our enemies. Oh! how happy do we feel when we have nothing but love for our fellowmen. It is nothing that can make our hearts so pure and holy as the love of God can; all love for the world must vanish away. My advice to you, my dear young friends, is that you make no calculations to gain the things of this world. God has promised to care for His people, if they put their trust in Him. Young converts are often admonished that they should pay their debts, you need not pay any. Owe no man anything but love. Rom. 13:8. If you want to go happy through this world, you want to take the advice of Christ and the apostles and I assure you a happy life in this world and a happy and beautiful home in the world to come.

The above thoughts are written by one who is interested in the welfare of the young, financially and spiritually. May the Lord bless the young and rising generation that they may become pillars in the church. Amen. Johnston, Pa.

For the Herald of Truth.

A BISHOP FOR EVERY CHURCH.

BY PIUS HOSTETLER.

Some time ago we noticed in a conference report that one of the bishops in his conference sermon made a statement something like this: "As far as practical every church ought to have its bishop." We heard a minister say something similar to that several years ago and since then have noticed that there are some Scripture verses that point that way; viz., Titus 1:5. Where Paul tells Titus to set in order the things that are wanting and ordain elders in every city. Then in Acts 14:23, we find the example of the Apostles, "They had ordained them elders in every church." This is perhaps not as plain language as if the Scriptures said, "Thou shalt have a bishop for every church, but we think it is almost as plain as we have for many other practices or orders that we have in the church.

Another minister lately wrote also that "It used to be customary with our people to have each congregation supplied with an elder." Well we hope that some of the changes made in our church order and work may be for the best, but it is to be feared that some are not and that some may be deviating from Scriptural teachings. We also see by I Peter 5:2, and Acts 20:28, that the elders are the overseers of the church, made so by the Holy Ghost, and which would be best, to have the overseer present or fifty to one hundred miles away? Reason would even tell us. I know that some who understand and know the Scriptures better than I do, think that there is no difference in elders and Gospel ministers and I can not prove by the Word that they are wrong in that, but I also doubt whether they can prove their idea of it conclusively. We see by I Cor. 12:28, 29 that there are different gifts and officers in

the church though bishops and ministers are not named. The Apostle Paul and all the apostles may well have been, apostle, preacher, and teacher at one and the same time, but all preachers were not apostles. So elders and bishops are preachers and teachers too, but all teachers are not preachers and all preachers not elders. It seems to us that common sense and experience shows us that there are those who are successful Gospel ministers who would not be qualified or gifted to be elders or overseers and leaders of the church. Again, there are those who are well qualified as elders and who rule their house and the church well who are not so well qualified as Gospel ministers. Of course a minister should have the same qualification as a bishop so far as leading an unblameable Christian life is concerned. But we should not neglect to notice that the Word says, in regard to the qualification of a bishop, "One that ruleth well his own house, having his children in subjection," which gives evidence that he has that ruling and governing power necessary for his office, and also those who have had the experience of training up their children have had an experience that is beneficial if not altogether essential to their office. We will say further that, in our way of looking at it, we think our church is losing and not gaining by not following our forefathers' example in this matter of having a better supply of bishops, ministers, and deacons. We have at present in our church four ministers (bishops included) and we find it a decided advantage and no disadvantage that we can see.

East Lyme, Mo.

For the Herald of Truth.

AN ENCOURAGING EXPERIENCE.

BY MATTIE HERRBRUCK.

I am highly pleased to observe the stress laid of late upon the necessity of implicit obedience of the various ordinances of the gospel, and especially am I pleased to see the sisters awaking to a sense of our duty as regards the women of the household of faith. And not the least among the duties of our calling is the ordinance as set forth by Paul in I Cor. 11. My first and decidedly encouraging experience in observing this practical religious doctrine will furnish the groundwork of the following article, in the hope that it may spur some timid and fearful sister to step out into faith and obedience to the Father's word, in this direction as well as others. I had followed the divine rule at church and religious gatherings and work as at home, but when I would signify my intention of stepping out fearlessly, I was always entreated not to bring upon myself unnecessary ridicule and scorn, but at length I resolved to cast down cowardice and at the first possible opportunity assert my obedience to the gospel by observing its demands. This resolution brought its chance for fulfillment.

I was travelling, in company with a young convert, through a section of farm country, when our horse became so fatigued as to necessitate a rest, and after a short consultation we stopped at a near-by farm dwelling to buy our own well as the horse's supper. We found our entertainers very hospitable, but withal, very worldly people, and

when at the announcement of supper I donned my head covering, it would be impossible to describe the consternation of my Christian sister. She also complied, but with such extreme humiliation as to render her inexpressibly miserable. I, however, experienced great joy in my own obedience and during the course of the meal asked them if they realized the significance of the action, whereupon the lady immediately replied: "I know the Apostle Paul commanded this, but it is the first time I have ever witnessed its fulfillment."

Space will not permit of our further helpful discourse, but I will add that from that time to this I have obeyed this ordinance and never encountered any ridicule, to speak of, other than the natural humorlessness of the children which cannot be expected to be otherwise. Some of my Christian sisters have stepped out since my first experience and now as I close, I hope earnestly that this will have broken the spell as it were, for at least some timid sister, to more firmly set the gospel-plow against the roots of sin of both omission as well of commission.

Akron, O.

ADVANCED TRUTH.

The claim set up by any person or people, of full knowledge of all revealed truth in its entire significance and application, would be presumption. Such knowledge could come of absolute divine inspiration only, and that has been given to no mortal man since the close of the apostolic era.

Larger, clearer and more definite apprehension of divine revelation and instruction may be possible to God's people at any period in the history of Christian experience especially as such Bible truth is of dispensational import. So any claim of advanced truth should not be rejected because it is not old, nor accepted because it is new. All lovers of the truth, it is in Jesus, should hold themselves willing to impartially consider the grounds of faith entertained by any sincere disciple of him whose teachings were infallible.

The assumption of those who think themselves above further illumination and instruction is proof of their conceit. What is assumed to be "new light" frequently turns out to be old truth newly discovered; sometimes old errors reproduced; sometimes are interpretations as fallacious as they are novel.

Nevertheless progress in investigation and discernment in the experience of faith and power are to be recognized, and when found to be genuine, gladly accepted.—S. L. M. J.

LIFE'S MIRROR.

There are loyal hearts, there are spirits brave, There are souls that are pure and true; Then give to the world the best you have, And the best shall come back to you.

Give love, and love to your heart will flow, A strength in your utmost need; Have faith and a score of angels will show Their faith in your word and deed.

For life is the mirror of king and slave, 'Tis just what you are and do; Then give to the world the best you have, And the best will come back to you.

Anonymous.

MISSIONS.

WELSH MOUNTAIN INDUSTRIAL MISSION.

VINOLA, PA., JAN. 8, 1902.
To the readers of the HERALD.
Greeting in the Master's name.

We have laid back the old year. Another year has been added to our lives and our experience has grown.

When we look back we can remember many blessings, many joys and many happy hopes that were realized. We likewise remember disappointments, shortcomings and sad hours. But all these have passed away and with the new year come new plans, new hopes, new experiences.

We look to God the Almighty to guide us this new year. We pray for more implicit faith that we may trust Him more, that our courage fail us not so often in this new year as it has in the old, but that we may in gladness of heart sing praises to our Maker.

The Lord has been with us in the work here. We have been in good health. Many kind and sympathizing brethren and sisters visited us. Many a pleasant visit do we remember. We do also thank the Lord for the charity manifested by those visiting friends. Yes, we thank Him most heartily for all that our friends have done for us.

We moved into our new dwelling last February. We have a roomy house and it is also quite convenient. Our crops of cabbage, strawberries and corn were good. Potatoes in part a moderate crop and in part a failure which was very disappointing to us, but we think we have enough to keep us and the working people this season. The Lord knows what is best and we are after all glad that we have enough for our use.

We have about four acres in strawberries. The strawberries are the most important crop we have. We have only about twenty two acres of farming land and consequently not much room for rotation in crops.

Our manufacturing is slowly on the increase. The products of our manufacturing are carpets and brooms. The shirt factory has not yet been able to make the whole garment as the number of sewers varies so much from time to time. We have not been able to obtain work to make the whole garment, but merely make sleeves for a neighboring factory.

There is one man making brooms. He has been busy for some weeks in making custom brooms. We have about one half ton of western broom corn to make up into brooms for the mission. The carpet factory has been in operation all but only in a slow way as we have about as big a stock of carpet on hand as we can carry in our limited circumstances. Our weavers make good carpets and as we use very good chain we feel like calling the attention of the brethren and sisters to the fact that we have made fourteen hundred yards of carpets on hand and would send samples and prices to anyone who would wish to volunteer in our service and canvass his or her neighborhood. We should at least desire to correspond with such who would feel like helping us. This means not only the people in the East. We would like to hear from interested people east and west. We find that by selling directly to custom-

ers if several club together—when living at a distance—we can if so desired even pay freight and yet do better than by selling to the stores.

It is a hard struggle. It is a great task to get this mission on a paying basis. The carpet business will help us out if we can open a trade directly with the customers.

Who will help? We have no capital and therefore cannot carry a big stock. So those who want to get carpets should attend to it early so we can make it for you before you want it in the spring. We need work now. We can make you almost any kind of rag carpet if you mail us little samples. We have no selfish aims. All is for the Lord. We are His. He shall be the fruits of our labors. To Him be all honor, glory and praise. We will watch and pray and labor till He comes.
NOAH H. MACK.

For the Herald of Truth.

INDUSTRIAL MISSION WORK.

BY J. A. RESSLER.

Bro. Burkhard wrote a letter some time ago telling about the beginning that has been made in the Industrial Department of the Mission. The work is still going on. "Industrial Mission" is not so very hard to spell or to read and one would think it ought to be so very hard to put a lot of boys and girls to some kind of work which would keep them out of mischief. Well, this is true in a measure and all who are able to work are kept at some kind of employment a part of each day. But there are difficulties.

We have now three weavers at work on the compound and we want them to teach some of the boys weaving. We learned that by means of an appliance called the "fly shuttle" the output could be nearly doubled. But no one here could either make or work the apparatus without instruction. So it is necessary for us to learn all about the weaving business so as to be able to teach these people their own work. It is necessary that we know the business also that we may keep the accounts properly with the weavers and check up their work.

The blacksmith is a good workman and he is anxious to learn all he can and he is willing to teach the boys, but he knows only Hindi and the fund of information there is in English, is closed to him unless we learn his work and find out what he needs. Just now we are trying to find a "flux" that will enable us to melt brass with less heat than in the ordinary way. Can any of our friends in America help us in this?

What crops can be grown in the soil we have and at what season of the year will they flourish best? The people here have their routine of work, their single crop which they raise for their fathers have when they were young and they know nothing else. We must study and experiment for ourselves so that we may show them how to do.

We have tried to get the tile makers to make us really good tiles at a proper price and so far we have been unsuccessful. Now we are about to what we want. We are about to get some native tile wheels and get the boys to work at the business. But we must learn it first so as to know whether they are doing the work properly or not.

With sewing some of our workers are more or less familiar so there is less to learn in that line but it requires no less attention from us personally than any of the other departments. The same is true of cooking.

Bro. and Sister Lapp are already at work in the hospital helping the new Christian Hospital assistant to such an extent that they are regarded essential to that institution. Don't ask what Bro. and Sister Burkhard are doing for they have everything to look after that pertains to over 500 children.

And yet the Industrial Department is a secondary issue with us and our chief occupation is preaching and teaching the Bible and preparing applicants for baptism and putting up buildings for the lepers and teaching the lepers and training workers as teachers and writing letters to patrons of orphans and studying the language and preparing ourselves spiritually for the work we have to do—and you may think of some other things that we ought to do. Now, please, answer the question conscientiously, do they need more workers?

Dhantari, C. P. India, Dec. 18, 1901.

THE SOUL IN THE DEPTHS OF SIN.

BY JOHN OWENS.

No. V.

And here lies the latitude of the new covenant; here lies the exercise of renewed free-will. This is the field of free, voluntary obedience under the administration of gospel grace. There are no excuses which respect to the event, it is not concerned in. To be wholly perfect, to be free from every sin, all failings, all infirmities, is not provided for, nor promised in this covenant. It is a covenant of mercy and pardon, which supposes a continuance of sin. To fall utterly and finally from God is provided against. Between these two extremes of absolute perfection and total apostasy lies the large field of believer's obedience and walking with God. Many a sweet heavenly passage there is, and many a dangerous depth in this field. Some walk near to the one side, some to the other; yes, the same person may sometimes press hard after perfection, sometimes be cast to the very border of desertion. Now, between these two lies many a soul-plunging sin, against which no absolute provision is made, and into which, for want of giving all diligence, believers often fall.

There is not in the covenant of grace, provision made of ordinary and abiding consolation, for any under the guilt of sin greatly aggravated, which they fall into by neglecting the condition of abounding grace just named. Sins there are which, when committed in their own nature they wound and waste conscience, or in their effects break forth into scandal, causing the name of God and the Gospel to be evil spoken of, or in some of their circumstances are full of unkindness against God, so deprive the soul of its wanted consolation. How, by what means, on what account such sins came to terrify conscience, to break the bones, to darken the soul, and to cast it into inextinguishable depths, notwithstanding the relief that is provided of pardon in the

blood of Christ, I shall not now declare. That they will do so, and that consolation is not of equal extent with safety, we know. Hence God assumes it to Himself, as an act of mere sovereign grace, to speak peace and refreshment to the souls of his saints in their depths of sin-entanglements. Isa. 57:18, 19. And indeed, if the Lord had not thus provided that great provocation should stand in need of special relief, it might justly be feared, that the negligence of believers might possibly produce much bitter fruit.

Only this must be observed by the way, that what is spoken relates to the sense of sinners in their own souls, and not to the nature of the thing itself. There is in the Gospel, consolation provided against the greatest as well as the least sins. The difference arises from God's sovereign communication of it, according to the tenor of the covenant's administration, which we have laid down. Hence, because under Moses' law there was an exception of some sins, for which there was no sacrifice appointed, so that those who were guilty of them could no way be justified from them; that is, carnally, as to their interest in the judicial church and polity. Paul tells the church that through Jesus Christ was preached unto them the forgiveness of sins, and that by him all that believe are justified by the law of Moses. Acts 13:38, 39. There is now no exception of any particular sins, as to pardon and peace; but what we have spoken relates to the manner wherein God is pleased to administer consolation to the souls of sinning believers.

Having shown that the covenant of grace leaves it possible for the souls of believers to fall into inextinguishable depths, I proceed more directly to show whence it is that they often do actually thus fall.

1. From *indefining sin*, as it remains in the best of saints in this life. For, though the strength of every sin is weakened by grace, yet the root of no sin in this life is wholly taken away. Lust is like the stubborn Canaanites, who, after the general conquest of the land, would dwell in it still. Judg. 1:27. Indeed, when Israel grew strong, they brought them under tribute, but they could not utterly expel them. The kingdom and rule belongs to grace; and when it grows strong, it brings sin much under, but it will not wholly be driven out. The body of death is not to be utterly done away, but in the death of the body. In the flesh of the best saints there dwelleth "no good thing." Rom. 7:18; but the contrary is there, that is the root of all evil. The flesh lusteth against the Spirit, as the Spirit lusteth against the flesh. Gal. 5:17. As, then, there is a universality in the actions of the Spirit in its opposing all evil, so there is a universality in the actions of the flesh for the furtherance of it.

Some lusts or branches of original corruption obtain in some persons such advantages, either from nature, custom, employment, society, or other circumstances, that they become like the Canaanites that had iron chariots; it is a very difficult thing to subdue them, for they will almost be in actual rebellion.

Indwelling sin, though weakened, retains all its properties: the properties of a thing follow its nature. Where the nature of any thing is, there are all

its natural properties. What are these properties of indwelling sin I should here declare, but that I have handled the whole power and efficacy, the nature and properties of it, in another treatise. In brief, they are such that it is no wonder that some believers are by them cast so deep, but it is indeed wonderful that any escape them.

2. The power and prevalence of temptation, which because I have also already shown in another discourse, I shall not here farther insist upon.

3. The sovereign pleasure of God in dealing with sinning saints must also be considered. Divine love and wisdom work towards all in the same manner. God is pleased to continue peace to some, notwithstanding great provocations. Love shall humble them, and rebukes of kindness shall recover them from their wanderings. Others He is pleased to bring into the depths we have been speaking of. But yet I may say generally, sin provocations meet with one of these two events from God. 1. Those in whom they are, are left to some signal barrenness and fruitlessness in their generation; they wither, grow barren, worldly, and sapless, and are as the withered tree of the people of God. Or, 2. They are exercised in these depths from whence their way of deliverance is laid down in this psalm. Thus, I say, God deals with His saints in great variety. Some have all their bones broken, when others have only the gentle strokes of the rod. We are in the hands of mercy, and God may deal with us as seems good unto Him; but great sins ought to be attended with expectations of great depths and perplexities.

(To be continued.)

ONLY A SUGGESTION.

As you travel down life's pathway
Cast the rocks aside;
Pluck the thorns from out the highway
And the brooms from the byway.
Aiding those who're in the wrong way
—Make this rule your guide.

Thus you smooth the way for others
Who must follow you;
And you make the trials fewer
And life easier to endure,
And the world will grow more pure.
For the deeds you do.

Kindness does not cost you dearly,
Do not hoard it ill;
Spread it all around about you,
Give no cause for man to doubt you,
Feed not evil minds who feast you,
Lift up those who fall.

And you make of life a blessing,
Cheering all you greet;
You will be of use to others,
Man to man as friends and brothers;
With men's hearts and smiles,
Blest by all you meet.

—Set L. M. J.

THE FATAL BALL.

The subject of the following narrative was the idolized daughter of a gay and worldly father, who, in spite of the tears and expostulations of a pious mother to whom such an act seemed little short of sacrilege, led her to the altar of worldly folly—the village dancing school, where she excelled all competitors and was considered the unrivaled belle. At this crisis her father died, and she lent a willing ear to the explanations of divine truth from her mother, which satisfied her understanding and filled her heart with pure and holy emotions.

will of my father's brother may not produce evil consequences."

"My child," said the distressed mother, "I dare not so word my supplication. It is in compliance with your own will that you thus venture on the tempter's ground, and in this open act of disobedience to your heavenly Father, I cannot lend my aid to excuse or extenuate your guilt. I have prayed, I will still pray, that you may not venture farther in this matter, but if you do the responsibility must rest with yourself."

"But, mother, the Scriptures say themselves, 'there is a time to dance.' 'So they say, in the same place, 'there is a time to make war, and a time to hate.' The wise man means that all sins and follies will have their seasons, but he does not therefore advocate sin and folly. Oh, beware, my child, and let the same Scriptures teach you that 'he who hardeneth his neck under reproof shall be destroyed, and that suddenly.' These are fearful words for us to part with, my child. Oh, heed my reproof and do not harden your neck."

"Mother," said the perplexed girl, I have promised my uncle to go to this unlucky ball, and I cannot break my promise without incurring his resentment. He has been so kind, that it would be ungrateful to thwart him in this trifling."

"Oh, my daughter," said the widow, holding her hands to her ears, "let me not hear such awful language! Can it be you who call this a trifle? Go, if you will; but make no more vain attempts to pervert right reason, lest you add to your own condemnation."

It was to be expected that the daughter, left her mother under such circumstances; but she had surrendered her better judgment for the time and created an imaginary necessity, by which she suffered herself to be controlled. Much admired, she was so often solicited to assist her blood became painfully over heated, and finding the heat of the ball room too oppressive, her partner was conducting her into a little back porch. As she swept rapidly along, panting with heat, she encountered a servant entering with a pitcher of water, more than half intoxicated, and as he staggered out of her way, the contents of the pitcher were discharged full in her panting and over-heated bosom. The sudden revulsion of

physical feeling occasioned by this accident, was almost instantly fatal. A violent ague terminated in convulsions, and before the dawn of day this lovely and interesting girl expired in the arms of her almost distracted mother, breathing with her last gasp the word "suddenly!"—*Averne's Cyclopedia.*

THE REWARD OF ENVY.

In one of the cities of ancient Greece, a man had been victorious in the public games, and his fellow citizens had reared a statue to his honor. One of his rivals envying him his victory and his fame, went forth night after night, seeking to destroy the monument. After repeated efforts he removed it from its pedestal, and it fell; but in his haste he forgot to provide for his own safety, and was crushed under the falling mass.

In this story we find an illustration of the working of envy. Many a man in seeking to destroy his fellow, has destroyed himself. The higher the gallows built for Mordecai, the higher Haman who built it will hang at last. The great God reserves to himself the right to rebuke, to chasten, and to punish. "Vengeance is mine, I will repay, saith the Lord," and by ten thousand instances God manifests his displeasure toward those who assume to exercise his prerogatives of judgment and of punishment.

The downfall of many a wicked man dates from the time when he seeks to destroy some one who is more religious than he. Sins which have long slumbered unseen and unknown, at the bidding of a righteous God start forth to the public view; and he who thought himself secure in his iniquity, fortified by all the arts of craft and crookedness, finds himself in one moment stripped of his hypocritical covering, his character revealed, his refuges of lies swept away, and himself exposed not only to the wrath of God, but to the scorn of men whose praise and honor he has loved so well.

Let the envious take heed, and beware how they seek the downfall of others. God can punish evil men without their aid, and if they presume to lift their hands against those that he is chastening, or to pour the vials of their wrath upon the drooping head of the man in penitence howls, his own sins and faults, the day of their triumph may be the day of their doom; their violent dealings shall come down upon their own heads, and into the pit which they have digged for others they themselves shall fall and perish.—*The Christian.*

LOVE SEEN IN TRIALS.

'Tis my happiness below
Not to live without thee cross,
But the Savior's power to know,
Sanctifying every to s

Trials must and will befall,
But with humble faith to see
Love inscribed upon them all,
—This is happiness to me.

Did I meet no trials here,
No chastisement by the way,
Might I not with reason say,
—I should prize a cross as I

Trials make the promise sweet;
Trials give new life to prayer;
Bring me to the Savior's feet,
Lay me low and keep me there.

—Set L. M. J.

A PLEA FOR THE OLD FOLKS.

An "every-day woman" writes the following plain words in a recent issue of a western daily—

"I am not here to discuss the subject of Adam and Eve, but I want to say just a word in behalf of the aged. So many children mistreat their aged parents, never give them a kind word or show any sympathy whatever; but prove by their actions that they will only be too glad when they are dead God pity the old with such children.

"I think parents make a great mistake when they hand over to the children the old home and all. How often do children when they get the last cent send mother or father to the county farm or anywhere to get them out of their way?

"I know the aged often get childish in their way, and sometimes they are very disagreeable to live with. But pause and think of it; you will be old some day, perhaps you will like them."

"How glad a son or a daughter lay down at night on their soft, downy feathers and sleep, with mother in trouble? I wonder often if they don't dream of them, or fancy in day time they see their sad faces at the window or hear them sigh.

"Visit the poorhouse once. Spend a day among the old; hear them talk. It would make you shudder when you thought of it afterward.

"If you could read the broken hearts, see the tears that are shed, and only one night hear the prayers that are said, it would make your heart ache. Every day seems a year to them; they live on, and hope day after day that you will repent and come and take them back to the old home.

"It makes my heart sad when I see a daughter all dressed in satin and lace and wearing a new dress, and smiling face, and I know how her mother fears. If I treated mother cruelly I would never claim to be a Christian; I would never pray; I would know my prayer would never reach heaven at all. We must want to do right or God will not listen to our prayer.

"You may prosper for awhile, everything go your way, but wait, dear child, the tables will turn, and sooner than you will like for it, too.

"Don't you know if you are cruel and mean at heart that your meanness will all come home to you? Of course it will. Your children when some day treat you as you are now treating your parents.

"Poor mother! Think of how she toiled for you when you were young; think of the troubles you caused her; how kind she was when you were sick; how her every thought was that you might be happy. Many were the prayers that you might be noble, good and kind.

"Let me beg of you, if you have one crust, go bring father and mother back and divide it with them. God will bless you for it; you must give him your love, don't wait for another day; they can't live long at most; let their last days be in peace. You have more right to care for them than any one else in the world.

"So many have traveled along life's journey when it seemed as if there was never a rose, but thorns all the way; I don't want a thorn; I want a kind word or a kind smile. You won't wonder at it when you are as old as they are, I am sure."

HERALD OF TRUTH

January 15, 1902.

SUBSCRIPTION PRICE.

THE HERALD OF TRUTH, one dollar per year. Remittance in advance, enclosing by post. Single papers to one address, \$1.50 per year. HERALD OF TRUTH & VOICES OF CHURCH to one address, \$1.50 per year.

The HERALD OF TRUTH is the Organ of the following Mennonite conferences.

1. Lancaster, Pa.
2. Eastern District (Franklin).
3. Franklin Co., Pa. & Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio, Amish.
7. Ohio Mennonite.
8. North Western Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.

BUSINESS NOTICES.

Wanted:—Several good agents; apply to the Mennonite Publishing Co., Elkhart, Ind.

The Mennonite Publishing Co. has on hand a very good selection of Sunday school cards and Sunday school supplies of all kinds, at prices to suit all classes. Send for sample packages when you wish to purchase.

"Dying Testimonies of Saved and Unsaved" is selling rapidly. This book has had a very large sale and we believe has done much good. Agents find it a ready seller. Price, postpaid, in paper binding, 35 cents; in cloth, \$1.00.

Jacobs' Model S. S. Sec'y Record, in Manilla cover, 35 cents. Meyer's Paramount S. S. Sec'y Record, cloth, 47 cents. Gibson White class books, 5 cents each, or 50 cents per dozen. Collection envelopes, 35 cents per dozen. Order now.

Sunday schools which are desirous of changing song books will find "GOSPEL CALL," an exceptionally good book. It is used in many Sunday schools. Try it. Price, 25 cents per copy.

Mennonite Publishing Co., Elkhart, Ind.

Stock for sale.—Twenty four shares of Mennonite Publishing Company stock for sale at par. A share is \$25.00 and it brings an annual income of not less than six per cent. Parties wishing to purchase may take the whole amount offered or any part of it they may desire. For particulars address Mennonite Pubg. Co., Elkhart, Ind.

Sunday School teachers who use Scripture Text Cards and tickets will find that our complete line will enable them to select such cards as are best suited to their requirements. Proper distribution of such cards encourages attendance as well as attention and study. We have a very large line embracing a great variety of designs. A sample package will be sent to any address upon receipt of 15 cents.

Our New Catalogue.—Our new illustrated 80 page catalogue of standard religious and miscellaneous books is ready.

HERALD OF TRUTH.

It is the finest and most complete we have ever published and will be sure to please our ever increasing number of patrons. We offer great value in Bibles and other books, and as we constantly carry a large stock, we can fill orders promptly. Send for our catalogue. It contains a complete index so the books desired can be easily found. The catalogue is sent free to any address.

Our Family Almanac contains all the usual calendar data that is found in the best Almanacs, and is especially nicely printed. The reading matter was selected with a view to the useful rather than the ornamental. It contains many useful as well as interesting articles, and is altogether just such an Almanac as everybody needs. Agents are wanted in every neighborhood. If there is no agent in the vicinity, enclose six cents in stamps and address Mennonite Pubg. Co., Elkhart, Ind., and you will receive an almanac by return mail. Agents can make a good profit by selling them.

Pentecostal Hymns combined, (Nos. 1 and 2), published by the Hope Publishing Co., 228 Wabash Ave., contains 412 pages and nearly 500 hymns, with topical and alphabetical index. Printed on good paper, green cloth binding with aluminum stamping. Price, \$4.00 per 100 copies by express, not prepaid. Special price in lots of not less than 10 copies, 30 cents. If by mail, add ten cents a copy.

The book ranks high in its class. It is a "winnowed collection" for Evangelistic Services, Young People's Meetings and Sunday Schools.

The Young People's Paper is a finely illustrated twenty page monthly, and is what its name indicates a paper for young people. The reading matter is mostly original, and is carefully selected, so that no impure or corrupting ideas or sentiments may be implanted in the minds of its readers. Purity of thought, strict morality, good behavior always and everywhere, integrity, honesty, truthfulness, sobriety, temperance and a religion pure and undefiled, are the aims of our Young People's Paper.

If you wish a real nice, clean, entertaining paper for young people, subscribe for the Young People's Paper. Subscription price, 75 cents a year. Address,

Young People's Paper Association, Elkhart, Ind.

The Herald of Truth has been before the public, as our church paper, for thirty eight years, and the Lord has blessed the publication work in many ways. By the grace of God the paper will continue to be published during the year 1902, as heretofore, and we want to ask our patrons and friends to help us in enlarging its circulation. The paper should find a hearty welcome in every Mennonite home. We old people and the young should read it, and everyone can do something to encourage about this result. Ask your friends and neighbors to subscribe for it. Send us names and addresses of persons who do not take the paper, and we will send them sample copies. Let us help the work along, and do all the good we can. Subscription price, \$1.00 per year. Address, HERALD OF TRUTH, Elkhart, Ind.

Our Collections.—We have sent statements to all our patrons, who to us are and many have kindly remitted, and we want to thank them for their prompt response to our requests. There are, however, a number still who have not paid up. We feel that we ought to make another appeal to them. Will you kindly do what you can to help us out; we have too much money outstanding; we need it here; and therefore are free to ask you to send it.

We cannot well afford to publish a paper and wait for two or three years for our pay. It may seem to you like a small sum; only a dollar, and yet 1,000 delinquent subscribers make 1,000 dollars. This would help us just that much in meeting our bills for labor, paper and other material. We especially urge those who are back on their subscriptions a year or several years, to send it and have their papers credited to date. We do not wish to lose a single subscriber; we shall be glad to have all our subscribers renew their subscriptions for the coming year, and shall be glad to add to our lists many new ones.

Hymns and Tunes.—Our English Hymn Book, which is now being used in most of our congregations, and which is known among our people as "Hymns and Tunes," has been reduced in price as follows:

Cloth binding, per copy, prepaid, \$.45
Cloth binding, per dozen, prepaid, 5.00
Cloth binding, per hundred, not prepaid, 35.00
Flexible leather binding, per copy, prepaid, .55
Flexible leather binding, per dozen, prepaid, 6.25
Flexible leather binding, with tuck, per copy, prepaid .65
Flexible leather binding, with tuck, per dozen, prepaid 7.50
Flexible leather binding, with tuck, per copy, prepaid 1.00
Flexible leather binding, with tuck, per dozen, prepaid 10.00

HERALD OF TRUTH CLUBBING RATES.

Herald of Truth, semi-Monthly,	\$1.00
Herald of Truth and Young People's Paper, 1 year,	1.50
Herald of Truth and Rundschau,	1.50
Herald of Truth and Words of Cheer,	1.35
Herald of Truth, Rundschau,	2.25
Herald of Truth, Young People's Paper and Words of Cheer,	1.90
Words of Cheer and Young People's Paper,	1.00
Herald of Truth, Words of Cheer, Young People's Paper and Rundschau,	2.65

Address:

MENNONITE PUBLISHING CO., Elkhart, Ind.

Our Business Outlook.—The Publishing House has never enjoyed a season of prosperity as at present. Every department is crowded to its utmost capacity. Aside from our usual run of papers, Lesson Helps and small job work, we have orders for several millions of pamphlets, papers, etc., for an extensive mercantile house. Also several catalogues, and seven books, three

of them in the German language, and several of them of considerable size, to be completed at the earliest possible date. The press room, the bindery, the composing room and book store, all have, during the past months, had a patronage far exceeding former years. We are very thankful indeed for the confidence and good will manifested toward the publishing house, both by the brotherhood and others, and invite further patronage. All orders for books or printing will receive prompt and careful attention. The large sale of Bibles, Sunday School supplies and religious works in general shows as well that the people are beginning to find out where they can buy cheap and get their orders properly filled. Catalogues and estimates will be sent free on application.

SUNDAY SCHOOL LESSONS

LESSON III.—JANUARY 19.

THE EARLY CHRISTIAN CHURCH.

(Acts 2: 37-47.)

[Read Joel 2: 28-32 Memory Verses, 37-40.]

GOLDEN TEXT.—The Lord added to the church daily such as should be saved.—Acts 2: 47.

INTRODUCTION.

TIME.—The day of Pentecost, on the first day of the week, May 28, A. D. 30.

PLACE.—In the upper room in Jerusalem.

PERSONS.—The disciples. The multitude.

INTRODUCTORY NOTES.—In our last lesson we left the gathered multitude greatly perplexed and amazed because of the wonderful power so vividly manifested among the disciples. There were those present who mockingly declared that what they saw and heard was but the drunken ravings of those who had drank to excess.

In response, Peter as the representative of the apostles, and filled with the Holy Spirit, made a pointed and convincing address to the mixed assembly. He kindly and reasonably refuted the charge of intoxication, showing that the charge arose from ignorance of the facts and that such a condition was impossible under the existing circumstances. (Vs. 14, 15.) He declared that what they saw was the actual fulfillment of the prophecy which they themselves applied to the reign of their expected Messiah. (Vs. 16-21.) He shows that the same Jesus whom they crucified was approved of God, and by the many miracles, signs, and wonders wrought by His power he verified His claims as the Messiah, and although they had tried to defeat God's plans by putting Him to death, yet God proved Him to be the Messiah by raising Him from the dead. (Vs. 22-33.) Peter then substantiates his argument by an appeal to the Scriptures which God, by raising up Jesus, fulfilled to the very letter. (Vs. 24-32.) Then in convincing tones, he declares that what they had just seen and heard was the gift of Jesus promised by God Himself, again proving His declaration by the Scriptures. (Vs. 33-35.) Peter's discourse was both convincing and effective.

Jan. 15,

1902.

especially adapted to his hearers, resulting in the conversion of many souls, as seen in our to day's lesson.

JAN. HOME READINGS.

13. M.—The early Christian church. Acts 2:37-47
14. T.—What must I do. Acts 16:16-34
15. W.—How to be saved. Rom. 10:1-13
16. Th.—Proofs of conversion. Acts 19:13-20
17. F.—Life by faith. John 3:14-21
18. S.—Unity of the church. Isa. 60:1-10
19. S.—A vision of the church. Isa. 60:1-10

LESSON IV.—JANUARY 26.

THE LAME MAN HEALED.

(Acts 3:1-6.)

[Read Acts 3. Memory Verses 6-8.]

GOLDEN TEXT.—The Lord is my strength and song, and he has become my salvation.—Ex. 15:2.

INTRODUCTION.

TIME.—Probably sometime in June, A. D. 30.

PLACE.—In Jerusalem, in the outer court of the temple, near the Beautiful Gate.

PERSONS.—Peter, John. The lame man. The multitude.

INTRODUCTORY THOUGHTS.—We have in our to day's lesson a miracle and a sermon. The Lord may have led to the miracle to make way for the sermon; and the sermon explained to the Jews the source of the miracle. The boldness of Peter and the personal application of his powerful sermon aroused the leaders of the Jewish Church and brought on the first persecution against the leaders of the early Christian church. The opposition instigated by the rulers and intended to suppress the infant church, served to strengthen the character of the church and greatly increase its numbers.

We shall note some of the features of Peter's sermon. 1. It was humble. He immediately ascribes the power of performing the miracle to the name of Jesus. Divine availing imparts humility to the soul. 2. It was bold. He fearlessly preached the very truths he knew would arouse the hatred of the Jewish rulers, and endanger their own lives. Note the contrast between Peter at this time, and at the time of Christ's trial; then it was Peter's power, now it is the power of God. 3. It was direct. No meaningless introduction, nor round about insinuations, but clear statement of facts. "Whom ye delivered up," and "Ye denied the Holy One." "And killed the Prince of Life." They were grave charges which could not be gainsayed. 4. It was remedial. He holds up repentance and conversion as the only remedy for their sin. "Marvel not that I said unto thee, Ye must be born again." (John 3:7.) 5. He gives warning. The result of impenitence was clearly pointed out to them in V. 23, 6. It is inviting. Stern and unpalatable truths were followed with tender invitations to accept Jesus. Vs. 20, 24, 7. It is Scriptural. The prophets were quoted as witnesses of the truths which he spoke. V. 24.

This sermon stands as a model worthy of imitation.

JAN. HOME READINGS.

20. M.—The lame man healed. Acts 3:1-16
21. T.—Peter's exhortation. Acts 3:17-26
22. W.—Command with power. Matt. 9:1-8
23. Th.—Healing power. Ln. 10:1-9 & 17-20
24. F.—Christ's Healing Word. John 5:1-9
25. S.—The exalted name. Phil. 2:1-11
26. S.—Life through His name. Jno. 20:24-31

CORRESPONDENCE.

FROM COLUMBIA COUNTY, OHIO, DEC. 22D, 1901.—To-day we organized our S. S. at the Leeksville M. H. for the year 1902. The following officers were elected: Supt., John L. Yoder; Assistant, Clifford Lehman; Sec'y, Esther Lehman; Chorister, Emma Stiller.

WEST LIBERTY, O., DEC. 31, 1901.—Sunday school officers were elected at Bethel for the ensuing year as follows:

A. Metzler, Supt.; Elmer Bontrager, assistant Supt.; S. H. Plank and Eva B. Yoder, choristers; Jonas Yoder, treasurer. We have a force of interested workers here and the work in the S. S. moves on nicely.

LARNED, KANSAS, DEC. 24, 1901.—Sunday, Dec. 22nd, we elected our officers and teachers at the Eureka S. S. for another year, resulting as follows: Supt., B. J. Kling; Asst., A. W. Zook; Sec'y and Treas., Laura Zook; Chor., Laura Zook. The teachers were also appointed. May the Lord prosper the work at this place. Some of us expect to attend the Bible Normal, at West Liberty. Wishing all HERALD readers the grace of God.

BEEBA, BIRCH TREE, MO.—The Sunday School here still continues. We thank God for the knowledge gained during the past year, though in the workers' estimation it did not seem much, but what would it be without the Sunday School or any appointed way of teaching, especially to the young, in a simple way the knowledge of God. During the year there were held fifty-two sessions with an average good attendance. Officers were elected for the ensuing year as follows:

Supt., Bro. Thomas Brubaker; Asst. Supt., Bro. Fred Nenschwanger; Sec. and Treas., Sister Lena Urnsh; Chor., Sister Rachel Urnsh. We contemplate future results of God.

FROM JOINTSTOWN, PA., DEC. 7, 1901.—Bro. M. S. Steiner came into our midst and while here he preached one sermon in the Stahl M. H., one in the Thomas and one in the Blanche M. H. On the 10th he began meetings in the Weaver M. H., which were continued every night up to the 18th. On the night of the 18th he preached in the church. On the 19th he left for home. May he kind heavenly Father bless the effort put forth by the dear brother, who while at the Weaver M. H. showed

plainly the condition of the lost, but did not leave the sinner without showing him Christ, the true light, and the help He is to all who accept Him. Brethren, let us hope and pray for the salvation of the lost.

LEVI BLAUCH.

FROM TUB, SOMERSET CO., PA.—The Chestnut Spring Sunday School was reorganized for the year 1902, on Jan. 5, 1902. The following officers were elected:—

Supt., N. E. Miller; Asst. Supt., N. S. Maust; Sec., Sallie Miller; Treas., E. B. Maust; Librarian, Anna L. Miller; Chor., Ed. Miller. The average attendance during the year 1901 was 158 pupils. The Lord has been blessing us in the Sunday School work during the past. Last year seven souls who were pupils in the Sunday School were received into church membership.

If we strive earnestly in the Master's work and trust in Him for strength, the result will be in gathering many souls into His kingdom. Are there not those Christians who are not engaged in the great work? What would be your answer if the Master of the vineyard should come and ask, "Why stand ye here all the day idle?" May we heed the command of the Savior when He said, "Feed my lambs."

ED. MILLER.

BRELAU, ONT., JAN. 4, 1902.—On the 25th of December we had our Christmas exercises at the Creamman S. S., consisting of short addresses by the superintendent and teachers, interspersed with appropriate hymns, sung by the school. Rewards in the shape of books were then distributed to the primary classes, the value being according to the number of marks for attendance and verses recited. Short addresses were also made by several visitors. Thus the afternoon was pleasantly and we hope profitably spent. On account of much sickness in the community during the past year the total average attendance was only 123, which is below the general average for preceding years.

On the 26th officers were elected for the ensuing year. The resignation of Bro. J. Z. Kolb, who for many years had served as superintendent and wished to be relieved, was accepted and Bro. Ephraim Creamman was appointed superintendent with Bro. Ozias Snyder assistant; Bro. Edwin Shantz, Sec'y; Bro. Joseph Creamman, Treas.; Bro. T. L. Kolb, chorister, and Bro. Moses B. Shantz, assistant. Teachers were also chosen. This S. S. has been maintained for many years, and eternally alone will reveal the good influence which it has wielded in the community. May it continue to prosper.

COR.

MARSHALLVILLE, OHIO, JAN. 4TH, 1902.—"Showers of Blessings" full and free are falling on our people, and some droppings have fallen on our little congregation at Crown Hill, and the last days of the old year were spent in prayer and thanksgiving, and in holding worship at the church, at the Old People's Home, and in private families. Bro. Brillhart, of Rockton, Pa., came among us on Dec. 21st, and labored faithfully among us until the 30th, after which he spent two days in Medina Co., when he took up the work

at the New Martins M. H., at Arrville. May God bless the brother that he may have souls for his hire and stars in his crown of glory. On December 29th, the Wayne Co., Sunday School conference, met at the Crown Hill M. H. All our Mennonite and Amish congregations were represented and a spirit of love and harmony manifested that we surely believe will be upbuilding to Christ's peaceful kingdom, a permanent organization being formed with I. J. Buckwalter, C. Z. Yoder and J. K. Hooley, as executive committee. We desire an interest in the prayers of the brotherhood that the work may prosper in the church in the O. P. Home and in our homes.

J. K. HOOLEY.

FROM ROCKINGHAM COUNTY, VA., JAN. 4th, 1902.—In giving the church news from here we first make mention of the fact that our congregation of late has been favored with visits by ministers from abroad. Our deacon, brother William Lineaweaver, of South English, Ia., in company with his wife has been sojourning in our midst for several months. Pro. Noah Metzler, of Goheen, Ind., arrived here in November and for several weeks labored faithfully for the upbuilding of the church and the salvation of souls. He was followed later by Pro. J. S. Shoemaker, of Freeport, Ill., who took up the work where Bro. Metzler left off.

On Sunday, Dec. 22nd, eleven persons were baptized and admitted to fellowship with the church at Weaver's Meeting House where Bro. A. H. Heatwole of the Upper District officiated.

On New Year's day the members of the Middle District met at the same place where votes were taken that placed eight brethren in nomination for the ministry.

On Friday, Jan. 3rd, a large concourse of members assembled at the same place to hear the discourse preached by Bro. Shoemaker from 2 Tim. 2:15 on the duties and responsibilities of ministers. After which roles were cast which resulted in the brethren Samuel A. Rhodes and Jacob A. Heatwole being chosen and ordained. Both these brethren are young, especially the former who is only in his twenty-second year. May the Lord bless their labors to the upbuilding of His Zion.

At the same time and place a conference of bishops was held, when Pre A. B. Burkholder was set apart to assume special charge of the congregations in West Virginia. We sincerely hope that God's blessing may rest upon the important work consummated in the Virginia church during the fall and winter months.

COR.

FROM THE MENNONITE OLD PEOPLE'S HOME AND CHURCH, RITMAN, OHIO, JAN. 8, 1902.—Dear readers of the HERALD, Greetings in the New Year. As there has been a request for items from this place, I will send a few. I hope all have had a merry Christmas and a happy new year and that those who have made new resolutions to do better will carry them out. On the 21st of Dec. Bro. John A. Brillhart, of Scotland, Pa., came here. He preached Sunday morning and evening, Monday and Tuesday evening and Christmas morning and evening. Thursday was S. S.

HERALD OF TRUTH.

Conference in which he took part day and evening. He preached on Friday evening and on Saturday evening at Salem M. H., and on Sunday morning at the Martin M. H. He came back here and preached on Sunday, Monday and Tuesday evenings. He presented the message of God to the people in its purity. Some were almost persuaded. May the Lord bless him for his labor here and wherever he may go. May his words be as bread cast upon the waters. We were glad for his visit and hope he will be permitted to come back again. The writer's health would not permit going out at night and was very sorry for not having the pleasure and blessings of the admonitions given by the dear brother, Sister Fannie Amstutz, wife of Bish. D. C. Amstutz, has been in poor health since last spring. The doctor made his first visit in June and since about the 22nd of September she has been confined to her bed. The doctor pronounces it an internal growth and it causes her pain nearly all the time and a great part of the time very severe. She bears it with much patience and says the Lord's will be done. The writer visits her often, sometimes every day. I think she is a patient sufferer. May God bless her and grant her grace to bear her afflictions and when done here with pain and sorrow that she may be received into that haven of rest prepared for the people of God.

A sister in the faith, M. C.

HARRISBURG, PA., JAN. 4th, 1902. On Friday, Nov. 8th, 1901, the Noah Metzler, of Goshen, Ind., came into our midst and began meetings on the 9th at Weaver's M. H., and labored faithfully for the conversion of souls day and night, preaching the Word with power and in the demonstration of the Spirit and sending conviction to the sinner's heart. A number of young souls were brought to Jesus and confessed Him as their Savior. Bro. Metzler's labors were very much appreciated and the church is very much encouraged to go on in the good work of the Lord. Bro. Metzler remained with us warning the sinners to flee the wrath coming and building up and strengthening the believers to go forward in the good cause of the Master. Nov. 27th he went to Augusta County, and labored there until the 8th of December when he left Virginia for other fields of labor. We praise God for the new hymnal. Lord for this blessed season of grace. We wish our dear brother God speed and may he do many others good as he did for us. Dec. 7th Bro. J. S. Shoemaker of Freeport, Ill., came to Virginia. His mission principally was to complete his work on the new hymnal. That being done he held several meetings and is now working zealously in our churches and doing much good work for which we are very glad and praise the Lord for it. We very much appreciate Bro. Shoemaker's labor and pray God to bless him in all his labor. As a result of these meetings, on Dec. 22, baptismal services were held at Weaver's M. H., at which time eleven precious souls sealed their covenant by water baptism. Glorious it is indeed to see poor needy souls come to Jesus.

On Jan. 1st, 1902, there was a meeting at Weaver's M. H., for the purpose of taking votes for candidates for two ministers. Bro. J. S. Shoemaker preached a very appropriate and impressive sermon, after which the votes were taken, eight brethren being voted for. On Jan. 3rd, we had another meeting at the same place and the lot was cast for the ministry. The lot fell on Bro. Samuel Rhodes and Jacob A. Heatwole. We hope the Lord will richly bless these dear young brethren so that they may prove a blessing to the church and that many souls may be brought to the fold through their labors. May all the readers of the HERALD have a year of happiness in the divine life and win many souls to Christ. P. S. HARTMAN.

S. S. ITEMS.

SPRING GROVE, LANCASTER CO., PA., JAN. 6, 1902.—On Sunday afternoon, Dec. 22, the Sunday School at Goodville, was reorganized for the ensuing year as follows:—

Supt., Bro. Harry S. Witmer; Asst. Supt., Bro. I. W. Martin; Sec., Bro. Ed. Shirk; Treas., Bro. A. K. Dier; Chor., Bro. Aaron B. Weaver; Asst. Chor., Bro. B. W. Witmer.

On Dec. 25, 1901, the S. S. at Bowmanville, Lancaster Co., Pa., was organized.

Supt., Bro. Lewis G. Good; Asst. Supt., Bro. Jacob W. Weaver; Sec., Bro. Israel B. Munser; Treas., Bro. N. G. Good; Chor., Bro. David Burkhardt; Asst. Chor., Bro. W. G. Good.

The S. Schools at Weaverland and Churchtown, were organized on Sunday, Dec. 22. The following is the Weaverland organization:—

Supt., Bro. John W. Weaver; Asst. Supt., Bro. S. H. Musselman; Sec., Bro. David S. Wenger; Treas., Bro. Joseph Horst; Chor., Bro. John H. Martin; Asst. Chor., Bro. Amos Geigley.

At Churchtown: Supt., Bro. Samuel S. Weaver; Asst. Supt., Bro. Henry G. Shirk; Sec., Bro. W. B. Miller; Treas., Bro. A. W. Martin; Chor., Bro. Aaron Hollinger; Asst. Chor., Bro. John Kauffman.

The S. S. at Lichty's meeting house was organized Sunday, Jan. 5, 1902. And resulted as follows:—

Supt., Bro. L. B. G. Weaver; Asst. Supt., Bro. L. B. G. Weaver; Sec., Bro. Harry Sander; Asst. Sec., Bro. W. W. Horst; Treas., Bro. Martin Lichty; Chor., Bro. Israel Hollinger; Asst. Chor., W. W. Horst.

These schools are all in Eastern Lancaster Co., and will be kept open during the entire winter, proving that interest in the S. S. work is growing.

CONFERENCES.

For the Herald of Truth.

REPORT OF BIBLE CONFERENCE.

The Sixth Annual Bible Conference of the South western Pennsylvania District of the Mennonite Church was held in the Pleasant Grove church in Blair Co., Pa., Dec. 23 to Dec. 28, 1901. The conference met on Monday evening (Dec. 23) and was organized, the officers being, moderator, A. D. Martin; assistant moderator, L. A. Blough; secretary, Ed. Miller; treasurer, Abraham

Kauffman; query manager, L. A. Blough. The evening was then taken up in the discussion of Bible study.

1. The need. 2. The result. Many helpful thoughts were given on the subject. Hear are a few of them:

1. We should study the Bible because it is God's will to man and we should study to know His will. We need to continue its study that we may not forget its truths. We should study the Bible because it is the best book on earth. We should also study the Bible that we may be ready to give a reason for the hope that is within us.

2. The result. The study of the Bible leads men to Christ and after they are converted it shows them what course to follow. It elevates humanity to a higher standard of character and makes men and women noble and useful.

On each of the following five days there were three lectures given on the subjects The Plan of Salvation, Ordinances, Restrictions, Marriage, Anti-Secrecy, and Bible Lands and the Bible. The instruction were Daniel Kauffman, A. D. Wenger, D. H. Bender, S. G. Shetler, A. D. Martin, and Ed. Miller. The teachings of the Bible were brought out on all of these subjects.

Each evening there was a short time given to the discussion of queries, a workers' meeting, and this was followed by preaching services.

The conference was a season of spiritual refreshment, and all who were there were made glad by that which they enjoyed in a spiritual way.

During the conference one soul confessed Jesus as his Savior and is now happy because his sins are forgiven. ED MILLER, Sec'y.

GOD'S LONG SUFFERING.

It is surprising, that in spite of all the assurances that have been given us the character of God should have been so long misunderstood. It is only within the last century, that our teachers and preachers have given the fatherly side of His character the prominence that it had in Christ's teaching. Patience, kindness, forbearance, and infinite love, are the qualities as we now see, that He wishes man to dwell upon, and wishes the world to recognize in Him.

That there is another side to His character we know, and that also must be presented; but that should occasion in us no surprise.

We know that even in the human character the anger of one who is normally kind and affectionate, is more to be dreaded than that of a man who is surly and passionate. But even this fact feebly indicates the long suffering of God.

He waits and bears with our wrong doing in the hope that we will turn to Him and love Him. He is not willing that any should perish, but He will force no man into His kingdom. He leaves us free, because He would have us choose the right, and He waits for us to turn to Him with the patience of love, and compassion that our obtuseness will entail, and stands ready to help us. The father who has been pained by the misconduct of a beloved child in whose welfare his soul is bound up, knows what this yearning means. He shrinks from punishing him; he longs to have him repent. It gladdens his heart when the child repents and reforms.

Thus God yearns over men and rejoices when they turn from their sins and seek pardon for their sins and grace to walk in the way everlasting.

—Sel. L. M. J.

IF THOU BELIEVEST ON HIM.

By A. H. LEAMAN.

Strange though it may seem to thee, thou shalt be like Jesus some day, if thou believest on Him.

Thou hast broken all his commandments, from the least to the greatest; but He will mend them again and write them on thine heart, and they will be no more commandments but promises if thou believest on Him.

With thy lips thou hast scoffed His name, and caused Him to blush by what thou hast said. But some day thy lips shall sing sweet messages of praise to the Lamb who was slain, if thou believest on Him.

Thou mayest have fallen into the mire of sin and made thy clothes black with iniquity. But thou shall one day stand before His presence robed in a beautiful white robe, having neither spot nor wrinkle, if thou believest on Him.

Thou, as thou walkest through life, thou stumblest, and often bruise thyself, because thou canst only see through thine eyes darkly. The lens of thine eyes are so darkened by sinful pictures, and lines and pages of impure books that thou seest no beauty in Jesus, thou seest not pleasure in being with His saints, thou dost not delight in reading His blessed book. But thou shall one day see Him face to face and see Him as He is. Thy friends whom thou hast not seen for many, many years who believed on Him, thou shalt see and be with them for ever and ever, if thou believest on Him.

Thy hands which have been stained with sin, thou hast tried in many ways to cleanse. But as thou dost try to cleanse them thou dost only rub the dirt deeper. Thou wilt not have another wash them with water and blood and make them pure. Thy hands shall one day be clean and shall grasp the harp of gold, making music too sweet for mortal ear to hear, if thou believest on Him.

Why dost thou go in that crooked path, where thorns pierce thy feet, when I made a straight and narrow path for thee to go. Now thy feet are entangled in the briars and thou art weary and much fatigued. Even when thou comest to the straight path thy feet still pain thee because of the thorns having pierced.

Thy feet shall some day never be weary but shall walk along the banks of the river of life, and never wilt thou pierce thy feet any more, if thou believest on Him.

Why wilt thou not have thy heart renewed since sin has marred it so badly. Dost thou not see the doors of thine heart so tight shut that no one can get in? Thy love chamber, thy faith chamber can no more be used. And thy heart needs not only repairing but all things within. Come now let the great Architect build thee one and it shall live on and on forever, if thou believest on Him.

All these and many more things thou canst have, if thou believest on Him. Chicago, Ill.

WHY CARRY THINE OWN BURDEN?

Why carry thine own burden Day by day?

Why through the thickest shadows Take thy way?

A Savior is beside thee, A loving Friend would guide thee; Therefore, pray,

Why art thou made so hopeless By thy sin?

The Lamb of God has borne it, Let Him win,

Thy faith in His salvation, Thy trust in His relation.

Peace within,

Why are the days so shadowed By thy care?

Why do thy fears pursue thee Everywhere?

The dread of death to-morrow, The pressure of all sorrow, Let Christ bear.

Why art thou so forgetful Of His might?

Hast thou not learnt lessons Of delight?

Thy sin and care and sadness Will vanish in the gladness Of His light.

Marianne Furlingham.

CHRISTIAN LIVING.

SERMON BY J. A. RESSLER SHORTLY BEFORE HIS DEPARTURE FOR INDIA.

Not only our means, but our very life belongs to God; and if we want to render back to Him as we have received, then our life will be devoted to His service. We will gladly give out, holding nothing in reserve. If we can sing the song, "Lord, I give my life to Thee," etc., from the heart, then it seems to me our lives are consecrated. But we must mean every word of it.

When that call came from Macedonia for help, what was it the people needed? The call was, "Come over and help us." Acts 16:9. What did those people need? It was not that those people were Roman citizens. They were needed law. They had law. They were law. Indeed their law was so nearly what we consider right and just, that we have not a better one to-day. Our civil law to-day is founded upon that Roman law.

Sometimes we get to thinking that we must have some law on the subject, when things go wrong. But these people did not need law. They needed what we to-day need more of so sadly. What was it?

They did not need form. They had that. They had Jews there, who used that. They assembled themselves at the riverside "where prayer was wont to be made." This is where the first converts in Europe were brought to Christ—at the "riverside." There they had a form of religious worship. Some churches have form in their worship—we cannot get along without it, and have the church what it should be. But form was not what those people needed. They had that.

They were characterized as models of culture. Why do we study the Greek language to-day? Because it is so beautiful and correct. They did not

need culture. They had it. Our people to-day do not need culture. But they do need—what those people so sadly needed, they needed Jesus-Christ. This is what the world needs to-day. The world needs, and does not have, —Jesus Christ. The people in India need Christ, but many of them do not know anything about Christ,—about the glorious plan of salvation. We, in a great measure, are responsible for their ignorance of the religion of Jesus Christ.

We must reach the hearts of these people. But how? We sometimes try to shirk from this work and some say something like this: "We do not need to do this work. It is unnecessary."

Since I have made up my mind to go to India I have been told a number of times: "It is not necessary for us to make these sacrifices. Cannot God help them in some other way? It is not His plan. Send them the Bible, and let them read for themselves." That would be all right if they could read; but about ninety five per cent. of this people cannot read. We must first teach them to read; and preach to them the Gospel message. Why? "Because faith cometh by hearing." It is God's plan that this Word of God shall be promulgated by one believing soul giving it out to another by Christian nations teaching heathen nations. God has messengers to carry the message of salvation. He uses the living soul, that has been fired with God's love. We must do this. Dead matter cannot communicate that life to others.

We are going to cross God's plan if we try to convert these heathen by any other way than that which Christ has shown us. We must use God's plan,—God's method. That means we must "go." It is that command being obeyed? Is it? "Go ye and teach all nations," etc? "This is the great commission to us. But some people say: "That command was meant only for the apostles, it does not reach down to our time." Read Matthew, last chapter, verses 19, 20. Why is not that first verse left out? We say, "Oh, well, go ye into all the world, etc, does not mean to us." They belong together. We people get to analyzing along that basis. But read the last promise, "Lo, I am with you always, even to the end." Did that mean only the apostles? No, that means us to-day. We must have that promise. Do you know that every Christian and only as we fulfill our part, so God fulfills His part? If we wish God to be with us, we must fulfill His whole commission.

We teach it in our Sunday schools, and all Christian denominations believe that it is right we should obey it. It is the ordinance of this commission to the apostles, "baptizing them," etc. Then that was not meant only for the apostles, was it? No, it means all of us that believe. We are to teach, to baptize, and then call for the promise, "Go ye," but draw the lines of baptism.

Then we stop. "That meant only the apostles," we say. We are willing to have them go and teach; we are even willing to see some of our friends go, but when it comes to near and dear ones, or to ourselves go we say, "It does not mean to us."

Are we willing to see these heathen nations perished without any knowledge of God? You say, "If they want to come and listen to the gospel, all right; but it is not necessary to go to them." But the Bible says: "Go ye," and if the rest of that commandment means us, "Go ye" means us. Why do we draw the line there?

It means sacrifice. It means separation from occasion, from friends, from all that we hold dear in this world. It means that the tie which binds us to our dearest ones must be severed; and that is too much for some people. So they take the part that does not require so much sacrifice. Let us divide the Word of God, but richly divide it. Let us apply to us what belongs to us. Let us go on, let us "go," so help us God, and then we can claim the promise, and not until then.

Sometimes we feel that we have a call to go, but we stay at home. If you have a call to go—go; if you stay at home—stay. Do not think if you stay at home you are without a reward. May be God has some great message for you to deliver at some future time. When David and part of his army went to capture the enemy to get back their own, those of the army who remained by the "stuff" got the same reward as those who went to battle.

A lady one time fell called to the foreign field. She thought she must go. Just at that time her sister died and left in her care four or five boys, and she felt it her duty to take care of these little boys. So she stayed at home. But the mission spirit was in her. Her four boys, they all grew up and became missionaries, and were the means of bringing thousands to Christ. We shall be "buried stones" then we can be sent there. It may be we shall never reach that place, but it is God's will we hope to be there in the near future; and we can hope to find in this effort we are making forth to open the way for effectual mission work by our Mennonite people among the people of India, shall be the means of sending those in our pathway to carry on the work which we have attempted.

On the 4th of Nov. last, when I realized I was called to "go" to this work, I knew very little about India—its history, or its people. But when I went home I went to Petersburg to get some information about it. I wanted to know about it, and that accounts for some of my information. I suppose when we get to India they will find things different from what we expected. Some things may be better than we are looking for, and likely we will find some worse conditions than we expect.

I wish to say one thing in conclusion: When we made up our minds to go to this far-away country we tried to find out something about it. We all elude to be traveling to the better world above. Are we seeking to know something about heaven, and the way to get there? Are we thinking about it and interested in it as being a place we are going to? We should spend a great deal of time in preparing for heaven. We should spend much time in prayer. Let us spend our time, our efforts, our energies to get more information about heaven. Let us tell others about it wherever and whenever we find opportunity to do so. Let us have our affection centered upon Christ and the things above—upon heaven.

Brethren and sisters; pray earnestly for the work in India, not only for us. We know you will sympathize with us, and pray for us; but we do ask you

and earnestly entreat you to pray for the poor benighted people there, the unevangelized in India. Pray for them. Let your lives be given to His service wherever He calls you. If at home, behind the piano or behind your office desk, or as teacher at school, wherever you may be let your life be devoted to the Master. If He calls you to go to the foreign land, be ready to go. Only thus can the Master use us.

Beloved, let us be ready for any work we may be called to do. May God add His blessing.

CHRISTIAN LIVING.

A true Christian living in this world is like a ship sailing on the ocean. It is not the ship being in the water which will sink it, but the water getting into the ship. So in like manner, the Christian is not ruined by living in the world, which he must needs do whilst he remains in the body; but by the world living in him. The world in the heart has ruined millions of immortal souls. How careful is the mariner to guard against leakage, lest the water entering into the vessel should, by imperceptible degrees, cause the vessel to sink; and ought not the Christian to watch and pray, lest Satan and the world should find some unguarded inlet in his heart?

A HOLY LIFE.

The world never needed holier lives as much as at the present hour. Nothing will exert such potential influence and power as holy living.

We may have every other accomplishment, but without this our lives will be a failure. With this inward adorning, and outward manifestation although mine other graces, we will succeed in making an impression on the minds and hearts of others that will stir within them a desire to be good. Holiness of heart and life should be the supreme aim of all to obtain. The injunction of Holy Writ is, "Be ye holy."

To this command we should yield a willing obedience. There can be no substitute for piety. A revival of holy living is the great need of the church to-day, lives deeply rooted in the teachings of the Word of God; lives influenced by the guidance of the Divine Spirit; lives hid with Christ; lives that will not tolerate the questionable in thought or practice; lives clear, manly, open, frank, candid and transparent, not concealed from the world, but lived in the open. Would to find that who profess His name lived in this way.—Sel. L. M. J.

ASSURANCE.

It comes to me more and more, Each day as I pass along; The love of the Father eternal Is over us tender and strong.

'Tis not alone in the sunshine Our lives grow pure and true; There is growth as well in the shadow, And pain has a work to do.

A message comes in the heart's desire, As I enter upon each day; The love of the Father eternal Is over us all the way.

—Sel. L. M. J.

A PRESENT HELP.

There is never a day so bright,
But God can make it bright,
And unto the soul that trusts Him,
He giveth songs in the night.
There is never a path so hidden
But God will show the way;
If we seek, for the Spirit's guidance
And patiently watch and pray.

There is never a cross so heavy,
But the loving hands are there,
Outstretched in tender compassion,
The burden to help to bear.
There is never a heart that is broken,
But the loving Christ can heal;
For the heart that is pierced on Calvary
Doth still for His people feel.

There is never a life that is burdened,
No hopeless and no unblest,
But may be filled with the light of God,
And enter His promised rest.
There is never a sin or a sorrow,
There is never a care or a loss,
But we may carry it on,
And leave at the foot of the cross.

What more can we ask than He's promised?
And we know that His word cannot fail,
Our refuge when storms are impending,
Our help when temptations assail,
Our Savior, our Friend and Redeemer,
Our portion on earth, and in heaven,
For He who withheld not His own dear Son
Hath with Him all things freely given.

—Sel. L. M. J.

A RELIGION THAT MAKES
WRONGS RIGHT.

About the year 1870, says a local paper, a farmer named Gleason, living northeast of Independences, Iowa, one morning found one of his cows dead, and there was certain evidence that it had been killed by some one. The young man supposed to have killed the cow left the country about that time, and very little was heard from him for some time, when it was learned that he had been converted and joined the church. Years afterward the young man returned to Buchanan County for a visit. While there he went to Mr. Gleason's farm, and meeting Mr. Gleason said: "I believe you lost a cow several years ago." "I did," was the reply. "How much was it worth?" was the next question. "About eighty dollars." "Will this pay for it?" said the visitor, handing out \$800. "Yes, and more, too," said Mr. Gleason, handing back \$20. The other person took the \$20 and departed, starting for Nebraska that day.

This is the kind of religion that is needed, and needed by some persons who were converted a long time ago,—so long ago that the strength of their religion apparently needs renewing.

The only way to correct a wrong done is to make it right, or confess it and be forgiven. Denying it does not make it right. Settling up bogus counterclaims and offsets does not make it right. Gaggling a wronged man and voting to pay no attention to him does not make it right. Lying about a man and trying to crush him does not make it right. Employing crooked lawyers to outwit him does not make it right. Slandering and boycotting the men who know the facts and dare tell them, does not make it right. "Keeping quiet 'till it blows over," does not make it right. Getting a majority to vote that it is all right does not make it right. Employing others to participate in abuse and misrepresentation him does not make it right. Bribing those who have eaten his bread to lift up the heel against him does not make it right. Long prayers, loud talk, and reports of

perfect peace and unbroken harmony do not make it right. When men have started on a wrong road the only way to get right is to turn about and retrace their steps, and cease to do evil and learn to do well, retrace the fault and be forgiven, and then all will be well.—*Hastings.*

SEEING JESUS.

THEODORE L. COYLER.

"I went to St. Andrew's Church, and there heard a little fair man; and he showed me the loveliness of Christ." That is the description given two centuries and a half ago of the celebrated Samuel Rutherford, whose "Letters" are among the half dozen chief classics in religious literature. Would it not be well if all of us ministers would ask ourselves when we leave the pulpit, Did it make those people see me, or see my Master? Certainly the preacher who can so effectually hide himself behind the Cross that his auditors can "see no man save Jesus only," comes up to the true standard of Gospel preaching. That king of preachers, the Apostle Paul, tells us that "he determined to know nothing save Jesus Christ and Him crucified." His own conversion had been produced by a revelation of Christ to him. The main thing which he tells us about in his conversion is that he "saw the Lord in the way," and the Christ thus manifested to him had made a new man of him.

The vast majority of all the people who attended our churches believe in Christianity; they admit its excellence and admire its beauty. But the faith in Christianity is not the same in the heart or in the daily life. Jesus Christ Himself did not formulate a Creed and call upon His hearers to accept that; He simply cried out, "Come unto me!" "He that believeth on me hath everlasting life." The only saving faith is that which sees Jesus, accepts Jesus, obeys Jesus, and joins the soul to Jesus. It is not the central vital doctrine of the atonement that Christ presses upon the sinner, suffering souls around Him; it is Himself as the divine Atoner whose blood cleanseth from all sin. "If I be lifted up, will draw all men unto me."

How this simplifies the work of the minister, the evangelist and the teacher! How it intensifies our office and brings our message to one bright, beaming point! Some ministers lament the fewness of conversions under their preaching. May not the cause in many cases be that they do not converge all the shafts of their pulpit light upon one point, and that point the divine, loving, sin atoning Savior? The humble Primitive Methodist preacher whose sermon converted Spurgeon when he was a boy, did nothing but repeat over and over again the one truth "Look to Jesus!" No discourse delivered on that Sunday by the most profound theologian or brilliant orator did such execution as that Methodist's plain, persistent exhortation. It converted the greatest preacher of the century.

People come to church on the Sabbath after the wear and tear of the week—some of them with heart troubles and others sorely tempted, or conscience smitten; others longing for a word of comfort. Having made a sad

failure in their own attempts, some of them want a power out of themselves to lift them to a better life. Feeling the prick of sin through their own consciences, they desire to be delivered from besetting sins. More than one brings an aching heart, and longs for a comforter. If all these people could make their desires known they would cry out, "We would see Jesus!" O my beloved brethren, is not the chief demand upon our ministry that first, last, and all the time we should be holding forth Jesus the sin bearer, Jesus the pardoner, Jesus the life-giver, Jesus the sympathizer, Jesus the intercessor, and the center and glory of the Gospel of salvation? If we fail in making our congregations see Him, then the most eloquent or erudite ministry is a pious sham.

Perhaps there is another reason for the paucity of conversions in many communities. It is that men of the world see too little of Christ in the daily lives of many who claim to be His representatives. There is no argument for Christianity equal to that which is presented by a pure, honest and noble life, inspired by the Spirit of Christ Jesus; and nothing repels the unconverted like the daily contact with those who profess Christianity and make it odious. Dr. Horace Bushnell once said, "We preach too much and live Christ too little." There are those who go home from church saying, "What a capital sermon!" and then preach right against it by their and inconsistencies of conduct. They devour sermons, but with no growth in consistent godly living.

We emphasize that word living. Is it church going or Sunday-school teaching or praying, or even special acts of Christian service that are the main duties of Christ's followers? No. All these good things ought to be done; but the weightier and more vital thing is to copy Christ Jesus with some impressiveness before a sharp-eyed world. An eloquent sermon may set forth how to live; but a true, faithful, holy life is the actual achievement. No words that Paul ever sent to Rome or Corinth have impressed the world like the "living epistle" in which he copied his divine Master. Dr. Bushnell was right. There is vastly more good preaching than practicing. Our crucified Lord demands more of us than a single act of formal confession of Him; He demands obedience to His commandments; He demands "much fruit" to prove that we belong to Him; He demands fearless fidelity to conscience; He demands a discipline so distinct and clear-cut and consistent that when men see us, they may in us see Jesus.—*Messenger.*

THE LIFE I SEEK.

Not in some cloistered cell
Doeth thou, Lord, bid me dwell,
My love to show.
But 'neath the busy mart
Where men with burdened hearts
Do come and go.
Lord make me quick to see
Each task awaiting me,
And quick to do;
Oh, grant me strength I pray,
With lowly love and meekness,
And purpose true.
To go as Jesus went
Spend and be spent,
Supplying human needs
By loving words and deeds
Oh, happy lot.

—Sel. L. M. J.

"LET NO MAN DESPISE THY
YOUTH."

This pregnant exhortation was addressed by Paul, the aged apostle, to Timothy, his affectionate and obedient son in the Gospel. Just what does it mean? Are we liberty to understand it as inculcating a lesson of youthful self-conceit and self assertion? Does the apostle forget what he elsewhere says as to the importance of humility and modesty? Does he really intend to teach his less experienced brother that the proper thing to do is to push one's self forward, and audaciously to lay claim to recognition and deference from his fellowmen? Such a view cannot be entertained for a moment. That St. Paul should contradict the usual tenor of his utterance so fully is beyond belief. The thought which he seeks to express is this: "Be such a man, and so discharge the duties of thy office that nobody can despise thee." It is not amiss to quote one of Lyman Beecher's prayers as an illuminating comment: "God help us not to despise our rulers, and God help them not to be such men that we cannot help despising them."

The reading of the context clearly shows that our interpretation is correct. Here it is: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attention to reading, to exhortation, to doctrine. Neglect not the gift that is in thee. . . . Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." Only by complying with the specific directions thus set forth was it possible for Timothy to avoid the catastrophe against which he was warned. The respect of men is a thing which cannot be compelled; it must be won. In the long run, only those get it and keep it who deserve it; and none deserve to have it except those who achieve nobility of character in the faithful service of God and one another.

To be perfectly frank there is nothing more irritating than the spectacle of a young minister who takes it for granted that the mere fact of his being in a high and holy office, without any reference to the quality of his manhood, the extent of his attainments, and the value of his work, entitles him to special consideration of any sort. A worthless fellow in the ministry is just a worthless fellow, and the notion that he is anything more is a notorious fiction. There is the gravest imaginable incongruity between the dignity of his calling and the manner of his life. It is his duty, for example, to be a teacher. But how can he teach if he is an ignoramus? It is his duty to lead others into the paths of holiness. But how can he lead when he knows not the way? What quickening force can come out of him if his soul is dry and withered? A stupid minister, an indolent minister, a pleasure-loving minister, a minister not wholly surrendered to God, is pretty sure to be despised by everybody that knows him—and he has no right to complain.—*Christian Advocate.*

Do not forget to renew your subscription to the HERALD OF TRUTH.

Jan. 15,

1902.

THE JEW.

Traveling through the western part of Virginia I was much interested in hearing an old and highly respectable clergyman give a short account of a Jew. Preaching to a large and attentive audience his attention was attracted by seeing a man having every mark of a Jew on the lineaments of his countenance. He was well dressed, his countenance was noble, though it was evident his heart had lately been the habitation of sorrow. He took his seat and was all attention while an unconscious tear was often seen to wet his manly cheek. After service the clergyman fixed his eye steadily upon him and the stranger, reciprocated the stare. The good minister went up to him. "Sir, am I correct? Am I not speaking to one of the children of Abraham?"

"You are."
"But how is it then that I meet a Jew in a Christian assembly?"
The substance of his narrative was as follows: He was a very respectable man of superior education, who had lately come from London; and with his books, his riches, and a lovely daughter of seventeen had found a charming retreat on the fertile banks of the Ohio. He had buried the companion of his boom before he left Europe and he now knew no pleasure but the company of his endeared child. She was indeed worthy of a parent's love, and her amiable disposition threw around her a charm superior to any of the immediate decoration of the body. No pains had been spared on her education. She could read and speak with fluency several different languages and her manners charmed every beholder. No wonder that a doing father, whose head had now become sprinkled with gray, should place his whole affection on this only child of his love, as he knew no source of happiness beyond this world. Being a strict Jew, he educated her in the strictest principles of his religion.

It was not long ago that his daughter was taken sick. The rose faded from her cheek, her eye lost its fire, her strength decayed, and it was soon apparent that the worm of disease was secretly destroying her. The father hung over the bed of his daughter, with a heart ready to burst with anguish. He attempted to converse with her, but seldom spoke but by the language of tears. His spared no trouble or expense in procuring medical assistance, but no human skill could extract the arrow of death now fixed in her heart. The father was walking in a small grove near his house, wetting his steps with tears, when he was met for by his dying daughter. With a heavy heart he entered the door of her chamber which he feared would seem the entrance of death; he was now to take a last farewell of his child and his religion gave but a feeble hope of meeting her hereafter. The child grasped the hand of her parent with a death-cold hand. "My father do you love me?"

"My child, you know I love you, that you are more dear to me than the whole world beside!"

"But father do you love me?"

"Why, my child, will you give me such exquisite pain?"

"But, my dearest father, do you love

me?" The father could not answer; the child added, "I know, my dearest father, you have ever loved me, you have ever been the kindest of parents, and I dearly love you. Will you grant me one request? O my father, it is the dying request of your daughter; will you grant it?"

"My dearest child, what you will, though it take every cent of my property, whatever it may be, shall be granted. I will grant it!"

"My dear father, I beg you never again to speak against Jesus of Nazareth!" The father was dumb with astonishment. "I know," continued the dying girl, "I know but little about this Jesus, for I never was taught. But I know he is a Savior, for he has manifested himself to me since I have been sick, even for the sorrow of my death. I believe he will save me, although I have never before loved Him. I feel that I am going to Him, that I shall ever be with Him, and now, my father, do not deny me; I beg that you will never again speak against this Jesus of Nazareth!"

The substance of his narrative was as follows: He was a very respectable man of superior education, who had lately come from London; and with his books, his riches, and a lovely daughter of seventeen had found a charming retreat on the fertile banks of the Ohio. He had buried the companion of his boom before he left Europe and he now knew no pleasure but the company of his endeared child. She was indeed worthy of a parent's love, and her amiable disposition threw around her a charm superior to any of the immediate decoration of the body. No pains had been spared on her education. She could read and speak with fluency several different languages and her manners charmed every beholder. No wonder that a doing father, whose head had now become sprinkled with gray, should place his whole affection on this only child of his love, as he knew no source of happiness beyond this world. Being a strict Jew, he educated her in the strictest principles of his religion.

WHY REJECTED.

The following account, vouched for by John M. Warrall, while not applicable in all respects to our own ministers and people, nevertheless contains for us the hint that our young people need to be taught plain gospel truth in the plain old fashioned way, so that when they are called to the ministry or other responsible calling, they will be free from the skepticism manifested not only by the three young men alluded to in this narrative, but by many in our church, who are tampering with literature that leads to doubt and delusion. Here is the narrative:

A country church without a pastor had among its candidates three amiable and sensible young men, a theological class of the senior class of a theological seminary. The leading officer of the church and the chairman on pulpit supply was a mill owner, having five hundred "hands" or employees. As the first student was at dinner with the officer the latter said:

"My friend, what is your view of the inspiration of the Bible?"

"Well, that is a matter upon which I have given a great deal of study," was the diplomatic reply, "but I have reached no conclusion yet."

"Do you think the Bible is inspired?"

"Parts of it are undoubtedly, but I have given this matter a great deal of thought, but I am still undecided which one to adopt."

"I see," was the simple comment of the host.
When the second candidate came, the question of a record probation was brought up naturally at the dinner table, and the views of the theologian were desired.

"Well, I am somewhat in doubt about this matter; God is good and He will not deal unjustly with any man."

"Do you think a man dying impenitent, who had heard the gospel invitation, would have a second offer of salvation?"

"Well, God is good, and I should think He might give the man another opportunity."

"I see," was the ambiguous response of the seeker after light.

When the third senior arrived there was less parleying:
"Do you believe there is a hell?"
"I am sure I don't know. Some thing in Scripture seems to indicate that there may be one, but other passages are not so clear. I am confused in trying to determine what is figurative and what is literal. I am still a student regarding this matter; my mind is open to all the theories regarding the future life we have had explained in the classroom."

"I see," said the proprietor most sympathetically, for he loved each of the young men very much. The church meeting was called to hear the report of the committee on pulpit supply. The chairman rose and said:

"Brethren, I am obliged to report adversely upon the three brethren whose preaching has interested us all. Take the first man. I employ five hundred men. The first thing I want to know is whether they understand their tools; if they do not, pleasant address and lovable character are not sufficient. Our young friend is about to wield the sword of the Spirit and he does not know which way to swing it. He does not know how to handle it. Take the second man. He does not know whether the destiny of man is settled in this life. If my men believed that they could possibly have a second chance, not one of them would make any effort to be saved. Now the risk is too great in view of the great responsibility that rests upon me as their employer. Take the last of the three. My five hundred men, my family, and myself might all be in the hell of which the Bible speaks so plainly before our brother satisfies himself whether there is one. He will not, but by the training nor uncertainty regarding the issues of life and death fit a man for the sacred office of the ministry; let them find out first what they believe and what they do not believe before they seek to lead others."

A BEAUTIFUL INCIDENT.

A man blind from his birth, a man of much intellectual vigor and with many engaging qualities, found a woman who, appreciating his worth, was willing to cast her lot with him and become his wife. Several bright, beautiful children became theirs, who tenderly and equally loved both their parents. An eminent French surgeon, while in this country, called upon them, and examining the blind man with much interest and care, said to him, "Your blindness is wholly artificial. Your eyes are naturally good,

and could I have operated upon them twenty years ago, I think I could have given you sight. It is barely possible that I can do it now, though it will cause you much pain." "I can bear that," was the reply, "so you enable me to see." The surgeon operated upon him, and was gradually successful. First, there were faint glimmerings of light, then more distinct vision. The blind man was handed a rose. He had smelt one before, but he had never seen one. Then he looked upon the face of his wife, who had been so true and faithful to him, and then the children were brought, whom he had so often fondled, and whose charming graces had so frequently fallen upon his ears. He then exclaimed, "Oh, why have I seen all these, before inquiring for the man by whose skill I have been enabled to behold them! Show me the doctor." And when he was pointed out to him, he embraced him with tears of gratitude and joy. So, when we reach heaven and look upon its glories, we shall not be content with a view of these. No, we shall say, "Where is Christ? He to whom I am indebted for what heaven is. Show me Him, that with all my soul I may adore and praise Him through endless ages."—*Christian at Work.*

WELL ANSWERED.

A paper published in the interest of the liquor traffic justifies the traffic on the ground that in this country alone it employs 364,000 persons, and 1,800,000 people derive their support, as families of the form directly from it. This liquor organ wishes to know what is to be done with this great army of two million people in case the traffic is abolished. To which inquiry a Prohibition paper gives answer:

"We would set them to raising grain and meat to fill the hungry mouths of the wives and children of the patrons of the saloon. We would employ them in the production of cotton, wool and hides and in making them into clothing, hats, and caps, boots and shoes for those who, on account of the saloon, are never comfortably clad. We would set them to felling trees and sawing them into lumber and making them into homes for those who live in hovels because the husband and father spends his wages for drink. It indeed his patronage of the saloon has not put him 'out of a job.' We would keep them busy making cars, boats, books and newspapers for the millions by whom on account of the drink, most of these things are considered as luxuries intended only for saloonkeepers and other fortunate people."—*Christian Intelligence.*

MARRIAGES.

MUSSEY—GOOD.—Bro. Henry L. Mussey to Sister Nellie Good, both of Lancaster Co., Pa.

LANTZ—KING.—On the 23d of Dec., 1901, by Bro. David Plank, Levi Lantz to Lydia King, all of Champaign Co., Ohio.

OSWALD—MILLER.—On the 22nd of December, 1901, by Bro. Fred Mast, Edmund Oswald of Chautau, Ohio, and Sarah L. Miller, of Martins Creek, all of Holmes Co., Ohio.

[illegible]

Our Periodicals

Herald of Truth.

A Religious Semi-Monthly Journal. 16 pages, devoted to the interests of the Mennonite Church, the exposition of Gospel Truth, and the promotion of practical piety among all classes.

Subscription Price, \$1.00 per year; Six months, 50 cents. Payable in advance. Sample Copies Free.

Mennonische Rundschau.

A German, four column, 16 page, weekly paper, devoted to news from Mennonite Churches and communities in all parts of the world. It contains also general news, as well as valuable instruction and information on Agriculture, Education, History, Science and Religion, adapted for both old and young. Published weekly.

Subscription Price, \$1.00 per year in advance. Sample Copies free.

Words of Cheer.

A nice four-page, illustrated paper for the Sunday school and the home. Published weekly. As a Sunday school paper there is nothing superior to it. It contains valuable points and practical observations on the lesson for both old and young. The lesson story is in large type, for the children, is a special feature. It contains four pages of four columns each, and is nicely illustrated. Size of page is 11 x 15 inches. Thousands of hearts are cheered by its weekly visits.

Prices: One copy one year, 50 cents. Over 10 and less than 50 copies, 1 year, per copy, 30 cents. Over 50 copies, 1 year, per copy, 30 cents.

This paper may be ordered for a shorter length of time if desired, at proportionate rates. Special terms for introduction. Sample copies free.

Der Christliche Jugendfreund.

A German four-page, illustrated paper. Size of page, 11 x 15 inches. A paper for the Sunday school and the home. Published weekly. This enables Sunday schools to give a paper to the scholars every Sunday. This paper is to the German Sunday school and the German home what the "Words of Cheer" is to the English.

Price, per single subscription, 50 cents per year. Price in quantities for Sunday schools, the same as "Words of Cheer." See above.

Young People's Paper.

A twenty-page illustrated monthly, published in the interest of the young people. It is non-sectarian, and is designed for young people of all classes. The contents appear under the following heads: Educational and Literary; Pleasure; Sunday Reading; Good Health; Missionary; Story and Rhyme; Current History; Natural Science; Miscellaneous and Editorials. Price, 75 cents per year. Sample copies free. Address, "Young People's Paper," Elkhart, Ind.

Sunday School Lesson Helps.

on the International Lessons, published in English and German. Especially arranged for both teachers' and scholars' use. The most comprehensive quarterly for class use, for the price. Adapted to all Sunday schools. All who use them are unanimous in pronouncing them the best.

Prices: One copy, one year, 20 cents; 5 or more copies, one year, per copy, 10 cents; 5 or more copies, 3 months, per copy, 3 cents. Sample copies free.

Primary Sunday School Lesson Helps.

Two pages are devoted to each lesson, one page containing the text of the lesson, with practical suggestions for the teacher, questions, answers, etc., and the other the Lesson story. Several pages are devoted to black-board illustrations of all the lessons, with a short description of each. Very practical and helpful to primary teachers.

Prices: One copy, one year, 15 cents; 6 or more copies, one year, per copy, 8 cents; 6 or more copies, 3 months, per copy, 2 1/2 cents. Sample copies free.

Mennonite Publishing Co.,

Elkhart, Indiana.

READ AND CONSIDER.

A leaflet sent out by the publishers of the church paper of another denomination, to their subscribers, contains the following well adapted remarks and requests. We have, however, substituted the name, Herald, and made a few other changes so as to apply to our paper and our people. We hope you will read it carefully, and fulfill the very reasonable requests, therein presented:

The Herald of Truth is Your Church Paper.

If you are not already taking it you should subscribe at once, so as to get the paper FREE the remainder of the year.

You cannot afford to be without the paper, that gives you all the church news, and keeps you in touch with the church and her work.

Show the paper to all your neighbors, and get them to subscribe. Many of them will do so if you will ask them. Price of the Herald from now until the end of 1902 is \$1.00. If the paper is coming to your address, renew your subscription early—before the rush begins at the end of the year.

If there is a member in your community, who does not read the Herald will you kindly urge him to take the paper. Send us his name, so we can forward him a sample copy.

Our purpose is to get the Herald into every family where there are members.

If there are any poor members in your neighborhood—such as are not able to pay for the Herald, would you not like to donate the paper to them? Possibly the church where you hold membership, might assist you in the good work. When the paper is sent to the deserving poor, as a donation, it may be had at half price, that is, for fifty cents a year.

Forward us the names of those who are not reading the Herald and we will send them sample copies. Address,

Mennonite Publishing Co.,
ELKHART, IND.

Place Your Order Now

FOR THE
Family Almanac

FOR 1902.

The new Family Almanac is fully equal, if not superior to any former issue. It is without question the best family almanac for the Mennonite and Amish people, while the price is the lowest.

1 copy, postpaid,	\$.06
12 copies, " "	.45
25 " " " "	.90
100 " " " "	3.50
100 " by freight or express not prepaid	2.50
250 " " " " "	4.25
500 " " " " "	7.50
1000 " " " " "	12.50

Send your order at once, enclosing the proper amount with same to insure prompt attention. Be sure to state whether you want English or German Almanacs. Address all orders to

Mennonite Publishing Co.,

Elkhart, Indiana.

MENNO SIMONS' COMPLETE WORKS.

The Complete Works of Menno Simons should be read by every member of the church. This work contains 747 octavo, double column pages, 8x11 inches. It was translated from the original Holland or Dutch language, and contains all the writings of Menno Simon now extant, giving his Renunciation of the Church of Rome. An account of the severest persecutions against him, A description of the place where he last preached the Gospel, where he died and was buried, Plain Instruction, The True Christian Truth, The New Birth, The Cross of Christ, Meditation on the Twenty-fifth Psalm, Spiritual Resurrection, Excommunication, The Education of Children, Reply to Gellius Faber, A Supplication to Christians, Apology, Reply to John A'Lasce, The Triune, Eternal and True God, Christian Baptism, Reason Why, A Confession, Reply to Zylis and Lemmeken, Repudiation, The Incarnation, Reply to Martin Micron, Jesus the True Scriptural David, Letters, etc.

The Book is printed on good paper, large, clear type and substantially bound. It contains a large portion of the writings of Menno Simon never before published in either the English or German languages. Every family and, especially, every Minister should have a copy of this excellent work.

Andrew Miller, of London, England, the author of an extensive Church History, says of Menno Simons, after reading these works, "I think him a more spiritual and scriptural man than Luther, but to be a Baptist at that time, though as sound in doctrine as St. Paul, was to be treated as a heretic." Published and for sale by

The Mennonite Publishing Company,
Elkhart, Ind.

FUNK FAMILY HISTORY

The history of the Funk Family of America, is now complete and ready for delivery. The material for the work has been collected and compiled with much labor and expense, and is now issued in an octavo volume of 864 pages. It is printed on fine white paper and contains about seventy-five beautiful illustrations, such as portraits, homes, churches, etc.

The different branches of the family, whose records appear in this book, are those of Bishop Henry Funk, of Montgomery Co., Pa.; Christopher Funk, of Germantown, Pa.; Martin Funk, John Funk, John George Funk, Samuel Funk, of Maryland; Frederick Funk, of Ohio; Frederick Funk, of Virginia; The Funk Family of Lancaster Co., Pa.; Peter Funk of Kentucky, and others. The descendants of these different representatives of the family embrace the Funks of Pennsylvania, Ohio, Maryland, Virginia, Indiana, Illinois, and other localities. There are probably not less than 15,000 names recorded in the book, with many valuable historical data, personal reminiscences, etc. The Book is bound in three different styles, as follows:

Full Cloth, with gilt stamp on back, embossed sides, and sprinkled edges, \$1.75
Half Morocco, embossed sides, marbled edges, gilt back and title, \$2.25
Full Morocco, sides and back richly embossed in gold, gilt edges, gilt title, etc., \$3.25
Please kindly send draft or Post Office Money Order for the book you desire and it will be sent you by return mail.
MENNONITE PUBLISHING CO.,
Elkhart, Indiana.

A SPECIAL BARGAIN.
Every family ought to have and can now afford to buy WEBSTER'S UNABRIDGED DICTIONARY. We are offering this very excellent work for ONLY \$5.50 by express. It is the authorized and copyrighted edition, containing 2,012 pages, and over 3,000 illustrations. It is double indexed, and is bound in full law sheep. It should be found in every family library and at this extremely low price, no one can afford to be without it.
Mennonite Pub. Co., Elkhart, Ind.

Cleveland, Cincinnati, Chicago & St. Louis

RAILWAY.

(BIG FOUR ROUTE.)

MICHIGAN DIVISION.

CONDENSED SCHEDULE OF TRAINS.

Effective Aug. 1, 1901.

GOING NORTH.	STATIONS.	GOING SOUTH.
No. 26.		No. 5.
am		am
8.50 4.43 6.20	Benion Harbor	7.10 1.00 5.00
8.01 12.30 5.25	Niles	8.01 1.06 6.18
7.27 12.30 5.08	Greagranger	8.22 1.10 6.40
7.30 1.15 4.50	Elkhart	8.41 1.27 7.10
am		am
9.40 11.55 4.50	Elkhert	9.09 2.58 6.00
9.10 11.54 4.13	Goshen	9.10 2.58 6.02
9.53 11.08 5.30	Milford Jct.	9.27 3.10 6.22
8.15 10.58 5.12	N. Manchester	9.56 3.50 6.44
7.45 10.06 2.35	Valparaiso	10.35 3.55 7.00
9.09 9.23 1.56	Marion	11.25 4.15 7.50
pm		pm
8.30 8.15 12.40	Anderson	11.15 7.10 9.25
10.25	Greenburg	4.15 8.15 10.30
pm	Cincinnati	6.00
4.45 6.45 11.15	Indianapolis	2.35 8.15 10.30

All trains daily except Sunday.
G. A. Henry, Ticket Agent, Elkhart, Ind.
Oscar G. Murray, Traffic Mgr., Cincinnati, Ohio.

HERALD OF TRUTH.

Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., FEBRUARY 1, 1902.

VOL. XXXIX. No. 3.

ABRAHAM B. KOLB, Editor.

Entered at the Post Office at Elkhart as second class mail matter.

Contents of This Number.

Editorials.	33
Personal Mention.	34
The Mennonite Church in Elkhart Co.	34
Our Young People.	35
They Crucified Him.	36
Gems for the Workers' Tool Chest.	37
Clipping.	37
Business Notices. S. S. Lessons.	40
Correspondence.	41, 42
Menn. S. S. Mission.	42
S. S. Issues.	43
A Notable Conference.	43
Borrowing Trouble.	44
The Invisible Mail.	44
Idle Talk.	44
Mistaken Eyesight.	44
Our Unanswered Prayers.	45
Marriages.	45, 46
Deaths.	46
Statement Welsh Mt. Mission.	46
Financial Report Welsh Mt. Mission.	46
Report O. P. Home.	46
Advertisements.	47, 48

EDITORIAL NOTES.

Honest confession is good for the soul.

True humility has many finely executed counterfeiters.

The greatest giant we have to meet and overcome is self.

The man that rejoices at an enemy's downfall is a coward.

Satan loves worldliness in a church-member, the more worldly the better.

Love is the fulfilling of the law, and the outstretched empty hands of the worthy poor.

The Lord loveth a cheerful giver. What He thinks of the rest is rather plainly inferred.

There are people who spend a good deal of time before the mirror and yet have no time for reflection.

We can not follow the footsteps of Jesus if we shut our eyes to the truth, or even to our neighbor's needs.

To do a thing from a conviction that it is right is nobler than to do a thing because it is convenient to do it.

The Rock of Ages is always near to those who are ready to sink in the sea of trouble, but the eye of faith alone can behold it.

Repentance means so much sorrow for wrongs done that we will do all in our power to make the wrongs right and never do wrong again.

According to the recent census returns of the Province of Manitoba, Canada, the total population is 254,945. The Mennonites in the province number 15,222.

He who puts off salvation until old age is far more foolish than he who risks crossing, in pitchy darkness and without a light, an unknown bridge on which more than half the planks are missing.

Have you spoken a word to a sinner about his soul recently, within the past week or month or year? If not for a year, perhaps God needs to speak a word or two to you about your own soul's salvation.

Notwithstanding many and varied experiments, nothing has ever been found satisfactory in life as obedience to the rugged old gospel truth. The more that is used the more useful and ornamental it becomes.

Giving to God that which we have obtained by unfair means does not sanctify the gift or bring blessing to the giver. God says, "I change not," and the unchangeable God says, "I hate robbery for burnt offering." (Isa. 61:8.)

Charity makes the eyes weak for finding and examining faults in others, but this weakness is recompensed a thousandfold by making them strong to detect the beautiful and the good in the lives of others. Examine your eyes by this test.

Following the announcement that the old C. Eby meeting house at Berlin, Ont., is to be replaced by a brick structure comes the word from a correspondent that the congregation in and around Waterloo, Ont., (D. Eby's) also expect to build a new house of worship, in or near town, the present house being some distance west of town.

Let us put this test to all our thoughts, words and actions:—Could I think, say or do this if God were visibly present? Just so present He really is, and the record of our lives is kept with an exactitude that makes us accountable for every deed done in the body, and some day conscience will become a very exacting accountant.

In Roman Catholic Austria the movement toward Protestantism has been very marked in past years, but more especially so in the year just closed. It is stated on good authority that within three years over 20,000 persons in Austria have left the Roman Catholic church. In Vienna alone about 1,100 united with the Protestant churches. In France a similar movement has begun though on a smaller scale.

Recently an orphan from Ohio who had enlisted as a soldier and was sent to the Philippines was executed for having killed a Philippine girl. And for the last few years people in this country have been almost falling over each other for first chance to eulogize those from general down to private who by strategy and other means, fair or foul, have been able to entrap kill one or more of these self same Philippines.—?—!

Will a man rob God? True manliness is shown in giving every one his just dues, and the true man gives all to God. But the religious sneak, the canting hypocrite, the selfish moralist and the like rob God "in titles and offerings," they rob Him of service, love, praise, adoration, obedience, government, etc. If God were dependent upon the love and compassion and bounty of such people for a living as they are upon Him, then would the deity of our God be indeed desolate.

A German military critic has called upon the grand total of the standing armies of the old world and finds that if they were drawn up on a war footing in one long procession with their guns, wagons and other equipments, the column would reach around the globe and that marching night and day at the rate of three miles an hour it would require almost a year to pass a given point. Another

estimate shows that the German army alone, if it were all mobilized would cost the nation 15,000,000 per day.

Following the statement made in the daily papers recently, that Herr Krupp, the inventor and manufacturer of the Krupp cannon, was the richest man in Germany, S. E. Kiser contributes the following rhymed comment in the Chicago Record Herald:—

The Richest Man in Germany.
"Better the bent old man who feeds
The sparrow chirping in the street;
Better the slave who treading plow
To till a scowling master's field."
"Better the helpless sport of fools,
With slanting brow and narrow ken,
Than thou, enriched by making tools
For maiming and for killing men."

Considerable anxiety was caused lately among publishers and readers, on account of a recent order from the Post Office Department, apparently compelling the discontinuation of a paper at the time when the subscription therefor expired. We were disposed to let the matter rest without further comment, as we learned upon inquiry that the order did not affect legitimate publications, but as the matter was mentioned in some papers without further inquiry as to how far reaching the order was, some of our readers were alarmed, fearing that their papers would no longer be sent to them unless they paid up at once in advance, which not all were prepared to do. Although we would be glad if all arrears on the Herald would be paid in advance, the following extract from a letter sent out by the U. S. Senator Fairbanks to the publishers in Indiana will allay any fears our readers may have regarding the order. He says:

Dear Sir:—I beg to say that there is nothing in the recent order which affects the interests of our Indiana publishers in the slightest degree. I called upon the Postmaster General personally at the request of some of our Indiana publishers and was assured that the order in no wise changes the status of the legitimate publishers. The apprehension of some that it might destroy the credit subscription business is based upon a misunderstanding of the scope of the order. I am glad to reassure you in this matter. Since I saw the Postmaster

General, a general order has been issued by the Department fully explaining the scope of the order and stating most positively that the ruling will have no such effect as has been represented.

PERSONAL MENTION.

CHANGE OF ADDRESS.—Bro. David Lehman, from East Lewistown, Ohio, to Columbiana, Ohio.

PRE. M. S. STEINER of Columbus Grove, Ohio, recently went to Kent Co., Mich., to hold meetings at Bowne.

BRO. JAMES EAGLE of DeKalb Co., Ind., informs us that Bro. N. O. Blosser, of New Stark, Ohio, is at present holding meetings in their midst with good interest.

BRO. E. W. BRICKER, the pioneer settler of our Mennonite colony at Okotoks, Alta, Canada, is visiting friends in his old home and vicinity, Waterloo Co., Ont.

BISH. J. P. MILLER, of White Cloud, Mich., who has been sojourning with relatives and friends in Elkhart and Lagrange Co's, Ind., for a week returned home on the 22nd of January.

BRO. E. S. HALLMAN of Berlin, Ont., expects to hold meetings, at the Blenheim M. H., the early part of February. Bro. S. F. Coffman, of Vineland, Ont., expects at the same time to hold meetings in the Hagey M. H. near Preston, where no special efforts have been made for several years.

BRO. M. E. HORST of Kansas states that Andrew Shenk, of Jasper Co., Mo., has been holding meetings there for the last two weeks and so far seven precious souls have come out on the Lord's side and made a start for the kingdom, and that others are considering the cost.

BISH. J. P. SMUCKER, of Goshen, Ind., has, we are sorry to state, been afflicted for some time with heart trouble and dropsy. He spent some time at a health resort in the southern part of the state, and received some benefit, but his condition is far from encouraging. A host of friends will join us in hoping for his speedy recovery.

THE CHURCH IN ELKHART COUNTY, IND.

Whereas difficulties existed in the church in Elkhart county, Ind., for some time, and after other efforts to bring about a settlement had failed, a plan was at last adopted at the time of the meeting of the Annual Conference on Oct. 1901, as follows:

PROPOSED PLAN FOR SETTLING THE ELKHART CHURCH DIFFICULTY.

1. All the difficulties relating to the

church at Elkhart, and all questions arising therefrom shall be submitted to an impartial committee of five brethren.

2. Before this committee all persons implicated shall have a right to be heard and their testimony given due consideration.

3. No hear any testimony shall be admitted by the committee.

4. This committee shall have jurisdiction over all questions that have arisen since the settlement effected in the Elkhart congregation in October 1899, and their decision shall be final.

5. This committee shall be appointed as follows: John F. Funk, representing those supporting him, shall select two brethren. David Burkholder, Jacob Shenk and Noah S. Hoover, representing those dissatisfied with J. F. Funk, shall select two brethren. These five brethren thus chosen shall select the fifth. This committee shall be chosen without unnecessary delay and proceed with their work.

6. Upon the completion of their labors this committee shall call an adjourned session of the Indiana-Michigan conference.

Peter Y. Lehman.
John F. Funk.
Jonas Loucks.
Eli Stoffer.

J. S. Hartzler.
J. S. Lehman.
John Hygema.
Frank Hartman.
Jacob G. Long.
Isaac Weaver.
Naah Metzler.
Samuel Smeltzer.

J. W. Christophel.
Jacob P. Miller.
John Garber.
David Burkholder.
Henry Weldy.

Jacob Shenk.
Jacob C. Harshberger.
John H. Bare.
Jas. Y. Mishler.

Jacob H. Wister.
Abraham Culp.
D. H. Coffman.
N. S. Hoover.

Jonas Brubaker.
Yost C. Miller.
Amos S. Cripe.
Samuel Yoder.

In accordance with the above proposition a committee was called to undertake the work, and the following is their report as presented before the church at Elkhart, on the morning of Jan. 31, 1902.

REPORT.

Elkhart, Ind., Jan. 31, 1902.
We, the undersigned, having carefully investigated, in the fear of the Lord, the difficulties existing in the church at Elkhart, beg leave to submit the following report:

We unanimously agree, from the testimony which we have received, that Bishop John F. Funk has not been altogether faithful in his duties as bishop.

Inasmuch as he has been unfaithful to his charge in this that he has violated gospel principles and rulings of Indiana and Michigan conference, we therefore require that he shall come before the church and confess that he has not faithfully performed his duty as bishop and ask forgiveness for the same in the following instances:

1. That he held unfair counsel meetings. James 2:9.

2. Deceptive and erroneous statements. "Let us walk honestly" - in strife. - Rom. 13:13.

3. Manifested evil will in church government. Titus 1:7.

4. Violated rules of Indiana and Michigan conference.

5. Used harsh and unbecoming expressions. Col. 4:6.

6. Uncharitable and impatient in his public ministrations. 2 Tim. 2:24.

7. Refused pupil to visiting ministers who were in good standing in their own congregations. 3 John 9:10.

In consideration of the fact that Brother John F. Funk as bishop has lost his influence with nearly all his ministers and deacons and the majority of the members of his district, we have unanimously decided as follows:

That he shall not officiate in his congregation at conference or abroad as a bishop for one year from date, except in urgent cases of sickness where baptism or communion may be necessary.

During this time it is to be hoped, that he by his conduct toward his ministers, deacons and members, may so gain their confidence that they would be prompted to again accept him as their acting bishop.

At the expiration of one year all the congregations over which he has had care as bishop, shall be duly informed, after which a council shall be held, and by a two-thirds majority of the members of said congregations he shall again take up his work as bishop.

Until then he shall have the rights and privileges of a minister, but shall not act in the capacity of bishop.

This is not to be understood as taking from him his office as bishop, but only suspending his power to act for the time being until such confidence is restored as will make his work acceptable.

Neither is it to be understood as a punishment for what this committee has found against him; nothing more than his confession being required as to that.

Furthermore, when in the district a bishop is needed, Brother Funk, with the advice and consent of ministers and deacons, where such service is needed, shall call a bishop from some other district to take charge of the work.

In case of Brother Funk's failure to thus provide a bishop, the ministers and deacons in such district, by consent of their members, shall call a bishop to supply their needs.

We also advise and beseech brethren and sisters to use all charity, and in words and deeds do all they can to bring about confidence between Brother Funk and his brethren.

J. S. LEHMAN.—Having heard a number of serious charges against J. S. Lehman, we would say that, after hearing his defence and explanation, we are not justified in condemning him, yet we do not believe his conduct to be consistent for a minister of the gospel, and would ask him to come before the church and confess that his way of doing has not been profitable to the best interests of the church, and would ask him to give his ministerial duties more attention, and get away from those worldly duties which tend to destroy his influence in the church.

BISH. DANIEL KAUFFMAN.—We find, by the evidence given, that Bish. Daniel Kauffman has violated the rules of the Indiana and Michigan Conference, by baptizing the converts at the Elkhart Institute, contrary to the ad-

vice and wishes of the resident bishop. And we ask that he come before the church and ask forgiveness for said violation.

DANIEL H. COFFMAN.—We find that Deacon Dan. H. Coffman's attitude in the Hensch and Betzner affair towards Bish. J. F. Funk was not commendable, and we require that he shall come before the church and ask forgiveness and promise to be more faithful in the future, and in the acceptance of this he shall be again recognized as holding his office as a deacon.

MEMBERS' MEETING.—We do not endorse the conduct and actions of the Members' Meeting held Oct. 3, 1900, and believe that the same was improper and not in accordance with our rules of order and forms of worship, and therefore ask that all who took part in that meeting shall ask the forgiveness of the church.

SAMUEL YODER.—Since it has been shown that Brother Samuel Yoder has spoken disrespectfully of the Bishop and members of the church, we ask that he confess this before the church and ask forgiveness.

J. S. HARTZLER.—We agree that the charges against Brother J. S. Hartzler are not fully sustained by the evidence, and that he was misled by a counsel not fairly held, yet do ask that he confess that his course in retaining a questionable membership was not commendable, and upon said confession he shall be, in accordance with his request, a minister of the church at this place.

TO THOSE WHO WITHDREW.—We believe that the action taken by the brethren in withdrawing and establishing another place of worship was a mistake and a violation of our rules of order, and by the acceptance of this decision they shall renege themselves in the church, with the understanding that they submit to the rules and regulations of the church.

By baptism we unite with the church general, by letter or recommendation we join congregations.

We hold the baptism of the Institute converts as valid, but must say that the rule and custom of our church has been violated in the cases where they did not unite themselves with an organized body of our people.

Those who accept this report and its decisions and agree to submit to the rules and regulations of the church shall be recognized as members in full standing.

Against ministers and deacons at Home Conference March 1901.—We recognize that the act of appointing Brother David Burkholder as bishop was unwelcome and contrary to our rules church government, and ask that they confess the error of their ways.

JONAS BRUBAKER.—We advise that deacon Jonas Brubaker shall ask forgiveness of all whom he has grieved in the attitude he has taken.

C. N. HOLDEMAN.—We ask that Bro. C. N. Holdeman ask forgiveness of all whom he has grieved in the attitude he has taken.

QUARANTINE.—In consideration of the fact that the quarantine was left uncertain as to its nature and duration, we feel that the action taken by the members at the Home Conference last

September to debar the bishop from the counsel was premature and unwise.

Resolved, That we as a committee advise the Mennonite congregations constituting the Indiana and Michigan Conference District to hold their own conference and not permit members of other denominations to take part in organizing the conference or voting on any questions that may arise in conference.

2. That no members of another denomination shall take part in the church government, either by voting or giving counsel or otherwise, and that the church government should be entirely in the hands of her own members.

TRUSTEES.—In view of the present situation, we recognize it as being in order, for A. K. Funk, Tobias Page and J. R. Lehman, the present trustees of the Elkhart Mennonite congregation to be recognized as such, and whatever indebtedness may be resting on the church at this time, should in no way be assigned to those who withdrew from this place.

We earnestly admonish and advise that all members conform themselves to the rules of the church along the lines of plainness in dress, that the young people especially should make improvement in this particular by discarding such fashionable articles of attire, as derby hats, high collars, cuffs, shirt waists, jewelry, etc., etc.

In case of difference of opinion as to the meaning of the matter herein contained, this committee reserves the right to interpret its own report.

An acceptance of this report shall be considered as a settlement of all questions in accordance with evidence given, and all difficulties shall be forever dropped.

Should any persistently refuse to submit to this decision, they forfeit their membership in the church.

Our hope and sincere desire is that this report will be cheerfully accepted, that reconciliation will be made and that all will have the future success and welfare of the church at heart.

Isaac Ely.
Lewis J. Heatwole.
Isa J. Buchwalter.
George R. Brunk.
Henry D. Heller.

The persons implicated in the controversy having made satisfactory answers to the committee, the meeting adjourned and the afternoon was occupied in holding a conference, presided over by the Committee, a report of which will appear in next issue.

We thank God for the grace He gives His children to bear and to forbear, and we believe that thousands of souls will rejoice that the difficulties have been adjusted. Beloved brethren and sisters of the Mennonite Church, withhold your criticisms, let God lead, pray for the peace of the church and charity, in word and deed—and that God would so cement us together in sympathy that we may as a church be undivided, and, by the grace of God, indivisible. K.

God's gifts must not only be used, but used as he intended, and a true enjoyment of them will depend upon our recognizing their purpose as well as their beauty.—Trumbull.

NOT SELF, BUT OTHERS.

God's world is very large,
Ours is so small;
Our love is for our own,
His love for all.
The Father's light and love
No change can dim;
Why have his children grown
So unlike Him?

Pass care-worn and hard
Hearts of unself,
Hands swift to snatch and hold
For self the best.
Inanimate greed of gold,
Luxury, ease—
What do the sons of God,
Craving for these?

Oh! for the love of God
Keep love to man;
Study the Father's will,
Further His plan.
Self-love is never joy,
Never knows peace.
Aye, in the God-like soul
Self-love must cease.

Children of love divine,
Learn larger ways;
Cherish the neighbor-life,
Filled with God's praise.
Sorrow will lose its power,
Morning will break,
If the heart lose itself
For love's dear sake.

—MARIONNE FARNINGHAM.

A MISSIONARY MESSAGE.

The most godless nation I have ever come into contact with has more gods than any other, but these gods are only an aggravation to the people. It would be absolutely true to say of India that it is a nation without God.

There are four fundamental defects in all non-Christian religious systems.

1. A lack of conception of a holy God. This is common alike to Hinduism, Buddhism, Confucianism, and Mohammedanism. Everywhere the gods are immoral, the people claiming that things are allowable to the gods not permitted to men.

2. There is a lack of a reliable moral standard. The lying spirit prevails everywhere. Not only is it among the people, but the priests, to a man, are liars. I could not describe the impurity of India. Even in the temples the most immoral acts are practiced and covered up.

3. There is a lack of the conception of prayer in the Christian sense. To know what prayer means we must have a conception of God as Father.

4. There is no conception of salvation. When we go out and explain salvation as a present experience, and ask them to test the promises of Jesus Christ to day, they look at us in absolute amazement.

There is only one religion in the world. Religion is the bending back of the will and life of man to the will and life of God, and there is only one in which this is possible. There is no hope in the world unless the world knows about the world's only Savior.

Are these people hungry? The temples, pilgrimages, and bodily tortures reveal the cravings of the multitudes. Here Mr. White illustrated by incident after incident the soul need and desire of the people, and the hopeless despair of those who have submitted to bodily pain and sorrow. Dr. A. J. Gordon used to say, "I have ceased to pray, Lord Jesus, have compassion on a lost world. I have heard him say, I have had compassion, it is time for you to have compassion. I

have given my heart, give your hearts also."

India has 24,000,000 widows in the lowest spiritual and moral condition, and only here and there a messenger of Jesus Christ to lead them out of their gloom to Him.—Selected.

HELPFUL THOUGHTS.

Are the consolations of God small with thee? Was a question hard to bear when it was asked. Nevertheless it is a searching question for us.

A wealth of consolation comes in when a soul under the pressure of great sorrow, or bewildered under perplexities and trials, can say, "I know that I am having the very best my heavenly Father has for me to day. Were there anything better He would have given it to me."

The serenity which comes from the firm trust that God knows what is best, brings with it a fine discernment of the real sorrow of another and the consequent expression of it becomes most grateful to the burdened one. The comforts that come from God Himself we can well pass on, and in seeking to comfort those who have real sorrow, we are ourselves comforted with the consciousness of trying to obey the Golden Rule.

Happy it is for those who do believe, and can say, "We know that all things work together for good to them that love God, to them who are called according to his purpose."—Sel. L. M. J.

THE JOY OF INCOMPLETENESS.

If all our lives were an broad glare of sunlight, clear, unclouded;
If all our paths were smooth and fair,
By no soft gloom enshrouded;
If all life's flowers were fairly blown
Without the sweet unfolding,
And happiness were rudely thrown
On hands too weak for holding,
Should we not miss the twilight hours,
The gentle haze and sadness?
Should we not long for storms and showers,
To break the constant gladness?

If none were sick and none were sad,
What service could we render?
If all were glad, and hope departed,
We scarcely could be tender,
Did our beloved never need
Our patient ministration,
Earth would grow cold and miss indeed
Its sweetest consolation,
If sorrow never claimed our heart,
And every wish were granted,
Fulfillment would die, and hope depart—
Life would be disenchanted.

And yet in heaven is no more night,
In heaven is no more sorrow!
Such unimagined new delight
Fresh grace from pain will borrow.
As the poor seed that underground
Seeks its true life above,
Not knowing what will there be found
When sunbeams kiss and love it;
So we in darkness upward grow,
And look and long for heaven,
But cannot picture it below,
Till more of light be given.

—Sel.

At a banquet a young man who had been thus far a Christian and an avowed total abstinent, allowed his wine-glass to be filled, and even went so far as to touch it to his lips. "Of course I disapproved of the wine," he said "but I thought it would be foolish for me to intrude my personal opinions on the rest by an absolute refusal." "My boy, carry that principle into all walks of life and you will make a successful failure of yourself," was the reply.

Don't you think it paid? When she reads in the papers the theories on "How to get hold of the boys," she thanks God she has never lost her hold on the boys.

In the answering of the joyful prayer the mother has not only grown more and more intimate with him, but both have grown intimate with Christ. Mother, you have no "charge to keep" but so sacred as the heart of your boy. Are you true to your trust?

—At a banquet a young man who had been thus far a Christian and an avowed total abstinent, allowed his wine-glass to be filled, and even went so far as to touch it to his lips. "Of course I disapproved of the wine," he said "but I thought it would be foolish for me to intrude my personal opinions on the rest by an absolute refusal." "My boy, carry that principle into all walks of life and you will make a successful failure of yourself," was the reply.

THE MOTHER'S CHARGE.

It was the habit of a mother and her two sons to kneel together for the bedtime prayer. After a few happy years one of the boys was taken to the Good Shepherd's fold.

The first night after the sad event, there were only the mother and remaining son to kneel at the wonted hour of prayer. It was then that the sobbing voice of the lonely brother

uttered on sentence: "Dear Lord, keep mother and me intimate." Said the mother, years after: "I consecrated my life to answer that prayer."

Did she have to give up anything? Yes; receptions and calls were secondary matters when the boy's friends needed entertaining.

Embroidered dollies and hand-painted screens were of no account whatever beside the cultivation of intimacy with her boy and the answering of his prayer. "Always give me the first chance to help you, dear," she would say; and he did. Whatever was dear to his boy's heart found glad sympathy in her.

Perhaps mothers do not always realize how soon a boy begins to think toward manhood, and so they treat him like a child to be watched and scolded instead of helped and trusted.

This mother's boy was just as active and self-willed as you often find. But she had a few rules that helped wonderfully. Shall I copy them for you?

1. I shall pray and work to be patient.

2. I will strive to "grow in grace and in the knowledge of God."

3. No matter what happens I will try to hold my temper and my tongue.

4. I will try never to scold and never to reprove or punish in anger.

5. I will listen patiently and tenderly to my boy's side of a grievance.

You will notice that these rules are to govern the mother instead of the boy; and is not that the secret of success? Mother, do you want to keep your boy? Then control yourself. Not the fashionable attempt at stoicism that says it is not "good form" to display emotion, but the real holding of one's self in hand.

Fashion would tie the mettlesome steed fast. Control harness him to life and lets Christ hold the reins.

This mother's boy made many a blunder; he had his days of waywardness and times of unreasonableness, but never a time when he was not sure that his mother was ready to listen, advise and help. There were times when his impulsiveness made him sore trouble, but the first place he turned for help was to the tender, loyal "mother-friend," and he was sure of comfort.

Don't you think it paid? When she reads in the papers the theories on "How to get hold of the boys," she thanks God she has never lost her hold on the boys. And in the answering of the joyful prayer the mother has not only grown more and more intimate with him, but both have grown intimate with Christ. Mother, you have no "charge to keep" but so sacred as the heart of your boy. Are you true to your trust?

—At a banquet a young man who had been thus far a Christian and an avowed total abstinent, allowed his wine-glass to be filled, and even went so far as to touch it to his lips. "Of course I disapproved of the wine," he said "but I thought it would be foolish for me to intrude my personal opinions on the rest by an absolute refusal." "My boy, carry that principle into all walks of life and you will make a successful failure of yourself," was the reply.

Don't you think it paid? When she reads in the papers the theories on "How to get hold of the boys," she thanks God she has never lost her hold on the boys. And in the answering of the joyful prayer the mother has not only grown more and more intimate with him, but both have grown intimate with Christ. Mother, you have no "charge to keep" but so sacred as the heart of your boy. Are you true to your trust?

—At a banquet a young man who had been thus far a Christian and an avowed total abstinent, allowed his wine-glass to be filled, and even went so far as to touch it to his lips. "Of course I disapproved of the wine," he said "but I thought it would be foolish for me to intrude my personal opinions on the rest by an absolute refusal." "My boy, carry that principle into all walks of life and you will make a successful failure of yourself," was the reply.

Do not forget to renew your subscription to the HERALD OF TRUTH.

OUR YOUNG PEOPLE, THEIR OPPORTUNITIES AND RESPONSIBILITIES.

BY ANNIE L. MILLER.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

The most essential thing for our young people, is to be in the service of the Lord. The younger we are in His service, the more we want to do for Him. It is very necessary that people come to Him in their youth, for the habits that are formed in youth, the way they are educated or whatever is done in early life, is generally remembered the longest. Start a child right and he will not soon go astray. "Train up a child in the way he should go, and when he is old he will not depart from it." It is what the wise man Solomon said. Some have said, "On the infant mind impress sincerity, truth, honesty, benevolence and their kindred virtues, and the welfare of your child will be insured not only in this life, but the life to come." If we are early consecrated to Him, Satan will not have such a strong hold upon us, and we will be better prepared to meet the trials that may come upon us. We should decide upon a noble purpose in due time, and that should be to make the most and best of the powers which God has given unto us. It is believed by some that we can be in Christ's service too early. Samuel had a call from God when he was but a child. He, willing to know what the Lord had for him to do, said, "Speak, for thy servant heareth." David manifested an unwavering faith at a very tender age. Daniel was also a faithful servant of God when he was but a youth. The Lord was always with him in all the trials he had gone through. Jesus himself, at the age of twelve, was "in the temple," sitting in the midst of the doctors, both hearing them and asking them questions. He was "about his Father's business." Some of Christ's disciples were also very young. Timothy was a young worker in Christ's cause. Paul speaks of his "unfledged faith," which dwelt first in his grandmother Lois, and in his mother Eunice. It was through a faithful and influential mother and through the kind admonition of Paul that Timothy was such a noble young worker.

"Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." We need to look to older minds for sound judgment, as did Timothy. It is necessary for the young people to look to their parents for counsel and encouragement. They should honor them, they should show their love and sympathy for them. "Children, obey your parents in the Lord, for this is right." We should honor the aged, those who in many years have been faithful workers in Christ's cause. We should encourage them in the work. We should be workers together for Christ. Christ should be sought early, while He may be found. The Word tells us, "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, whether this or that, or whether

they both shall be alike good." The seeds sown in life will spring up in harvest of blessing or harvest of sorrow.

Let us be careful what kind of seeds we sow; what kind of a life we live. We may miss many an opportunity of doing good by not being in the Master's service in the morning of our life. Let us ever be ready to do for the Master that which we can, beginning in the morning of our life, so that in the morning of the evening, we need not look back with that remorse of conscience because we have done nothing for Him. Someone has said, "Four things come not back,—the spoken word, the sped arrow, the past life, and the neglected opportunity." Is there anything we can do? Do we have any opportunities? Yes, we all have any opportunities of some kind. No one can truthfully say, I have no opportunity. God gives to all of us ability and opportunity to do something. If you have no opportunities, it is because you have despised small ones, and those who have despised small opportunities never get large ones. Paul said, "As we have therefore opportunity, let us do good unto all men, especially unto those who are of the household of faith." We may lend a helping hand to those who are in need. Let us cheerfully be "dis-tributing to the necessity of the saints, giving to hospitality." Sharing what ever we have with God's people, especially if they are in need. We should visit the sick, bring them words of comfort and consolation; or, we may be a help to them in some other way by showing our kindness to them. We should give them what they need. We should always be kind and speak kindly to them and to every one we meet. If we have nothing else to give let us at least give love and sympathy to those who so much need our sympathy. How little it costs to give kind words, and how much they are worth! If kind and gentle words have brought sunshine into our souls, let us show kindness to others. If there is a song that has cheered you, sing it to some sorrowing one. Let us always be cheerful, and those around us will be likewise. "What the sun is to nature, what the stars are to night, what God is to the stricken heart who knows how to lean upon Him, so are cheerful persons in the house and by the wayside." The air seems more balmy, the sky more clear, and everything around us seems more beautiful if we are cheerful. "Rejoice with them that do rejoice and weep with them that weep." If people rejoice in holy things, let us rejoice in the Lord, let us rejoice with them. If they weep in sorrow, it will be a comfort to mingle our tears with them.

We also have the opportunity to speak to the unsaved ones. No one should be too self-exalted to point someone to Christ. Possibly this is an opportunity we do not heed as we should, perhaps through negligence, or because we feel our inability. The Lord wants us to do something for Him. If we try to win souls for Christ, point those to Him who have been steeped in sin, we can in this way, as set the ministry, the church and the world in general. "And let him know, that he which converteth the sinner from the error of his way, shall save a soul from death and shall

hide a multitude of sins." We can help our ministers by taking hold of some church work which we can do. We can encourage them by being present at every service, by manifesting an interest in the work, by our prayers and sympathies. In this way we may lift them up, and many a burden may be lifted from their hearts by our prayers. If we enter the house of God prayerfully, we will be better prepared to receive the Word, and we will receive a blessing.

We may also help the missionary cause by our prayers and by giving toward the cause what we can. Let us do all we can to advance the cause of Christ. Even though we do not see great results from our labor, this does not excuse us from working for the Master. We are held responsible for talents, for time and opportunity. The talents that we have are from the Lord, and should be used to His honor and glory. Our time is the Lord's. We need to spend more time in His service. Let us take heed to the opportunities that confront us every day. Let us think more of how much we owe God.

If we would think more of our responsibility to God, we would be more ready to give up all for Christ's sake. We are responsible for the kind of a life we live, for the kind of conversation we indulge in, for we shall give an account of every idle word we speak. We are responsible for the influence we wield over those around us. Whether our influence be great or small, whether it be good or evil, it lasts, it lives somewhere. People will watch the Christian's life and conduct. We may, sometimes, unconsciously, exert an influence over someone that may not be for good. May we have our conversation pure, chaste, remembering that we are living epistles, known and read of all men.

We are responsible for not going to the house of worship, for staying away from church and Sunday school, when there is no reason for us to absent ourselves from those places. It is necessary for the young people, as well as the aged, to attend the church service, the Sunday school, and all other Christian institutions that we can. In short, we should follow Christ's example and be "about our Father's business." Let us keep close to God and His Word. May we, like the noble Bereans "receive the Word with willingness of mind and search the Scriptures daily whether those things be so." Let us read our Bibles more, let us live for the good of others, and to the honor and glory of God. May we help one another along, bearing one another's burdens. It may be great joy to us to have wiped a tear from the eye of a sorrowing one, to have soothed a weary pilgrim crossing the river of death, pointing by an eye of faith to that better land.

Let us not be among those who hide their talents, but may we be faithful workers, knowing that if we put our trust in God, we have nothing to fear. May we come to Him in full surrender and say, "Lo! I come to do thy will, O God!"

Thy, Pa.

Do not forget to renew your subscription to the HERALD OF TRUTH.

Feb. 1,

For the Herald of Truth.

"THEY CRUCIFIED HIM."

MATT. 27:35

BY F. S. HARTMAN.

All Christian and Bible readers know at a glance what is meant by the above passage. But we may profit by taking more than a glance at the text.

"They" Who? Who did this terrible deed? Who took our dear Master and nailed Him to the cross? The Jews were the instigators and the Roman soldiers the perpetrators of the awful deed.

When we think of the cruelty to which He submitted, when they drove the nails through those hands which were always busy doing good; hands that were often raised in blessing and benediction, hands whose divine touch caused the lame to walk, the blind to see, the deaf to hear, the dead to rise, we feel to say, "O Father, was it not possible to spare Thine only begotten Son, our beloved Elder Brother?"

And the answer comes back that without the shedding of blood, the Just for the unjust, there could have been no full atonement, and that in this way only could the wondrous plan of salvation be completed. Oh, dear reader, what intellect, what heart can fathom the love of God for us poor sinful rebellious creatures, a love that would withdraw the divine presence for a while and permit the sinless, spotless, beloved Son to suffer these untold agonies that we, who were lost in trespasses and sins, might live.

When we meditate upon the death of our Master we feel as though no one could be so wicked as to commit such an awful deed, or that at least all men capable of such wickedness must have died long ago. But let us see. Are we entirely free from such acts? We will never literally drive the nails through His hands and feet as did the Roman soldiers, but there are thousands of ways that we can and perhaps do crucify the Son of God afresh.

In thinking of these sinners who crucified the Lord of glory, we will ask, Do you suppose that those men were sinners above all other sinners? "I tell you, Nay; but except ye repent ye shall all likewise perish."

We see then that he had a hand and may still have a hand in the crucifixion of our Lord, and we know that we all have been sold under sin and all need the blood of Jesus to wash away our sins and cleanse our souls from guilt, a washing that will make us whiter than snow. We know, too, that it was alone the mercy of God that caused Him to send His Son into the world to redeem us, and we would say with one of old, "O Lord, satisfy us early with Thy mercy that we may rejoice and be glad all our days." And again, "Surely thou wilt stay the wicked, O God; depart from me, therefore, ye bloody men; for they speak against thee wickedly, and thine enemies take thy name in vain." And we would feel to say, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

"They crucified Him." What does that mean? After they had taken the Lord of glory and shamefully treated Him, put a crown of thorns on his head and then struck Him until the piercing

1902.

thorns caused the blood to trickle down His face, and buffeted Him, and blindfolded Him and spit upon Him and otherwise maltreated Him as only the powers of hell could contrive to inflict, they led Him away to be crucified. Oh, that we may all have cleansed our hearts from such iniquity, and not else but Jesus could raise the dead? Who else but He could rise from the dead and ascend to heaven? Even the devils proclaim Him the Son of God. Why will man doubt?

"They crucified Him." Hell had triumphed. The Son of God was slain. What more could Satan do? But He overcame the powers of death and rose triumphant over death, hell and the grave. He led captivity captive, and now He more than ever before became the comforter of the disciples. Those who walked by the way to Emmaus, and were sad, those who were in Jerusalem, He consoled and taught so that their very heart was filled with joy. Those who went out with Him to Bethany He blessed and left them the consolation that He would be with them unto the end of the world, and that He would send the Comforter who would guide them into all truth, and thus He left them, being carried up into heaven. Methinks as He goes higher and higher we could see the pearly gates of the New Jerusalem swing wide open to receive her triumphant King of glory, and the golden arches of heaven ring with the choral praises of the angelic hosts.

But this is not all. There are multiplied thousands of saints on earth who have been singing His praises for 1900 years and will continue until time shall be no more.

Dear reader, will you and I be of the number that will live to His honor and glory, and have our robes washed and made white in the blood of the Lamb? Jesus will come again, in power and great glory, and His coming will be a source of great joy to all that love His appearing.

Harrisburg, Pa.

For the Herald of Truth.

GENS FOR THE WORKER'S TOOL CHEST.

BY A. METZLER.

Because your neighbor can do more work than it is no reason why you should sit under a shade tree and do nothing.

What the world needs today is men and women who live out the Gospel. Our lives preach louder than our words. Let us be men and women who live out the Gospel.

Unless we keep self nailed to the cross it will cause us trouble.

The man who has only religion enough to make himself miserable has never experienced the joy of a new life.

"The debts we owe to God are payable to man."

A Christian's word is as good as his note.

Some men's actions are guided more by the thought, "What will the people say?" than by, "What would Jesus do?"

The more necessary we make ourselves to others the more will our abuses be felt.

One of the hardest things for some

people to learn is to say "yes" when they mean yes, and "no" when they mean no.

"By exercise we gain strength."

It is not, Work to get strength, but, Get strength to work.

Imagine Jesus walking the streets of Jerusalem with a cigar in his mouth, or, at his leisure, sitting in an easy chair reading dime novels!

If you surrender all to God He will find for you your place of work. You have no right to choose for yourself.

The world would be suited better if Christ's teaching, "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you," was reversed.

He only is a true friend who sticks in time of need and trouble.

Rescue the homeless little outcasts; among them may be another Moses.

What we do proves what we are more than what we say.

Persecutions have a tendency to purify the church.

If we invite Christ to drive with us we should hand over to him the lines.

God's method for reaching out into the world to save souls in the apostolic age was to scatter the workers. The same method holds good to-day.

Self is our greatest enemy.

As a remedy for general weakness, try the quiet half hour silent meditation and communion with God every morning; it has a wonderful strengthening effect.

The bulk of the Christian's work is in the valley instead of on the mountain-top.

Our spiritual bodies can no more thrive without prayer than our natural bodies can without food.

We will suffer for our sins either in this world or in the world to come.

Does your life's work prove to the world that you love Jesus more than father, mother, children, brothers, sisters, husbands and lands? Mark 10:29, 30.

"The field is the world." It begins at your door and extends clear around the earth.

How inconsistent to say we seek a city beyond when our lives and all our energies indicate continually that we are bound to this world!

People usually die as they have lived.

"A little child shall lead them." I have seen instances where little children have led old people to Christ.

There is no folding of the arms so long as there are souls perishing and needy ones that suffer. "Inasmuch as ye did it not to one of the least of these ye did it not to me." Matt. 25:31-46.

Jeslony at our brother because of his success only shows our littleness and weakness.

How many poor families are some times passed by in bringing gifts to the rich!

There are very few people who can stand fast.

Some professors have so many broken promises strewn along their path that the world stumbles over them.

The preacher who holds up himself before the people instead of Christ should tarry until he is baptized with the Spirit.

There is never a calamity so great but that it could be worse.

Alas, how few people you can find that tell the straight truth under all circumstances!

A man may possess the highest possible moral character and still not be a Christian.

Is there always faith enough mixed in our prayers that an answer to them would not sometimes startle us.

Better submit to God's will and enjoy the richest blessings than persist in having our own desires granted with lessness of soul.

It takes quite as much grace to properly administer as to receive reproof.

We are often more ready to talk about than work in the mission field.

A faithful servant of Christ is not required to do everything Christ did, but what he commanded.

When the Holy Spirit enters the heart it has a tendency to open the lips, move the hands and even affect the purse.

When tall buildings, ten to fifteen stories high, are erected, a large part of the work and material is buried under the ground, entirely out of sight, and yet is of perhaps as much importance as the top structure.

We allow you to make your own applications.

West Liberty, Ohio.

For the Herald of Truth.

CLIMBING.

BY MATTIE HENBRUCK.

Up life's steep hill I'm climbing,
Its summit high, its peak
To ponder soaring peak,
The zenith of my hope to gain.
That seems so far, so high and wide,
And stand upon the utmost top
Of life's steep hill of time.

(1) Friend! stay not in valleys low,
Because of labor great;
For need of greater strength to climb,
Ye need not longer wait,
For we will give thy feet the nerve,
To clinch the hillside soil,
And he who longs in truth to rise,
But speaks his wish to God.

Not e'er behind a lance he cast,
But ever up and on;
Till at the longed-for goal at last,
The hoped-for prize he won;
For life is truly as a hill,
Both steep and rough and wide,
And only at the summit gained,
Is seen the victor's song
Amen, Ohio.

MISSIONS.

MISSION NOTES.

Dauphin & Amber Streets,
Phila., Pa., Jan. 16, 1902.

Dear HERALD Readers:

Greeting, "Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love." 2 Jno. 1:3.

Another month and another year have passed, and we are again permitted to write a few lines to those who are interested in the work of winning lost souls. If we could take the stand our blessed Master, who was without sin, did, in valuing a soul, we would be more in earnest in trying to win them to Christ, and would not count the cost of self-sacrifice so much. Our blessed Lord went about improving every opportunity to do good.

In looking over the past year, we see many opportunities we have had for sowing precious seed, and how thankful we should be for the privilege of service. Although we do not always see the results, yet we have the promise that, "They that sow in tears, shall reap in joy." Psalm 126:5.

On Christmas morning, we took a number of the Sunday school children to see the blind lady, and to sing for her. It was a very touching meeting, as it seemed to make each one realize more fully the great blessing of being able to see. This lady had but a short time before been operated upon, and for a short time was able to see the doctor, but afterward, through some mistake in medicine, her eyesight was totally destroyed. Although it seems sad that she does not have her eyesight, yet now she consoles herself that she has the right use of her mind, counting that as one of her blessings. So it is, if we could but count our blessings, as the poet says:—

"Count your blessings, name them one by one,
Count your many blessings, see what God hath done."

There would be no time for murmuring.

Today we received word that the father of one of our little Sunday school children has died. Last evening one of the Mission girls came in and said that her girl friend's mother had died. So death claims its victims one by one, teaching us how uncertain life is. Psalm 90:12 says, "So teach us to number our days: that we may apply our hearts unto wisdom."

We meet so many people they want to die right, but they want to live as they please, simply to gratify their own desires. They put death off at some distant date, when suddenly death steals upon them unawares. How necessary then it is that we live lives acceptable to God, so that we may be found ready when the Bridegroom comes.

During 1901 there were eight of our children that did not miss a Sunday. May the Lord bless them for their regular attendance. The first Sunday of the new year each pupil received a little card with their full report for 1901, the number of Sundays attended, the number absent and the number of Sundays sick. Some who have missed quite a number of Sundays say they want to have a better report next year.

The Millersville Sewing Circle, Millersville, Lancaster County, Pa., sent in a box of clothing for the needy, for

which we were thankful. We also received a stair carpet from Lancaster County, and a box of clothing and provisions from some friends in Bucks County. May the Lord bless the donors, and those who take an interest in the work.

Pray that the work may be carried on to the glory of God, for the advancement of His cause, that souls may be reached and saved. In His name,
MILTON NEFF.

For the Herald of Truth.

"IT IS REMOVED."

BY M. S. STEINER.

A fellow minister writes me that it is 'removed abroad that the Superintendent of the Old People's Home gets a salary of \$600 a year, and if an old brother or sister wants to be admitted into the Home the church where they come from must oblige herself to pay \$15 per month before they are admitted.' The brother did not believe the report so he asked for the 'straight truth about the matter.' That is the way I like to have the brethren do—find out the truth before they believe.

The superintendent, Bro. Amatzutz, is getting board and clothes for his service, and in case he works out occasionally by the day he is permitted to keep his wages. Sister Amatzutz and daughter Hulda are receiving \$2 each, per week. This includes their help in waiting on the sick, and any work about the Home. Sister Kurtz who was offered \$3 a week at Wooster is giving her service at the Home for \$2 a week. We consider \$52 a year no little gift from a sister that works out. Bro. and Sister Metzler at the Orphans' Home are getting their board and clothes with incidental expenses, and the Sisters Tena Burkhardt, King and Detweiler have been working all the while for much less than they might have earned elsewhere.

The directors, trustees, and officers of the Board have been giving their time, besides footing their railroad and other expenses when on duty for the Homes. Several have even done more than this, they have given liberally toward the support of the Homes—no mean thing for one interested in the cause to do.

The laws of the state of Ohio hold the trustees or directors and officers personally responsible for the debts of a church institution, and not the church itself. Do you see where the place is? It has always been our rule places us? It has always been our rule and our custom to keep clear of debts. For this reason and because we think it is right, we receive inmates free, only so long as there is sufficient in the treasury to justify us in doing so, but in case, as is now the case, the treasury is well nigh exhausted, we ask the applicants, their friends, or the church of which they have been members, to stand good for their expenses, until the treasury is replenished.

In some cases \$2 per week will be sufficient but in other cases \$4 would be needed—the latter has reference to parties requiring special attention in case of sickness. In a case of need with no means in the treasury the question resolves itself into this: The officers of the Board must pay, if no one else does, and since we have as much of a burden to bear, as we well

can afford, the only thing left us is to take the matter to the Lord in prayer, tell the church what the needs are and wait for an answer. There are several worthy applications before us now. One, a brother in Missouri and a sister in Indiana, who we could not refuse for no other reason than we have no bread and coal and don't know just where to get it.

A brother from the eastern part of the state, not long ago, heard some of these "rumors" and asked me how it was, that he thought the Home was built by the church and that parties having no means should be admitted free. I explained the situation to him and here is what he has to say: "As you ask for advice I would say in few words, Don't get discouraged, and don't you or any other officer of said Homes make yourselves responsible, but bring the matter before the church, in the HERALD. I believe it will do some good. I will give your letter to our deacon and will tell him to hold a collection in the near future. I give you right—do not go into debt."

It may also be well to remember that the Home was not built for such as have lost the use of their mind and who would disturb the peace and safety of other inmates. We are not in a position to take care of such in this Home, but am glad to say that several are contemplating to provide a Home for such. This does not apply to those who have lost their memory or are afflicted in mind because of old age; such are usually easily cared for, and do not disturb the peace of others.

No, we are not discouraged. The Lord has always helped in every time of need and we believe He will do so again. The Homes and grounds are worth no less than eighteen or twenty thousand dollars to the church, and the church has done nobly in remembering such and similar institutions by "legacies and wills," but for the present we are in need of ready cash. The Lord bless cheerful givers.

A cloud has been hanging over and about the Old People's Home for some months because of the afflictions of Sister Fannie Amatzutz. She has struggled with disease for some time and sometimes with severe pains, but all in the calm, trustful disposition of a Christian. Many friends come and go, but those at the Home especially seem to feel very keenly the trials which one who has done so much for them is now facing and must endure. Bro. Amatzutz has on this account been placed under the greatest trials and burdens of his life, all of which darkens the days about the Home that would otherwise be bright and cheery. May the Lord be gracious to Bro. and Sister Amatzutz and give them much grace and strength in these days of trial.

Columbus Grove, Ohio, R. F. D.

For the Herald of Truth.

THE PATHWAY TO PEACE.

BY C. R. FRISBY.

In all the teachings of the Bible the pathway marked out for the people of God to walk in is straight and narrow and so plainly defined in Scripture, that none need go astray nor be at a loss to know when they are in the way. God's holy Word is the guide board to this pathway and with His finger of love

points out each obstacle by the way and at each milestone calls out, "This is the way, walk ye in it."

The way is a highway east up for the way shall be called the way of holiness. The unclean shall not possess it; no lion shall be there, nor any unclean beast shall go up thereon. The vulture's eye may not look thereon and be that loveth or maketh a lie will not be permitted to walk therein.

The pathway to peace comes through wisdom, obedience, faithfulness and a due reverence for the house of God and the welfare of all His people.

The pathway to peace is not a new way. Abel got into this way by his sacrifice of the firstlings of his flock. Three hundred years did Knoch walk in this way, hand in hand with God. Noah entered the way through floods, and Samuel, at seven years of age, sought the way by answering cheerfully, "Here am I, Lord." The three Hebrew children found peace in this pathway, when they walked through the burning furnace when lo, the form of the fourth like unto the Son of God walked with them, and stayed the flames. In the pathway of peace, Daniel was found with his windows open toward Jerusalem praying three times a day to the God of Israel who, when Daniel was thrown into the lion's den, chained the mouths of the beasts so that no harm befell him.

This pathway is made glorious by sacrifice, by toil in the vineyard, by teaching out a helping hand to the fallen and needy, a cup of cold water to the thirsty, bread to the hungry and clothes to the naked, by visiting the afflicted, speaking a kind word to those in prisons and greeting with a smile and by ways of towns and cities. Down through the ages comes the firm steady tramp, tramp of prophets and seers, martyrs and apostles, faithful missionaries and ministers and we catch the strain of music as they sing:

"Peace, peace, sweet peace,
Wonderful gift from above;
Oh, wonderful, wonderful peace!
Sweet peace, the gift of God's love."

Isaiah says, "Oh, that thou hadst hearkened unto my commandments, then had thy peace been as a river and thy righteousness as the waves of the sea." This pathway grows deeper and broader, shines brighter and brighter unto the perfect day. Solomon says, "Happy is the man that sinneth wisdom and the man that getteth understanding. Length of days are in his right hand and in his left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace."

To enjoy this peace in its fullness, we must be of the same mind one toward another. "Be not wise in your own conceits. Repentance to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men." "Avenge not yourselves, but rather give place unto wrath, for it is written, Vengeance is mine; I will repay, saith the Lord." Christ says, "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Let each of us examine ourselves and see if we are in the way of peace, and if so let us travel on until it ends up yonder beyond the

glittering stars where there is no need of the sun, moon or stars to guide our feet, for God will be our light, our joy, our all. If out of that way, let us hasten to the cross, to the feet of Jesus and plead for mercy, beg for pardon and cry until His blood washes us, saves us and turns our feet into the narrow way, walk in His footsteps who will be a lamp unto our feet and a light to our path. Then will we be prepared to say, "Sing, O heavens, and be joyful, O Mountains; for the Lord hath comforted His people and will have mercy on His afflicted." Lord ever keep Thy children in the pathway of peace, the pathway that leads away from sin and folly and that ends at last over the river, yonder where gleam the Jasper walls of glory, where the redeemed of God cease not to sing, Glory, glory to His holy name.

Lagrange, Ind.

For the Herald of Truth.

TEMPTATION.

BY LEWIS D. APPEL.

Temptation is a moral test or trial. It is a movement made upon the soul in the direction of evil. It may come from a person or thing. Through an appeal to the higher or lower powers of nature, the affections, passions or appetites, the will is assailed that it may be overcome and the soul brought into the slavery of sin.

The movement may be very violent, or it may be realized as a deadening influence. Again it may be felt for a moment, or it may be prolonged with more or less intensity for hours and days. Does God tempt man? No, for we read in James 1:13, "God cannot be tempted with evil, neither tempteth He any man." Therefore, if God does not tempt us our temptations must come directly from Satan himself or through some of his agents.

Satan with all his allurements and enticements is constantly at work trying his utmost to deceive us.

It is often said, "If Eve had only not been so weak as to fall into that first temptation, what a bright and happy world this would be."

Are we any better than Eve was? We sometimes yield when we are not one eighth as much tempted as Eve was in the Garden of Eden.

It is a blessed thought that temptation is no sin, for Christ was tempted in all points like as we, yet without sin.

We know our Savior was engirded with evil spirits, and had to hear their whispered suggestions for forty days.

It is the yielding which brings defilement and condemnation. The Bible says, "Blessed is the man that endureth temptation." We are all sure to be tried, one in this way, another in that. It is the weak point and at an evil moment that the tempter first attacks his prey.

It has been truly said of the Devil that if he cannot make the Christian sin, his next effort is to disturb his peace, knowing that this is but one step from the other. As an old writer has said, "All discouragement is from the Devil."

It is impossible to rejoice when in sin, but we can under temptation.

It is also very easy to be glad both inwardly and outwardly when delightful uplifts of grace are felt in the soul and there is no dark, saddening contact with evil angels from the pit, but we should keep up the language of faith and praise when Satan is attacking and the awful atmosphere of hell fairly encircles the soul. This is one of the evil days which Paul speaks about. He tells us at such a time we must take the whole armor of God and simply stand. He adds that, having done all, to stand. The idea is that there are days of such peculiar trial to the Christian that simply to hold his own and patiently stand is a victory.

Do not boast and say there is no danger of your falling, because you are strong, but "let him that thinketh he standeth, take heed, lest he fall." Jesus said, "Watch and pray that ye enter not into temptation; avoid it, flee from it; but if it has to be met, do so as a true soldier of Christ and pray Him to give you strength to overcome it. James says, "We are to bear the iniquities of the world." Let us, therefore, as soldiers of Jesus Christ, our King, be firm; help and encourage each other.

Let us follow our blessed Savior's example and help those who have fallen into the wretchedness of sin, and be as He was, "A friend of sinners." First the cross, then the crown. To him that overcometh will I give a crown of life.

Cullom, Ill.

For the Herald of Truth.

THERE IS A CREATOR.

BY L. J. BEACHY.

We look into an open sky and behold the boundless resources of the Almighty and it helps us to think of the mysterious greatness and splendor of a Creator who could bring forth the countless stars, and who could uphold them with an invisible power, could also stretch forth his hand and hang the earth upon nothing, and who could place the sun, the great ruler of the year, so many millions of miles away and yet he sheds his genial rays upon many planets, while those same rays sustain life on earth.

How we gaze in wonder as we watch the sun drag his great body across the sky, at evening hides in the great chaos of the west to rise more brilliant in the morning. Who could place the home of the winds into secret places, and make the "waste deep" to wane as a forest of wild trees and its weary waves to wash the shores of all lands?

Who shakes the monstrous mountains with His power, and causes the rain to descend at his bidding?

Who, in a season, paints the forest with verdure and again causes it to change to many shades of crimson, to fade, fall and pass as a wind that comes and goes again?

And who has placed the many sands on the seashore, made the numberless drops of the ocean, and who can reckon in miles the East from the West, and who has fashioned the height of heaven, makes the fields to smile before us with blossoms, who has raised a piercing mountain here, hollowed on a deep Gulf there, placed a ledge of rocks yonder? And who sets the wide

spanning rainbow in the great canopy of the heaven as a token of the continuance of this earth and assures us of a God who could lead forth the planets and who some day will fulfill all His promises?

We look upon the works and inventions of man and say he is great. We see man steering his great ship out upon a sail-green sea or a deep-blue ocean. We say this is the work of man.

We watch the ship as it is tossed from wave cliff to wave cliff, dashed into pieces,—sinks.

We ask, where is the home of the winds? Who holds them in his power?

We ask, who speaks to man in a "still small voice," consoles him and banishes his fears in time of trouble?

Through those mediums we merely get a glimpse of the power of our Creator.

Grantsville, Md.

For the Herald of Truth.

NOTES AND COMMENTS.

BY CEPHAS.

VIII.

Have faith in the Lord,
And trust in His Word.—
All good things come from above.
Then live for the right,
And walk in the light,
Of God's unchangeable love.

No one can be a Spirit-led child of God as long as he wants to assume the leadership.

Spirited religious controversies retard spiritual growth, and the civil influence of a godly life is more convincing than the most learned argument.

Those who live for Christ in time of life, whatever their lot in life may be, can find for Him in the hour of death, even though the stake should be their lot.

"For my thoughts are not your thoughts, saith the Lord."—No one can rise higher than his own thoughts, and to harbor an evil thought with pleasure or satisfaction is to place one's life on a level with that thought.

Since salvation is an individual matter, I have no right to judge the weakest brother or sister in anything which the Word of God leaves to the individual conscience. "So then every one of us shall give account of himself to God."

Education counts and intellectual culture is of value, but the Christ-like spirit, coming "not to be ministered unto but to minister," will always find a place where it can display itself in deeds that make life noble and great.—Youth's Companion.

If we were not in danger of going astray it would not have been necessary for God to provide us with a Guide Book to point out the right way, and if it were not possible for us to do wrong there would be no virtue in doing right, and we could never hear the Master's "Well done."

Soul problems cannot be solved by the finest mathematician; and the "constituent elements" of a life that is "hid with Christ in God" is beyond the sphere of intellect; hence, the "wise and prudent" in matters that pertain to

this life only, have no advantage over "babes and sucklings" where spiritual things are in question.

"Man judgeth by outward appearance, but God looketh at the heart." In the Agricultural Museum at Washington, D. C., may be seen what appears to be perfect specimens of the fruit of this country produced, and it is hard to realize that such lovely apples, pears, peaches, etc., are only painted "wax works." Being only representations of fruit, these specimens can never answer the purpose or take the place of that which is real. To fasten such imitations on a tree would not make the tree "good" or fruitful, neither can compulsory measures be used to make the disciple of Jesus "bear fruit," since genuine fruit is always the spontaneous outgrowth of life; it cannot be manufactured after a certain pattern, but comes forth in obedience to that law of creation which decrees that the fruit tree shall yield "fruit after his kind, whose seed is in itself," or which contains within itself a living germ or principle calculated to reproduce itself.

Ohio.

It is not where you are, but what you are that interests God. Be on the lookout—over and above steady fidelity in the daily work—for opportunities of kindly constructed, sympathetic, encouraging words, thoughtful deeds.—Babcock.

THE BIBLE.

BY SAVANA MILLER.

The Bible is a lamp for the pilgrim, seed for the sower, and a sword for the warrior! Human life is a pilgrimage. Darkness, sorrow, pain and death surround us.

Christian friends, have no light? God's Word is our lamp, throwing its holy radiance about our way. In it we have many promises to guide and cheer us through life. If we are faithful and do whatsoever He has commanded us to do we have the blessed assurance of a home eternal in the heavens.

I people for many centuries have been trying to destroy this great lamp, but it still shines on to light the lonely pilgrim to their home on high. The seed is the Word of God. The natural seed has in it a vital principle that cannot easily be destroyed. The Word of God possesses a wonderful vitality. It produces, "some, a hundred fold, some sixty, some thirty." Like seed it must be brought under favorable conditions. Seeds sown upon the rocks cannot sprout and take root; sown among thorns or upon shallow soil it will bring forth little fruit. The seed must have a good soil, sunshine, dew, and rain. And so God's Word must be sown in good soil, in hearts touched and softened by the Holy Ghost.

In Eph. 9:17, Paul says, "Take the helmet of salvation, and the sword of the Spirit, which is the Word of God." A sword for defense.

To have the mind well stored with sacred Scripture is a great protection against the assaults of Satan.

God's Word is the best answer to all error, the best protection against every foe.

Tab, Pa.

HERALD OF TRUTH.

HERALD OF TRUTH.

February 1, 1902.

SUBSCRIPTION PRICE.

THE HERALD OF TRUTH, one dollar per year. *Rundschau* and *Herald*, one dollar per year. *North papers* to one address, \$1.50 per year. *HERALD OF TRUTH & WORDS OF CHEER* to one address, \$1.50 per year.

The HERALD OF TRUTH is the Organ of the following Mennonite conferences.

1. Lancaster, Pa.
2. Eastern District (Francecon).
3. Franklin Co., Pa. & Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Penna. Amish.
7. Ohio Mennonite.
8. South Western Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.

BUSINESS NOTICES.

Wanted.—Several good agents; apply to the Mennonite Publishing Co., Elkhart, Ind.

The Mennonite Publishing Co. has on hand a very good selection of Sunday school cards and Sunday school supplies of all kinds, at prices to suit all classes. Send for sample packages when you wish to purchase.

"Dying Testimonies of Saved and Unsaved" is selling rapidly. This book has had a very large sale, and we believe has done much good. Agents find it a ready seller. Price, postpaid, 10 cents per binding. 35 cents, 100.

Jacobs' Model S. S. Sec'y Record, in Manilla cover, 35 cents. Meyer's **Paramount S. S. Sec'y Record**, cloth, 47 cents. Gibson-White class books, 5 cents each, or 50 cents per dozen. Collection envelopes, 35 cents per dozen. *Order now.*

Sunday schools which are desirous of changing song books will find "GOSPEL CALL" an exceptionally good book. It is used in many Sunday schools. Try it. Price, 25 cents per copy.

Mennonite Publishing Co., Elkhart, Ind.

Stock for sale.—Twenty four shares of Mennonite Publishing Company stock for sale at par. A share is \$25.00 and it brings an annual income of not less than six per cent. Parties wishing to purchase may take the whole amount offered or any part of it they may desire. For particulars address Mennonite Pub. Co., Elkhart, Ind.

Sunday School teachers who use Scripture Text Cards and tickets will find that our complete line will enable them to select such cards as are best suited to their requirements. Proper distribution of such cards encourage attendance as well as attention and study. We have a very large line embracing a great variety of designs. A sample package will be sent to any address upon receipt of 15 cents.

Our New Catalogue.—Our new illustrated 80-page catalogue of standard religious and miscellaneous books is ready.

It is the finest and most complete we have ever published and will be sure to please our ever increasing number of patrons. We offer great value in Bibles and other books, and as we constantly carry a large stock, we can fill orders promptly. Send for our catalogue. It contains a complete index to the books desired can be easily found. The catalogue is sent free to any address.

Our Family Almanac contains all the usual calendar data that is found in the best Almanacs, and is especially nicely printed. The reading matter was selected with a view to the useful rather than the ornamental. It contains many useful as well as interesting articles, and is altogether just such an Almanac as everybody needs. Agents are wanted in every neighborhood. If there is no agent in the vicinity, enclose six cents in stamps and address Mennonite Pub. Co., Elkhart, Ind., and you will receive an almanac by return mail. Agents can make a good profit by selling them.

Pentecostal Hymns combined, (Nos. 1 and 2), published by the Hope Publishing Co., 228 Wabash Ave., contains 412 pages and nearly 500 hymns, with topical and alphabetical index. Printed on good paper, green cloth binding with aluminum stamping. Price, \$45.00 per 100 copies by express, not prepaid. Special price in lots of not less than 10 copies, 30 cents. If by mail, add ten cents a copy.

The book ranks high in its class. It is a "winnowed collection" for Evangelistic Services, Young People's Meetings and Sunday Schools.

The **Young People's Paper** is a finely illustrated twenty page monthly, and is what its name indicates a paper for young people. The reading matter is mostly original, and is carefully selected, so that no impure or corrupting ideas or sentiments may be implanted in the minds of its readers. Purity of thought, strict morality, good behavior always and everywhere, integrity, honesty, truthfulness, sobriety, temperance and a religion pure and undebated, are the aims of our Young People's Paper.

If you wish a real nice, clean, entertaining paper for young people, subscribe for the Young People's Paper. Subscription price, 75 cents a year. Address, Young People's Paper Association, Elkhart, Ind.

The **Herald of Truth** has been before the public, as our church paper, now for thirty eight years, and the Lord has blessed the publication work in many ways. By the grace of God the paper will continue to be published during the year 1902, as heretofore, and we want to ask our patrons and friends to help us in enlarging its circulation. The paper should find a hearty welcome in every Mennonite home. We old people and the young should read it, and everyone can do something to bring about this result. Ask your friends and neighbors to subscribe for it. Send us names and addresses of persons who do not take the paper, and we will send them sample copies. Let us help the work along, and do all the good we can. Subscription price, \$1.00 per year. Address, HERALD OF TRUTH, Elkhart, Ind.

HERALD OF TRUTH.

Feb. 1,

Our Collections.—We have sent statements to all our patrons, who are in arrears and many have kindly remitted, and we want to thank them for their prompt response to our requests. There are, however, a number still who have not paid up. We feel that we ought to make another appeal to them. Will you kindly do what you can to help us out; we have too much money outstanding; we need it here; and therefore are free to ask you to send it.

We cannot well afford to publish a paper and wait for two or three years for our pay. It may seem to you like a small sum; only a dollar, and yet 1,000 delinquent subscribers make 1,000 dollars. This would help us just that much in meeting our bills for labor, paper and other material. We especially urge those who are back on their subscriptions a year or several years, to send it and have their papers credited to date. We do not wish to lose a single subscriber; we shall be glad to have all our subscribers renew their subscriptions for the coming year, and shall be glad to add to our lists many new ones.

Hymns and Tunes.—Our English Hymn Book, which is now being used in most of our congregations and which is known among our people as "Hymns and Tunes," has been reduced in price as follows:

Cloth binding, per copy, prepaid, \$ 45
Cloth binding, per dozen, prepaid, 5.00
Cloth binding, per hundred, not prepaid, 35.00
Flexible leather binding, per copy, prepaid, .55
Flexible leather binding, per dozen, prepaid, 6.25
Flexible leather binding, with tuck, per copy, prepaid .65
Flexible leather binding, with tuck, per dozen, prepaid 7.50
We have also recently issued a *Word Edition* with paper covers, which we sell at the following prices:

Per copy, postpaid, \$.15
Per dozen, postpaid, 1.50
Per hundred, not prepaid 10.00

HERALD OF TRUTH CLUBBING RATES.

Herald of Truth, semi-monthly, \$1.00
Herald of Truth and Young People's Paper, 1 year, 1.50
Herald of Truth and Rundschau, 1.50
Herald of Truth and Words of Cheer, 1.35
Herald of Truth, Rundschau, and Young People's Paper, 2.25
Herald of Truth, Young People's Paper and Words of Cheer, 1.90
Words of Cheer and Young People's Paper, 1.00
Herald of Truth, Words of Cheer, Young People's Paper and Rundschau, 2.65

Address: MENNONITE PUBLISHING CO., Elkhart, Ind.

Our Business Outlook.—The Publishing House has never enjoyed a season of prosperity as at present. Every department is crowded to its utmost capacity. Aside from our usual run of papers, Lesson Helps and small job work, we have orders for several millions of pamphlets, papers, etc., for an extensive mercantile house. Also several catalogues, and seven books, three

of them in the German language, and several of them of considerable size, to be completed at the earliest possible date. The press room, the bindery, the composing room and book store, all have, during the past month, had a patronage far exceeding former years. We are very thankful indeed for the confidence and good will manifested toward the publishing house, both by the brotherhood and others, and invite further patronage. All orders for books or printing will receive prompt and careful attention. The large sale of Bibles, Sunday School supplies and religious works in general shows us that the people are beginning to find out where they can buy cheap and get their orders properly filled. Catalogues and estimates will be sent free on application.

SUNDAY SCHOOL LESSONS

LESSON V.—FEBRUARY 2.

THE FIRST PERSECUTION.

(Acts 4:1-12.)

GOLDEN TEXT.—There is none other name under heaven given among men, whereby we must be saved.—Acts 4:12

INTRODUCTION.

TIME.—Immediately following the last lesson; probably in the month of June, A. D. 30.

PLACE.—Jerusalem.
PERSONS.—Peter. John. The Sanhedrin. The people.

THE SOURCE OF PERSECUTION.—By the title of the present lesson, the action taken against Peter and John is designated the first persecution. While this is true in the sense intended, the policy of persecution has been followed by Satan from the time of the earliest recorded religious service which was acceptable to God, and will be followed until the end of time. Elijah was made to feel the cruel power of Ahab and Jezebel; Jeremiah realized that God's words were the cause of fierce opposition against himself by whom they had been sent, and Jesus told the Pharisees of His time that they were "the children of him which killed the prophets." He further says, "I send unto you and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city." He warns His disciples of this spirit which they are to meet by saying: "If they have persecuted me they will also persecute you." This is a part of the heritage of God's saints on earth, and it will never cease in the present world. The spirit of persecution has its foundation in the hatred of truth that exists in the natural human heart, and is aroused when prejudice and jealousy are mixed with it. Those who began the persecution against Peter and John had been interested in crucifying Christ and keeping Him in the tomb. They hated Him because He uncovered their hypocrisy, and overturned their cherished traditions and blighted their hopes for a gorgeous temporal kingdom. If they could but keep the people from believing that Christ was risen from the dead their cause would stand, and they imagined that their hands would be

1902.

clean from the blood of the Son of God. Spiritual blindness, hatred of truth and blind zeal for a false religion are prolific in arousing persecution against those who are following God and defending His Truth.—D. S. Warner.

Jan. HOME READINGS.
27. M.—The first persecution. Acts 4:1-12

28. T.—Persecutions endured. 2 Cor. 11:23-33

29. W.—Rejoicing in persecution. Acts 4:23-31

30. Th.—Persecution predicted. Luke 21:10-19

31. F.—The rejected stone. Matt. 21:33-44

Feb.
1. S.—The only foundation. 1 Cor. 3:11-12

2. S.—Not ashamed. 2 Tim. 1:12-17

LESSON VI.—FEBRUARY 9.

THE SIN OF LYING.

(Acts 5:32 to 5:11.)

(Read James 5: Memory Verses 8-10.)

GOLDEN TEXT.—Wherefore putting away lying, speak every man truth with his neighbor.—Eph. 4:25.

INTRODUCTION.

TIME.—Not definitely known, possibly several years after the founding of the church at Pentecost, A. D. 30-33.

PLACE.—Jerusalem.

PERSONS.—The apostles. Barnabas. Ananias. Sapphira.

INTRODUCTORY NOTES.—After

Peter and John were released by the Sanhedrin, they returned to their own company—to those with whom they were united in the bonds of Christian fellowship,—and reported to them all that had transpired during the trial. A prayer and praise meeting was then held, and they all with one accord brought the Lord to give unto His servants, boldness and power to preach the gospel and work miracles in the name of Jesus, that the kingdom of God might be established and made to prosper greatly. In answer to their prayers the place was shaken where they were assembled, and they all received a special filling of the Holy Spirit. The effect of this filling, was the removal of all the barriers of selfishness and caste; and the uniting of all their forces, talents and means, in the one grand and glorious work of spreading the gospel. It is well for us to keep in mind how the church grew, body prepared for every good work. The opposition, with which they met from without, simply served to strengthen them and better prepare them for new trials. Although the fires of persecution were kindled to consume the church, yet the church was like Shadrach, Meshach and Abednego in the fiery furnace, the flames did not harm them, and one like the Son of God was with them. But now comes a more dangerous attack from within. Satan comes in disguise. The real danger to a church is from within. The apostle church being slain by God, saw the deception and exposed the hypocrisy, after which God dealt justly with the evil doers, as seen in our today's lesson.

Feb. HOME READINGS.

3. M.—The sin of lying. Acts 4:32-5:11

HERALD OF TRUTH.

41

4. T.—Swift punishment. 2 Kings 5:20-27
5. W.—God's anger. Jer. 9:1-11
6. Th.—The deceitful tongue. Ps. 52
7. F.—The false tongue. Jas. 3:1-10
8. S.—The penalty. Prov. 19:1-9
9. S.—The contrast. Prov. 12:13-22

CORRESPONDENCE.

SOUDERTON, PA., JAN. 14, 1902.—On the 26th of January, the Lord will, fourteen persons will be received into church fellowship by baptism, Bishops Josiah Clemmer and Samuel Detweiler officiating. The Lord give grace to these dear young people that they may be faithful in the new life and work upon which they have entered. H. C. KRUPF.

BERNE, MICH., DEC. 23D, 1901.—Greeting in the name of Jesus. On the 21st of Dec. Bro. Ed. Hallman, of Berlin, Canada, came into our midst to hold meetings. The truth was presented to us, and the way of life was shown so clearly that the greatest sinner could have seen it. On Sunday, the 22d, he gave to us a grand sermon on ordinances. We were deeply impressed. He gave us a beautiful lesson on humility, which also teaches that cleanliness belongs to Godliness. One person confessed Christ. On the 24th Bro. Hallman will return home. We are deeply grateful for the help we received. Pray for us that we may prosper in our spiritual life here and ever. H. E. ROPP.

GOODVILLE, LANCASTER CO., PA., JAN. 23, 1902. Services were held to ordain a bishop for the Weaverland, Groffdale and Bowmanville district. Three ministering brethren, namely, Benjamin Weaver, Noah H. Mack and John M. Sauder, received voice, and the lot fell on Bro. Weaver. The Lord bless him with grace and wisdom that he may faithfully discharge the weighty duties of his office, that through his instrumentality God may build up His church. D.

FROM PALMYRA, MARION CO., MO.—The little congregation at this place, now meet for worship in a rented church in Palmyra, instead of the schoolhouse. Our first service in town was held November 20th, Bro. Dan'l. Kauffman having entered our midst that day. Each evening during his stay of five days, services were held. Saturday afternoon we had preparation meeting, and on Sunday communion and feet-washing. The following Sunday Bro. Sam'l Lapp of South English, Iowa, was with us.

On the afternoon of the 25th of December we elected S. S. officers for 1902, as follows:—L. S. Nafziger, Supt.; J. M. Hershey, Asst. Supt.; J. H. Hershey, chorister; Frank Rohrer, Treas.; Emma E. Hershey, Sec'y.

HILLBRO, O., KANSAS, JAN. 23, 1902.—Since my return from our Iowa trip I am happy to report that seventeen persons have been received into church fellowship at West Liberty, nineteen into the Pennsylvania Cong., and seven into the Catlin Cong. I am just now at the Home of the Friendless, where Bro. J. M. R. Weaver is holding meet-

ings with very encouraging results. Of the more than sixty people here, nearly all are children. It is indeed edifying to listen to the songs of praise and thanksgiving of these happy children, and to hear some of the testimonies given by the young people here who were gathered in as children without homes or parents or friends and are now receiving careful training from devoted Christian teachers. Twenty directors of this blessed institution meet here to-day. May their work be directed by the Holy Spirit.

I have been from home for ten days at different meetings with my ministering brethren. One "peculiarity" of one of them is that he has a book in which he keeps a record of all the texts from which he has preached in the eight or nine half years that he has been in the ministry. 712 sermons so far. His first sermon was from the first part of the Lord's prayer, ending with "Thy will be done."

AUSTELL, GA., JAN. 23, 1902.—At a memorial service held in the Presbyterian Church of Austell, Ga., Jan. 19th, relative to the sudden death of Mr. J. H. Weaver, the following resolutions were offered by the Superintendents of the Sabbath school Association of which Mr. Weaver was a faithful member and a Christian man.

Resolved, That in the death of Mr. Weaver our association has sustained a loss that is keenly felt, and a gloom and sense of sadness now rests on this community and that his place entire community and that his place entire citizen may at any moment be called to his reward and we should always be prepared as he was.

Resolved, That his pure life is to us an abiding incentive to duty, and may his punctual attendance in the Sabbath school and his thoroughness in the study of God's Word, inspire us to renewed diligence in the Master's service.

Resolved, That we share in the sorrows of the bereaved widow and extend our heartfelt sympathy in this hour of affliction that has come to her and her little ones.

Resolved, That copies of above resolutions be spread on minutes of Sabbath school and copies be sent Mrs. Weaver and the HERALD OF TRUTH.

By the Committee: THERO. HERNSTADT, J. B. HUMPHRIES, J. B. GARMAN.

FROM MASONTOWN, PA.—It seemed pleasing to our blessed Savior to permit us the privilege to visit some of our dear brethren in Wayne Co., Ohio, also the Old People's Home. Many kind greetings we received. We can rejoice in the Lord to know that if brethren can meet together in heavenly places on earth and enjoy the soul refreshing showers, it will be much better in heaven. While visiting we prepared a few sermons as we passed from place to place to strengthen and encourage them on the way. We were much pleased with the Old People's Home. Everything looked neat and comfortable, with nine inmates. Bro. Morrell is with them as a spiritual instructor which makes it all the more pleasant. I enjoyed myself so well in their midst that we could almost wish we were old. How helpful it seems to me that our people visit that pleasant place so that they may become more interested in its support. Surely, dear

readers, it is worthy of our help. It has been estimated that twenty-five cents a year from each member would more than cover the amount needed. This would be only one penny every two weeks. The time is not far distant when it will be self supporting. We pray heaven's richest blessings upon it. Bro. D. C. Amstutz, Rittman, Ohio, will see that your money will be properly placed and used to the completion of the home. We believe this is one of the plants our heavenly Father has planted. J. A. BELHART.

FROM CLARENCE CENTRE, N. Y., AND SHERKSTON, ONT.—The congregation at Clarence Centre, N. Y., was visited by Bro. and Sister S. F. Coffman on Jan. 10th. They remained until Monday, the 13th, visiting the brethren and sisters, and attended services at the River Brethren meeting house on Sunday. The brother filled one appointment for the Brethren on Sunday forenoon. The brethren David and Moses Martin were unable to attend public worship on account of feeble health. Bro. and Sister David Martin are both quite healthy, yet able to be around. They always attend public worship whenever possible, but the cold weather and snow are not favorable to their going out much in the winter. Brother Moses Martin has been confined to the house for some time. A little service was held at his home on Sunday afternoon. He is very much interested in the church work and has always been present at the church services when possible.

This was the first visit the church at Clarence had for a number of months. The little congregation here often feels discouraged, but a visit from some of our ministers is always helpful and cheering.

On Monday Brother and Sister Coffman went to Sherkston, calling on Sister Good in Buffalo and making a short visit with Sisters Shek and Miller at Bridgeburg, Ont. Two meetings were held at the old brick meeting house near Sherkston, on Tuesday and Wednesday evenings. The attendance and interest at the meetings were very gratifying. All seemed anxious to hear the Word expounded, and may it have been a blessing to all.

Visits were made with a number of the brotherhood. Sister Zavitta and Sister Eliza Shek have both been in feeble health but are quite well at present. It is a pleasure to visit such of the Lord's children who have no other way of meeting with the brotherhood except through such visits. May the Lord bless the ones of His people in every place and especially in the small congregations. COR.

SCOTTDALE, PA., JAN. 23, 1902.—A few days ago one of our neighboring towns suffered the loss of two of its esteemed young people. The one was a young lady of thirty years of age, the other, her friend, a young man of twenty-nine years of age. This young man was one of a party that the lady had entertained at dinner at one of the hotels of the town the night before. She planned that the entire party go out skating on the river the next day. So about 8:30 the next morning they started for the river. Skating was good. The lady and her friend skated together. As they were both experts on ice, the remainder of the party

looked on happily and they watched them with pleasure. But in a moment the party were horrified to see the couple suddenly disappear. They had dropped through a hole in the ice. This hole was the result of water being drawn from this point to supply the town. It was about twenty-five by forty feet in size, and almost everybody of the town, who was acquainted with the river, knew of it. Evidently, the minds of these two were engaged with themselves and the pleasures of the occasion, and they failed to notice the hole in the ice, which caused their death. Some of the party rushed to their rescue. It was too late. About forty minutes later, by means of grabbing hooks, they brought up the lifeless bodies, which were still clinging to each other. You say, A and picture! It is indeed.

But do we not find in this incident a picture of what will come to all worldly people whether in or out of the church? Not all are blinded with the pleasures of skating. Worldliness presses itself in many forms. But let it be remembered that many are blinded with the desire to have a "good time." And it makes little difference whether it be sought in skating, in dancing, at the theatre, at the play-party, at the horse race, at the street carnival, or at the show,—the effect will be about the same. All these take the mind from God and His work, and blind the eye to the destruction that awaits all the unfaithful. Shall we not heed the beloved apostle's word: "Love not the world, neither the things that are in the world. If any man love the world, the love of the father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doth the will of the Father abideth forever?" A. D. MARTIN.

INNISFAIR, ALBERTA, CANADA, JAN. 6, 1902.—As we had not heard of any of the churches of Alberta for some time, I thought I would write. First, we wish unto all brethren and ourselves the grace of God and His rich blessing, of which God has good store for those that love Him. Especially do we in our new homes in the far North West, as a small church, realize this. God is and has been in our midst since we are here, for God's Word is proclaimed here with good results. Five were received into church fellowship by baptism and three were received who had formerly been members of other non-resistant churches. Bro. S. F. Coffman and Israel Shantz officiated. We heartily thank the ministerial brethren that they so earnestly warned us, and we will ever pray that God may lead them. We would also ask others to come and visit, for there is need of the Father's will to us and which has the conditions pertaining to the great plan of salvation, one of which is self denial. Where this is lacking there is no success in Christian work. The sinner must deny his will and be obedient to the Father's will to have a Christian experience. Then Christian obedience to the will of the Father all through life and we are in the heavenly kingdom to dwell at last in heaven above in the presence of the Father forever and ever.

We will be rewarded according to our works, not according to results. Preschangers are to sow the seed. God will take care of the results and attend to the reaping. Hence, ministers need not be discouraged if they work aright. They are to sow the seed and not be discouraged if they cannot see results. They will be rewarded according to their works. Matt. 16:27; Rom. 2:6; Prov. 24:12; Jer. 17:10; Rev. 22:12. A Christian life should be temperate in all things, not in all, "but in the Christian graces."

Paul in the Galatians' letter (5:22, 23) gives nine. The first three belong to God, second three toward our fellow

men and the last three to us. During this Bible Normal the evenings were occupied with a series of meetings after which Bro. D. G. Lapp, of Nebraska, continued them, and when closed, Bro. Geo. R. Brunk gave instruction. Services were held daily and eleven young souls were baptized and five who felt that they had lost their first love were also received into full fellowship again by the brotherhood.

In the instruction services "Non-resistance" and "Non-conformity to the world" were especially dealt upon, and as to the wearing of gold and superfluities in outward adorning. The brotherhood was almost unanimous in a voice rising to their feet and thereby said before God and those present that they would not wear gold or superfluities apparel to decorate or ornament the body. 1 Tim. 2:9; 1 Peter 3:3; Jas. 1:21.

R. J. H.

we could not meet at the house of worship, so we remained with Bro. Israel R. Shantz and studied the Sunday school lesson and had a good time together. On the way home we stopped at Bro. David Weber's and had a little meeting, reading and talking and praying. We arrived home on the 20th and found our families well, but found hardly any snow here. We had left our wagon at Carstairs and came home in a "plank sled," made by ourselves, and before we reached home we longed for our wagon. We have no snow as yet; it is like summer so far.

On the 8th of this month a party of seven of us went for coal 26 miles southeast. Here we mine it ourselves. The layer or seam of coal is from 3 to 5 feet thick. On our arrival there the man that had leased the ground for cattle ranching was there and after supper, as we went to load our wagons, Mr. Botomely put plenty of fuel to warm the house, which resulted in burning the "shack" and all our "chuck," beds and overcoats, except my own and I saved one of the others. More fire than necessary. Well, we are glad it was no worse. God be praised for all good. May God bless us all.

AMOS BRUBAKER.

A LITTLE NEWS FROM KANSAS, JAN. 1902.—Bro. Noah Metzler is holding a series of meetings at the Pennsylvania church house near Trousdale; Bro. Andrew Shek at Catlin meeting house near Peabody; Bro. J. L. Winney at Harper, Kansas, and will be at Spring Valley on his way homeward if the Lord wills. The ministerial brethren felt thus directed after the Bible Normal of ten days at the West Liberty meeting house in McPherson Co., about which we will give a few thoughts. This Bible Normal was one of the places to enjoy as mentioned in Eph. 3:8.

Some of the topics considered were: 1. "The Two Covenants." 2. "Plan of Salvation." 3. "Restrictions." 4. "Christian Duties." 5. "History of Christianity."

The ten commandments were a speciality in the Old Covenant. The sermon on the Mount is what we have for the New Covenant, the Gospel, which is the Father's will to us and which has the conditions pertaining to the great plan of salvation, one of which is self denial. Where this is lacking there is no success in Christian work. The sinner must deny his will and be obedient to the Father's will to have a Christian experience. Then Christian obedience to the will of the Father all through life and we are in the heavenly kingdom to dwell at last in heaven above in the presence of the Father forever and ever.

We will be rewarded according to our works, not according to results. Preschangers are to sow the seed. God will take care of the results and attend to the reaping. Hence, ministers need not be discouraged if they work aright. They are to sow the seed and not be discouraged if they cannot see results. They will be rewarded according to their works. Matt. 16:27; Rom. 2:6; Prov. 24:12; Jer. 17:10; Rev. 22:12. A Christian life should be temperate in all things, not in all, "but in the Christian graces."

Paul in the Galatians' letter (5:22, 23) gives nine. The first three belong to God, second three toward our fellow

men and the last three to us. During this Bible Normal the evenings were occupied with a series of meetings after which Bro. D. G. Lapp, of Nebraska, continued them, and when closed, Bro. Geo. R. Brunk gave instruction. Services were held daily and eleven young souls were baptized and five who felt that they had lost their first love were also received into full fellowship again by the brotherhood.

In the instruction services "Non-resistance" and "Non-conformity to the world" were especially dealt upon, and as to the wearing of gold and superfluities in outward adorning. The brotherhood was almost unanimous in a voice rising to their feet and thereby said before God and those present that they would not wear gold or superfluities apparel to decorate or ornament the body. 1 Tim. 2:9; 1 Peter 3:3; Jas. 1:21.

R. J. H.

we could not meet at the house of worship, so we remained with Bro. Israel R. Shantz and studied the Sunday school lesson and had a good time together. On the way home we stopped at Bro. David Weber's and had a little meeting, reading and talking and praying. We arrived home on the 20th and found our families well, but found hardly any snow here. We had left our wagon at Carstairs and came home in a "plank sled," made by ourselves, and before we reached home we longed for our wagon. We have no snow as yet; it is like summer so far.

On the 8th of this month a party of seven of us went for coal 26 miles southeast. Here we mine it ourselves. The layer or seam of coal is from 3 to 5 feet thick. On our arrival there the man that had leased the ground for cattle ranching was there and after supper, as we went to load our wagons, Mr. Botomely put plenty of fuel to warm the house, which resulted in burning the "shack" and all our "chuck," beds and overcoats, except my own and I saved one of the others. More fire than necessary. Well, we are glad it was no worse. God be praised for all good. May God bless us all.

AMOS BRUBAKER.

A LITTLE NEWS FROM KANSAS, JAN. 1902.—Bro. Noah Metzler is holding a series of meetings at the Pennsylvania church house near Trousdale; Bro. Andrew Shek at Catlin meeting house near Peabody; Bro. J. L. Winney at Harper, Kansas, and will be at Spring Valley on his way homeward if the Lord wills. The ministerial brethren felt thus directed after the Bible Normal of ten days at the West Liberty meeting house in McPherson Co., about which we will give a few thoughts. This Bible Normal was one of the places to enjoy as mentioned in Eph. 3:8.

Some of the topics considered were: 1. "The Two Covenants." 2. "Plan of Salvation." 3. "Restrictions." 4. "Christian Duties." 5. "History of Christianity."

The ten commandments were a speciality in the Old Covenant. The sermon on the Mount is what we have for the New Covenant, the Gospel, which is the Father's will to us and which has the conditions pertaining to the great plan of salvation, one of which is self denial. Where this is lacking there is no success in Christian work. The sinner must deny his will and be obedient to the Father's will to have a Christian experience. Then Christian obedience to the will of the Father all through life and we are in the heavenly kingdom to dwell at last in heaven above in the presence of the Father forever and ever.

We will be rewarded according to our works, not according to results. Preschangers are to sow the seed. God will take care of the results and attend to the reaping. Hence, ministers need not be discouraged if they work aright. They are to sow the seed and not be discouraged if they cannot see results. They will be rewarded according to their works. Matt. 16:27; Rom. 2:6; Prov. 24:12; Jer. 17:10; Rev. 22:12. A Christian life should be temperate in all things, not in all, "but in the Christian graces."

Paul in the Galatians' letter (5:22, 23) gives nine. The first three belong to God, second three toward our fellow

men and the last three to us. During this Bible Normal the evenings were occupied with a series of meetings after which Bro. D. G. Lapp, of Nebraska, continued them, and when closed, Bro. Geo. R. Brunk gave instruction. Services were held daily and eleven young souls were baptized and five who felt that they had lost their first love were also received into full fellowship again by the brotherhood.

In the instruction services "Non-resistance" and "Non-conformity to the world" were especially dealt upon, and as to the wearing of gold and superfluities in outward adorning. The brotherhood was almost unanimous in a voice rising to their feet and thereby said before God and those present that they would not wear gold or superfluities apparel to decorate or ornament the body. 1 Tim. 2:9; 1 Peter 3:3; Jas. 1:21.

R. J. H.

we could not meet at the house of worship, so we remained with Bro. Israel R. Shantz and studied the Sunday school lesson and had a good time together. On the way home we stopped at Bro. David Weber's and had a little meeting, reading and talking and praying. We arrived home on the 20th and found our families well, but found hardly any snow here. We had left our wagon at Carstairs and came home in a "plank sled," made by ourselves, and before we reached home we longed for our wagon. We have no snow as yet; it is like summer so far.

On the 8th of this month a party of seven of us went for coal 26 miles southeast. Here we mine it ourselves. The layer or seam of coal is from 3 to 5 feet thick. On our arrival there the man that had leased the ground for cattle ranching was there and after supper, as we went to load our wagons, Mr. Botomely put plenty of fuel to warm the house, which resulted in burning the "shack" and all our "chuck," beds and overcoats, except my own and I saved one of the others. More fire than necessary. Well, we are glad it was no worse. God be praised for all good. May God bless us all.

AMOS BRUBAKER.

A LITTLE NEWS FROM KANSAS, JAN. 1902.—Bro. Noah Metzler is holding a series of meetings at the Pennsylvania church house near Trousdale; Bro. Andrew Shek at Catlin meeting house near Peabody; Bro. J. L. Winney at Harper, Kansas, and will be at Spring Valley on his way homeward if the Lord wills. The ministerial brethren felt thus directed after the Bible Normal of ten days at the West Liberty meeting house in McPherson Co., about which we will give a few thoughts. This Bible Normal was one of the places to enjoy as mentioned in Eph. 3:8.

Some of the topics considered were: 1. "The Two Covenants." 2. "Plan of Salvation." 3. "Restrictions." 4. "Christian Duties." 5. "History of Christianity."

The ten commandments were a speciality in the Old Covenant. The sermon on the Mount is what we have for the New Covenant, the Gospel, which is the Father's will to us and which has the conditions pertaining to the great plan of salvation, one of which is self denial. Where this is lacking there is no success in Christian work. The sinner must deny his will and be obedient to the Father's will to have a Christian experience. Then Christian obedience to the will of the Father all through life and we are in the heavenly kingdom to dwell at last in heaven above in the presence of the Father forever and ever.

We will be rewarded according to our works, not according to results. Preschangers are to sow the seed. God will take care of the results and attend to the reaping. Hence, ministers need not be discouraged if they work aright. They are to sow the seed and not be discouraged if they cannot see results. They will be rewarded according to their works. Matt. 16:27; Rom. 2:6; Prov. 24:12; Jer. 17:10; Rev. 22:12. A Christian life should be temperate in all things, not in all, "but in the Christian graces."

Paul in the Galatians' letter (5:22, 23) gives nine. The first three belong to God, second three toward our fellow

men and the last three to us. During this Bible Normal the evenings were occupied with a series of meetings after which Bro. D. G. Lapp, of Nebraska, continued them, and when closed, Bro. Geo. R. Brunk gave instruction. Services were held daily and eleven young souls were baptized and five who felt that they had lost their first love were also received into full fellowship again by the brotherhood.

In the instruction services "Non-resistance" and "Non-conformity to the world" were especially dealt upon, and as to the wearing of gold and superfluities in outward adorning. The brotherhood was almost unanimous in a voice rising to their feet and thereby said before God and those present that they would not wear gold or superfluities apparel to decorate or ornament the body. 1 Tim. 2:9; 1 Peter 3:3; Jas. 1:21.

R. J. H.

we could not meet at the house of worship, so we remained with Bro. Israel R. Shantz and studied the Sunday school lesson and had a good time together. On the way home we stopped at Bro. David Weber's and had a little meeting, reading and talking and praying. We arrived home on the 20th and found our families well, but found hardly any snow here. We had left our wagon at Carstairs and came home in a "plank sled," made by ourselves, and before we reached home we longed for our wagon. We have no snow as yet; it is like summer so far.

On the 8th of this month a party of seven of us went for coal 26 miles southeast. Here we mine it ourselves. The layer or seam of coal is from 3 to 5 feet thick. On our arrival there the man that had leased the ground for cattle ranching was there and after supper, as we went to load our wagons, Mr. Botomely put plenty of fuel to warm the house, which resulted in burning the "shack" and all our "chuck," beds and overcoats, except my own and I saved one of the others. More fire than necessary. Well, we are glad it was no worse. God be praised for all good. May God bless us all.

AMOS BRUBAKER.

A LITTLE NEWS FROM KANSAS, JAN. 1902.—Bro. Noah Metzler is holding a series of meetings at the Pennsylvania church house near Trousdale; Bro. Andrew Shek at Catlin meeting house near Peabody; Bro. J. L. Winney at Harper, Kansas, and will be at Spring Valley on his way homeward if the Lord wills. The ministerial brethren felt thus directed after the Bible Normal of ten days at the West Liberty meeting house in McPherson Co., about which we will give a few thoughts. This Bible Normal was one of the places to enjoy as mentioned in Eph. 3:8.

Some of the topics considered were: 1. "The Two Covenants." 2. "Plan of Salvation." 3. "Restrictions." 4. "Christian Duties." 5. "History of Christianity."

The ten commandments were a speciality in the Old Covenant. The sermon on the Mount is what we have for the New Covenant, the Gospel, which is the Father's will to us and which has the conditions pertaining to the great plan of salvation, one of which is self denial. Where this is lacking there is no success in Christian work. The sinner must deny his will and be obedient to the Father's will to have a Christian experience. Then Christian obedience to the will of the Father all through life and we are in the heavenly kingdom to dwell at last in heaven above in the presence of the Father forever and ever.

We will be rewarded according to our works, not according to results. Preschangers are to sow the seed. God will take care of the results and attend to the reaping. Hence, ministers need not be discouraged if they work aright. They are to sow the seed and not be discouraged if they cannot see results. They will be rewarded according to their works. Matt. 16:27; Rom. 2:6; Prov. 24:12; Jer. 17:10; Rev. 22:12. A Christian life should be temperate in all things, not in all, "but in the Christian graces."

Paul in the Galatians' letter (5:22, 23) gives nine. The first three belong to God, second three toward our fellow

men and the last three to us. During this Bible Normal the evenings were occupied with a series of meetings after which Bro. D. G. Lapp, of Nebraska, continued them, and when closed, Bro. Geo. R. Brunk gave instruction. Services were held daily and eleven young souls were baptized and five who felt that they had lost their first love were also received into full fellowship again by the brotherhood.

In the instruction services "Non-resistance" and "Non-conformity to the world" were especially dealt upon, and as to the wearing of gold and superfluities in outward adorning. The brotherhood was almost unanimous in a voice rising to their feet and thereby said before God and those present that they would not wear gold or superfluities apparel to decorate or ornament the body. 1 Tim. 2:9; 1 Peter 3:3; Jas. 1:21.

R. J. H.

we could not meet at the house of worship, so we remained with Bro. Israel R. Shantz and studied the Sunday school lesson and had a good time together. On the way home we stopped at Bro. David Weber's and had a little meeting, reading and talking and praying. We arrived home on the 20th and found our families well, but found hardly any snow here. We had left our wagon at Carstairs and came home in a "plank sled," made by ourselves, and before we reached home we longed for our wagon. We have no snow as yet; it is like summer so far.

On the 8th of this month a party of seven of us went for coal 26 miles southeast. Here we mine it ourselves. The layer or seam of coal is from 3 to 5 feet thick. On our arrival there the man that had leased the ground for cattle ranching was there and after supper, as we went to load our wagons, Mr. Botomely put plenty of fuel to warm the house, which resulted in burning the "shack" and all our "chuck," beds and overcoats, except my own and I saved one of the others. More fire than necessary. Well, we are glad it was no worse. God be praised for all good. May God bless us all.

AMOS BRUBAKER.

A LITTLE NEWS FROM KANSAS, JAN. 1902.—Bro. Noah Metzler is holding a series of meetings at the Pennsylvania church house near Trousdale; Bro. Andrew Shek at Catlin meeting house near Peabody; Bro. J. L. Winney at Harper, Kansas, and will be at Spring Valley on his way homeward if the Lord wills. The ministerial brethren felt thus directed after the Bible Normal of ten days at the West Liberty meeting house in McPherson Co., about which we will give a few thoughts. This Bible Normal was one of the places to enjoy as mentioned in Eph. 3:8.

Some of the topics considered were: 1. "The Two Covenants." 2. "Plan of Salvation." 3. "Restrictions." 4. "Christian Duties." 5. "History of Christianity."

The ten commandments were a speciality in the Old Covenant. The sermon on the Mount is what we have for the New Covenant, the Gospel, which is the Father's will to us and which has the conditions pertaining to the great plan of salvation, one of which is self denial. Where this is lacking there is no success in Christian work. The sinner must deny his will and be obedient to the Father's will to have a Christian experience. Then Christian obedience to the will of the Father all through life and we are in the heavenly kingdom to dwell at last in heaven above in the presence of the Father forever and ever.

We will be rewarded according to our works, not according to results. Preschangers are to sow the seed. God will take care of the results and attend to the reaping. Hence, ministers need not be discouraged if they work aright. They are to sow the seed and not be discouraged if they cannot see results. They will be rewarded according to their works. Matt. 16:27; Rom. 2:6; Prov. 24:12; Jer. 17:10; Rev. 22:12. A Christian life should be temperate in all things, not in all, "but in the Christian graces."

Paul in the Galatians' letter (5:22, 23) gives nine. The first three belong to God, second three toward our fellow

men and the last three to us. During this Bible Normal the evenings were occupied with a series of meetings after which Bro. D. G. Lapp, of Nebraska, continued them, and when closed, Bro. Geo. R. Brunk gave instruction. Services were held daily and eleven young souls were baptized and five who felt that they had lost their first love were also received into full fellowship again by the brotherhood.

In the instruction services "Non-resistance" and "Non-conformity to the world" were especially dealt upon, and as to the wearing of gold and superfluities in outward adorning. The brotherhood was almost unanimous in a voice rising to their feet and thereby said before God and those present that they would not wear gold or superfluities apparel to decorate or ornament the body. 1 Tim. 2:9; 1 Peter 3:3; Jas. 1:21.

R. J. H.

we could not meet at the house of worship, so we remained with Bro. Israel R. Shantz and studied the Sunday school lesson and had a good time together. On the way home we stopped at Bro. David Weber's and had a little meeting, reading and talking and praying. We arrived home on the 20th and found our families well, but found hardly any snow here. We had left our wagon at Carstairs and came home in a "plank sled," made by ourselves, and before we reached home we longed for our wagon. We have no snow as yet; it is like summer so far.

On the 8th of this month a party of seven of us went for coal 26 miles southeast. Here we mine it ourselves. The layer or seam of coal is from 3 to 5 feet thick. On our arrival there the man that had leased the ground for cattle ranching was there and after supper, as we went to load our wagons, Mr. Botomely put plenty of fuel to warm the house, which resulted in burning the "shack" and all our "chuck," beds and overcoats, except my own and I saved one of the others. More fire than necessary. Well, we are glad it was no worse. God be praised for all good. May God bless us all.

AMOS BRUBAKER.

A LITTLE NEWS FROM KANSAS, JAN. 1902.—Bro. Noah Metzler is holding a series of meetings at the Pennsylvania church house near Trousdale; Bro. Andrew Shek at Catlin meeting house near Peabody; Bro. J. L. Winney at Harper, Kansas, and will be at Spring Valley on his way homeward if the Lord wills. The ministerial brethren felt thus directed after the Bible Normal of ten days at the West Liberty meeting house in McPherson Co., about which we will give a few thoughts. This Bible Normal was one of the places to enjoy as mentioned in Eph. 3:8.

Some of the topics considered were: 1. "The Two Covenants." 2. "Plan of Salvation." 3. "Restrictions." 4. "Christian Duties." 5. "History of Christianity."

The ten commandments were a speciality in the Old Covenant. The sermon on the Mount is what we have for the New Covenant, the Gospel, which is the Father's will to us and which has the conditions pertaining to the great plan of salvation, one of which is self denial. Where this is lacking there is no success in Christian work. The sinner must deny his will and be obedient to the Father's will to have a Christian experience. Then Christian obedience to the will of the Father all through life and we are in the heavenly kingdom to dwell at last in heaven above in the presence of the Father forever and ever.

We will be rewarded according to our works, not according to results. Preschangers are to sow the seed. God will take care of the results and attend to the reaping. Hence, ministers need not be discouraged if they work aright. They are to sow the seed and not be discouraged if they cannot see results. They will be rewarded according to their works. Matt. 16:27; Rom. 2:6; Prov. 24:12; Jer. 17:10; Rev. 22:12. A Christian life should be temperate in all things, not in all, "but in the Christian graces."

Paul in the Galatians' letter (5:22, 23) gives nine. The first three belong to God, second three toward our fellow

men and the last three to us. During this Bible Normal the evenings were occupied with a series of meetings after which Bro. D. G. Lapp, of Nebraska, continued them, and when closed, Bro. Geo. R. Brunk gave instruction. Services were held daily and eleven young souls were baptized and five who felt that they had lost their first love were also received into full fellowship again by the brotherhood.

men and the last three to us. During this Bible Normal the evenings were occupied with a series of meetings after which Bro. D. G. Lapp, of Nebraska, continued them, and when closed, Bro. Geo. R. Brunk gave instruction. Services were held daily and eleven young souls were baptized and five who felt that they had lost their first love were also received into full fellowship again by the brotherhood.

read a statement of liabilities and resources of the Mission. N. H. Mack, Superintendent of the Mission, made some further explanation in regard to the work, with special reference to the carpet business.

After singing, "Stand Up for Jesus," the meeting adjourned to 1 P. M.

The afternoon session was opened with a half hour's song service, which was followed by prayer by J. B. Senger. A. A. Resler acknowledged the receipt, since the last quarterly meeting, of \$261.49 for the Mennonite mission and orphanage at Dhamtari, India.

The auditors' report of the receipts and expenditures of the Sunday school mission for the year 1901 was then read.

Superintendent Mellinger stated that M. S. Steiner, President of the Mennonite Board of Charitable Homes (with headquarters in Ohio), had proposed to affiliate or unite under one head the above Board and the Mennonite Sunday school Mission and Welsh Mountain Mission.

The subject was discussed at some length, the majority of the speeches favoring going slowly in the matter. The following resolution, however, was adopted: "Resolved, That a committee of three be appointed to hear any proposition that the Mennonite Board of Charitable Homes may make to us."

Address, "Futility of Human Strength." This subject had been assigned to J. W. Weaver, of Spring Grove, who could not be present. In his absence C. M. Brackbill briefly addressed the audience on the subject. Christ has given us a higher ideal of perfection—"Be ye perfect as your Father in heaven is perfect."

Superintendent Mellinger appointed officers for the various mission Sunday schools for the coming year.

Moderator Mack reviewed the exercises of the day, briefly recapping the important points made after which the house sang, "Walking in His Footsteps," "Sweet By and By," and the usual Doxology.

After offering the Lord's prayer in concert the audience was dismissed with the benediction by Bishop Zimmerman.

FROM MAHONING CO., OHIO.—On Sunday, the 29th of Dec. 1901, the Sunday school at the Midway meeting house was reorganized for the year 1902. The following officers were elected: Supt., Enos Detweiler; Asst., Noah Bixler; Sec., Nettie Metzler; Treasurer, Noah Metzler; Chorister, S. B. Witmer; Asst. Chorister, Emma Slier.

BERNE, MICH., Jan. 4, 1902.—On the 1st of January we elected officers for our Sunday school for the year 1902, as follows:—Supt., Bro. Elias Wideman; Asst., Bro. Louis Rather. The attendance during the past year averaged about 40, which for this section was good. The Sunday school has been a progressive work at this place in the past, and we hope the progress will continue.

H. E. ROPP.

that the shirt factory has at all times more work than they can find hands to do. In other branches they have work for everybody at some seasons while at other seasons they have not. There is, however, some kind of work which affords small pay, wood cutting, for instance, that some of them will not do.

Address, "Parental Duty," by Amos Hoover, of Kinzer. Parents are responsible for the training of their children. Solomon says, "Train up a child in the way he should go and when he is old he will not depart from it." And the Apostle admonishes us to bring up our children in the nurture and admonition of the Lord. Some one has said a child's training should begin a hundred years before its birth. There is much truth in this, and it is therefore necessary that we live lives of sobriety, honesty and godliness. Habits are highly hereditary. Children should have the Sabbath school training and he reared in the atmosphere of the church, but a home training is of the highest importance. Children should be brought early to the feet of Jesus and early piety should be respected and encouraged. Parents often thoughtlessly teach their children revenge and at which time in the absence of our elder, Bro. Aaron Loucks, and a general request of the congregation, Bro. S. G. Shetler returned and again preached for us Saturday evening and Sabbath morning and evening, administering the rite of baptism Sabbath morning to two applicants, and received one other. Another denomination on profession of faith. May the Lord richly bless these who have entered upon the highway to holiness, and may their Christian life be a shining light, shining more and more unto the perfect day.

Cor.

BELLEFONTAINE, OHIO, JAN. 21, 1902.—During this winter, so far we have been receiving "showers of blessings full and free." We thank God for these blessings. Bro. A. I. Yoder and wife of Johnson Co., Iowa, have been with us for some time visiting, and the Bro. preached a number of interesting sermons, the result of these meetings was that one soul has become willing to forsake sin and live for Christ. The meetings mentioned were held at the South Union and Walnut Grove meeting houses. Bro. Yoder's home used to be with us here and it seemed all were glad to have him with us again for a while, as he had been away for quite a while. Bro. Yoder was one of our first leaders appointed here for our Young People's Meetings. He still seems to be deeply interested in what as well as other church and Sunday school work. Sunday, 19th, Bro. Yoder and Bro. J. B. Smith conducted services at South Union M. H. where a large number had gathered.

lingering trontia which stole on her slowly but surely. Annie longed to go home. A husband, two children, Berthie and Paul, her mother, three brothers and three sisters survive her, but need not mourn as those who have no hope. Funeral services by L. J.

HEATOLE AND ISAAC MYERS.
YODER.—On the 2d of Jan., 1902, near East Lewistown, Mahoning Co., Ohio, Sarah, wife of Lewis Yoder, aged 40 years, died of cancer of the stomach, and three children to mourn her departure, but we mourn not as those who have no hope. She was a devoted mother and of the Mennonite church for many years. She lived in matrimony for 64 years. Funeral services were held on Jan. 5th at the Midway M. H. B. L. by Pastor L. A. Schaeffer. The Allen Rickett in German. A large congregation of neighbors and friends assembled.
M.
BLOSSER.—On the 9th of Jan., 1902, near East Lewistown, Mahoning Co., Ohio, Joel Blosser, 67 years of age, died of cancer of the stomach, and a large number of the Mennonite

nite church for many years. He was married to Catharine Christobel who preceded him to the spirit world a number of years, after which he married Nancy Moyer, who survives him. He was more or less unwell for many years, but was bed fast only a few days before he was relieved from his suffering. We hope our loss is his eternal gain. Funeral on Sunday the 12th of Jan. Services were conducted by David S. Lehman in English and Allen Rickert in German. A large congregation assembled. M.

BLOUGH.—On the 8th of Jan., 1902,

In Conemaugh Twp., Somerset Co., Pa., of a lingering consumption, Ella, daughter of Jacob D. and Katie Blough, aged 27 years, less 1 day. She was a faithful member of the Lutheran church and left a consolation to her friends that she was going home. She called all the members of the family around her bed and gave them good-bye and told them she was going to heaven. She told her pastor to especially speak to the young people at her funeral that they should come to Christ. Funeral on the 11th at the Blough Mennonite M. H. Services by the Lutheran pastor, Rev. J. A. Mill and L. A. Blough. Text, Jas. 4:14, "What is your life?"

open our hearts to the search light of God. "He that doeth the truth cometh to the light, that his works may be manifest; but he that doeth evil hateth the light that his works are not re-
proved. Be born of the Spirit, led by the Spirit, filled with the Spirit, and we will have a church that will shine as a light "that shineth more and more unto the perfect day." "But the way of the wicked is as darkness; they know not

having the appearance and reputation of doing wrong. A man then must choose between doing right and seeming right. If he *does* right he will *not* seem right. If he is determined to *seem* right he will be obliged to swerve from the paths of exact righteousness. Man's natural eyes are not more perverted than the eyes of his understanding.

First, onrselfs. No thoughts that we may estimate in which our because we have acco thing in the world, hut The person that God se

of Christian L. Yoder, Byler, Joseph R. Hostetler, Pa., and Lydia R. Zook, Pa.

BETHEL—On the 7th of
1902, at Reliance, Pa., a
aged 70 y., 17 D. Buried
the Franconia cemetery.

church house by
rickety.
H. SCHLEGEL,
of January
bro. Eli Bethel,
and on the 12th in
Furness.

at, which took
Bethel M. 11.,
of friends met
respect to their
faithfully dis-
minister of the
on for about
semi-annually

1000

Our Periodicals

Herald of Truth.

A Religious Semi-Monthly Journal, 16 pages, devoted to the interests of the Mennonite Church, the exposition of Gospel Truth, and the promotion of practical piety among all classes.

Subscription Price, \$1.00 per year; Six months, 50 cents. Payable in advance. Sample Copies Free.

Mennonische Rundschau.

A German, four column, 16 page, weekly paper, devoted to news from Mennonite Churches and communities in all parts of the world. It contains also general news, as well as valuable instruction and information on Agriculture, Education, History, Science and Religion, adapted for both old and young. Published weekly.

Subscription Price, \$1.00 per year in advance. Sample Copies free.

Words of Cheer.

A nice four-page, illustrated paper for the Sunday school and the home. Published weekly. As a Sunday school paper there is nothing superior to it. It contains valuable points and practical observations on the lessons for both old and young. The lesson story in large type, for the children, is a special feature. It contains four pages of four columns each, and is nicely illustrated. Size of paper is 11 x 15 inches. Thousands of hearts are cheered by its weekly visits.

Prices: One copy one year, 50 cents. Over 10 and less than 50 copies, 1 year, per copy, 36 cents. Over 50 copies, 1 year, per copy, 30 cents.

This paper may be ordered for a shorter length of time if so desired, at proportionate rates. Special terms for introduction. Sample copies free.

Der Christliche Jugendfreund.

A German four-page, illustrated paper. Size of page, 11 x 15 inches. A paper for the Sunday school and the home. Published weekly. This enables Sunday schools to give a paper to the scholars every Sunday. This paper is to the German Sunday school and the German home what the "Words of Cheer" is to the English.

Price, per single subscription, 50 cents per year. Price in quantities for Sunday schools, the same as "Words of Cheer." See above.

Young People's Paper.

A twenty-page illustrated monthly, published in the interest of the young people. It is non-sectarian, and is designed for young people of all classes. The contents appear under the following heads: Educational and Literary; Fireside; Sunday Reading; Good Health; Missionary; Story and Rhymes; Current History; Naturalist's Nook; Miscellaneous and Editorials. Price, 75 cents per year. Sample copies free. Address, "Young People's Paper," Elkhart, Ind.

Sunday School Lesson Helps,

as the International Lessons, published in English and German. Especially arranged for both teachers' and scholars' use. The most comprehensive quarterly for class use for the price. Adapted to all Sunday schools. All who use them are unanimous in pronouncing them the best.

Prices: One copy, one year, 20 cents; 5 or more copies, one year, per copy, 10 cents; 5 or more copies, 3 months, per copy, 3 cents. Sample copies free.

Primary Sunday School Lesson Helps.

Two pages are devoted to each lesson, one page containing the text of the lesson, with practical suggestions for the teacher, questions, answers, etc., and the other the Lesson story. Several pages are devoted to black-board illustrations of all the lessons, with a short description of each. Very practical and adapted to primary teachers.

Prices: One copy, one year, 15 cents; 6 or more copies, one year, per copy, 8 cents; 6 or more copies, 3 months, per copy, 2 1/2 cents. Sample copies free.

Mennonite Publishing Co.,

Elkhart, Indiana.

READ AND CONSIDER.

A leaflet sent out by the publishers of the church paper of another denomination, to their subscribers, contains the following well adapted remarks and requests. We have, however, substituted the name, Herald, and made a few other changes so as to apply to our paper and our people. We hope you will read it carefully, and fulfill the very reasonable requests, therein presented:

The Herald of Truth is Your Church Paper.

If you are not already taking it you should subscribe at once, so as to get the paper FREE the remainder of the year.

You cannot afford to be without the paper, that gives you all the church news, and keeps you in touch with the church and her work.

Show the paper to all your neighbors, and get them to subscribe. Many of them will do so if you will ask them. Price of the Herald from now until the end of 1892 is \$1.00. If the paper is coming to your address, renew your subscription early—before the rush begins at the end of the year.

If there is a member in your community, who does not read the Herald will you kindly urge him to take the paper. Send us his name, so we can forward him a sample copy.

Our purpose is to get the Herald into every family where there are members.

If there are any poor members in your neighborhood—such as are not able to pay for the Herald, would you not like to donate the paper to them? Possibly the church where you hold membership, might assist you in the good work. When the paper is sent to the deserving poor, as a DONATION, it may be had at half price, that is, for fifty cents a year.

Forward us the names of those who are not reading the Herald and we will send them sample copies. Address,

Mennonite Publishing Co., ELKHART, IND.

A WONDERFUL RECORD

Four editions of 70,000 copies printed in less than one year. Over 17,000 copies sold since January 1st, 1902. A new edition of 40,000 copies is now on the press. Such is the record of the book.

Mr. World and Miss Church Member,

OR
The Secret Service of Satan,
By W. S. Harris.

Nearly 325 pages, 18 original illustrations. Cloth Binding. Price, \$1.00. This book sells everywhere. Agents are having wonderful success. One agent alone sold over 1500. Write at once for terms. If you want to make a business of selling, send us 65 cents for a sample to use in taking orders. Do not delay. Act at once. Address,

Mennonite Publishing Co.,
Elkhart, Indiana.

MENNO SIMON'S COMPLETE WORKS.

The Complete Works of Menno Simon should be read by every member of the church. This work contains 747 octavo, double column pages, 8x11 inches. It was translated from the original Holland or Dutch language, and contains all the writings of Menno Simon now extant, giving his Renunciation of the Church of Rome. An account of the several persecutions against him. A description of the place where he last preached the Gospel, where he died and was buried, Plain Instruction, The True Christian Truth, The New Birth, The Cross of Christ, Meditation on the Twenty-fifth Psalm. Spiritual Resurrection, Excommunication. The Education of Children, Reply to Gellius Faber, A Supplication to Christians, Apology, Reply to John A'Lasco, The Triune, Eternal and True God, Christian Baptism, Reason Why, A Confession, Reply to Zylis and Lemmeke, Repliation, the Incarnation, Reply to Martin Micron, Jesus the True Spiritual David, Letters, Etc.

The Book is printed on good paper, large, clear type and substantially bound. It contains a large portion of the writings of Menno Simon never before published in either the English or German languages.

Every family and, especially, every Minister should have a copy of this excellent work.

Andrew Miller, of London, England, the author of an extensive Church History, says of Menno Simon, after reading these works, "I think him a more spiritual and scriptural man than Luther, but to be a Baptist at that time, though as sound in doctrine as St. Paul, was to be treated as a heretic." Published and for sale by

The Mennonite Publishing Company, Elkhart, Ind.

FUNK FAMILY HISTORY

The history of the Funk Family of America, is now complete and ready for delivery. The material for the work has been collected and compiled with much labor and expense, and is now issued in an octavo volume of 984 pages. It is printed on fine white paper and contains about seventy-five beautiful illustrations, such as portraits, homes, churches, etc.

The different branches of the family, whose records appear in this book, are those of Bishop Henry Funk, of Montgomery Co., Pa.; Christopher Funk, of Germantown, Pa.; Martin Funk, John Funk, John George Funk, Samuel Funk, of Maryland; Frederick Funk, of Ohio; Frederick Funk, of Virginia; The Funk Family of Lancaster Co., Pa.; Peter Funk of Kentucky, and others. The descendants of these different representatives of the Family embrace the Funks of Pennsylvania, Ohio, Maryland, Virginia, Indiana, Illinois, and other localities. There are probably not less than 15,000 names recorded in the book, with many valuable historical data, personal reminiscences, etc. The Book is bound in three different styles, as follows:

Full Cloth, with gilt stamp on back, embossed sides, and sprinkled edges, \$1.75
Half Morocco, embossed sides, marbled edges, gilt back and title, \$2.25
Full Morocco, sides and back richly embossed in gold, gilt edges, gilt title, etc., \$3.25

Please kindly send draft or Post Office Money Order for the book you desire and it will be sent you by return mail. MENNONITE PUBLISHING CO., Elkhart, Indiana.

A SPECIAL BARGAIN.

Every family ought to have and can now afford to buy WENNER'S UNABRIDGED DICTIONARY. We are offering this very excellent work for ONLY \$5.50 by express. It is the authorized and copyrighted edition, containing 2,012 pages, and over 3,000 illustrations. It is double indexed, and is bound in full law sheep. It should be found in every family library and at this extremely low price, no one can afford to be without it.

Mennonite Pub. Co., Elkhart, Ind.

Cleveland, Cincinnati, Chicago & St. Louis

RAILWAY.

(BIG FOUR ROUTE.)

MICHIGAN DIVISION.

CONDENSED SCHEDULE OF TRAINS.

Effective Aug. 1, 1901.

GOING NORTH.				GOING SOUTH.			
No.	No.	Stations.	No.	No.	No.	Stations.	No.
10.00	4.50	Elkhart	8.00	5.45	10.00	4.50	Elkhart
8.40	11.55	4.22	Goshen	9.08	2.50	8.40	11.55
9.11	11.54	4.18	Elkhart	9.27	3.10	8.30	11.54
8.58	11.08	8.50	Warsaw	9.55	3.50	8.44	11.08
8.15	10.35	8.12	N. Manchester	10.35	4.30	7.17	10.35
7.58	10.08	8.05	Warsaw	11.05	5.10	6.50	10.08
7.08	9.27	1.58	Marion	11.55	5.58	6.21	9.27
6.30	8.15	12.40	Anderson	1.15	7.10	9.25	8.15
6.00	7.45	12.10	Greensburg	4.55	8.10	9.25	7.45
4.45	6.30	11.40	Cincinnati	6.00			6.30
4.45	6.45	11.15	Indianapolis	5.25	8.15	10.30	6.45
All trains daily except Sunday.							
G. A. Henry, Ticket Agent, Elkhart, Ind.							
Oscar G. Murray, Traffic Mgr., Cincinnati, Ohio.							

HERALD OF TRUTH.

Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., FEBRUARY 15, 1902.

VOL. XXXIX. No. 4.

ABRAHAM B. KOLB, Editor.

Entered at the Post Office at Elkhart as second class matter.

Contents of This Number.

Editorial.	49
Reviewing or Drifting.	50
Will a Man Rob God?	50
Non-conformity to the World.	51
Grace or the Spiritual Poor House.	51
Gifts for the Worker's Tool Chest.	51
Alone With God.	52
Charity.	52
What Faith Can Accomplish.	53
The Soul in the Depths of Sin.	53
Under the Devil's Flag.	53
New Year's Night as a Happy Man.	54
Gospel Work in Asia Minor.	54
From Home Mission, Chicago.	54
Christmas in India.	54
The Chicago Home Mission.	55
To a Devoted Mennonite.	55
Business Notices.	55
S. S. Lenten.	56
Correspondence.	56
Metropolitan Record of 1901.	57
Conferences.	57
The Attitude of Christians as to Peace and War.	58
Teaching of Menno Simon.	58
Marriages, Deaths.	61
Free-will Offering.	62
Financial Report.	62
Advertisements.	68, 69

EDITORIAL NOTES.

"Take time to be holy."

There is a "high life" that is not sinful. Read Eph. 2:4-7.

"A wise son heareth his father's instruction; but a scorner heareth not rebuke."

Follow after righteousness. Every sincere, honest soul can keep up with the pace.

No man is more distinctly the angel of Satan than he who seeks to lure souls from the way of life.

To try to appear more charitable than we really are, is the same sin as that committed in the Ananias-Sapphira conspiracy.

Luxurious living is not the privilege of the rich alone. The greatest luxury is the luxury of doing good, and this is a privilege which all can enjoy.

No Christian should plan his temporal affairs so that he has neither time nor money left for God's cause. Yet many rob God in just this way.

The backslider in heart knows his own way; the faithful Christian accepts God's Word and the counsel of His church and governs himself accordingly.

The man whose actions or speech betray the fact that he considers the whole world ignorant and himself only wise is to be pitied either for self conceit or stupidity or both.

The sermon that has no definite aim must not be expected to do much execution. The sermon directed and impelled by the Holy Spirit may make deep wounds, but, like the skilled knife of the surgeon, it reaches the part that needs to be operated upon.

The meetings held in DeKalb Co., Ind., by Bro. N. O. Blosser of New Stark, Ohio, closed on the 27th of December with two confessions. A deep interest was awakened and a number had become deeply moved by the Spirit, but were not quite ready to yield all to God.

The Gospel Mission established by Eld. Geo. Lambert, in Elkhart some time ago to give cheap food and lodging to those who are unable to pay for good hotel accommodations, has been abandoned, the patronage not being considered large enough to justify the necessary expense.

There are at present a number of cases of small pox in the southern part of Elkhart, on account of which at the suggestion of the city health officer no Sunday school or church services were held by our people Feb. 2 and 9. The cases so far have been of a mild type and all the patients are doing well.

We are glad to state that several persons have kindly agreed to act as correspondents in localities where we have hitherto had no regular correspondent and we have sent them correspondence paper and envelopes. We will again say that we would like to have a correspondent in every congregation and will send free of cost, paper and envelopes for the purpose to any one who will let us know that he or she will act in that capacity.

What a fearful waste is a wasted life! Wasted opportunities, wasted talents, wasted possibilities, wasted energies, wasted dollars, wasted affections, wasted ambitions, wasted hopes, and the end a wreck, or if not a wreck, only a battered, shattered, shriveled, misshapen, undeveloped, empty handed

soul, a fruitless sheaf and at best a starless crown. Such at best is a wasted life that at the last hour pleads for and obtains mercy. But if that mercy is toyed with too long, at then! The blackness of darkness forever.

Much as we would like to accommodate our friends who occasionally address to death notices sent in, we are obliged to omit them. A previous explanation of this matter caused some to think that we would not publish death notices free of charge. We again wish to state that correspondence, general articles, marriages and death notices, conference announcements and reports are not only published free of charge, but we will be glad to receive the same. We would however ask that death notices should be so written as not to exceed 150 words. With that number of words the date of death, place of burial, name of officiating minister, text, etc. can be given, and unless there is something very special and of general interest the notice should not go beyond this limit.

For the Herald of Truth.

ROWING OR DRIFTING.

BY MARTHA WHITMER.

There comes a time in the life of every individual when he is placed, as it were, upon the great river of life. This river consists of two streams leading opposite courses. The one is a narrow stream with no tributaries; the other is a broad stream with innumerable tributaries. By persistent effort in rowing we keep smoothly sailing onward and upward the narrow stream of eternal life; by slight indifference we find ourselves drifting and drifting down the broad stream, toward eternal misery.

We will now try to trace the career of two young men who are safely guided to the same point in this great stream of life, but take opposite courses one from the other.

We find two young men of intellectual tact and talent, physical features, and surrounding environments and influences as nearly uniform as possible. Having seen them guided into midstream it is with alternate emotions of joy and grief, gladness and sorrow, rapture and anxiety, that we watch and wonder in suspense to see which of the two courses they will choose. While in this state we truly realize that "There is a tide in the affairs of men, which taken at its flood leads on to fortune; omitted, at the voyage of their lives is bound in shallows and in miseries."

PERSONAL MENTION.

CHANGE OF ADDRESS—ARTHUR D. Yoder from Shiphewana, Ind., to Lagrange, Ind., R. R. No. 3.

PRE. A. D. WENGER and wife who left Elkhart early in February are at present in Bucks Co., Pa., where they expect to remain for several weeks.

PRE. J. S. GASCHO of Milford, Seaward Co., Neb. is reported as being very low with cancer and dropsy. The Lord be a very present help to him in his sore affliction. LATER—He has since died. Obituary in next issue.

CORRECTION.—The correspondence from Birch Tree, Mo., in Jan. 15 HERALD should have read: Benjamin Deweller, Chor., and sister Rachael Unruh, Correspondent.

The annual meeting of the Mennonite Aid Union of Waterloo Co., Ont., was held recently. The report of the Sec'y, Treas., Bro. David Shub, shows that the property assessment amounts to \$1,538,500; number of members 624; rate of assessment, 20 cents on the \$100; total amount of losses by fire and storm, \$3,386.03.

For the Herald of Truth.

ROWING OR DRIFTING.

BY MARTHA WHITMER.

They have now launched. The one with inspired real and energy places his hands to the ears and turns to the narrow stream. It is by persistent and vigorous effort that he glides by the swathing whirlpool of destruction.

Along his course may be found catastrophes and rapids, the rising and falling of the tide, the approaching and receding currents of all the deadly dangers which are hidden from the youth's eyes by the many popular curiosities and wonders. Will this particular young man we have been noticing pause to delve and be overcome by the inexhaustible wonders, popular curiosities, and dazzling beauties about him and thus divert his attention and begin to drift from that divine Being who alone is wonder and beauty. Ah, no!

This young man is choosing that priceless, valued end, and as soon as he is tempted to pry into curiosities and worldly pleasures about him and thus almost unconsciously drift out of the narrow stream and rapidly carried down the broad stream of eternal ruin he remembers Solomon's words, "He that loveth pleasure shall be a poor man; he that loveth wine or oil shall not be rich." Luke tells us that "They on the rocks are they, which, when they hear, receive the word with joy; and these have no root, which for awhile believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection."

Since the movements of the world and its corresponding pleasures and vices were not strong enough incentives to toss this young man upon the broad stream, he now sees a lustrous ray shine harmlessly forth from its bed in the deep. May it be a diamond, a pearl, or a precious stone which may add hundreds to his worldly store? What a title he could add to his name; what a fold to his hundreds. Will he, like many a foolish young man and young woman, lose sight of their Creator and Redeemer for wealth or a great name? "A good name is rather to be chosen than great riches," says an able writer. Our possessions have never had a value so inestimable; our name never an applause so interminable. If this be true, have we any reasons to be elated over what we have or what we are? "In this rejoice not, but rather rejoice because your name is written in heaven."

Once more the youth is challenged with what is one of the strongest hindrances in the cause of right, and that is the associations and friendships which exist between the sailing and drifting classes. We may go back and see the ties of friendship which exist between these two young men. We left the one unnoticed. He was too indifferent to choose as his companion did, yet the broad stream he did not wish to make his sin or end in view. As a result we find him in an undecided state tossing and drifting from tide to tide, billow to billow, rough water to rougher waters in one of the tributaries of the broad stream. During all this time he is calling, entreating, hailing, and beckoning to his sailing friend to join him and engage in these frivolous, giddy, lawless days of ease. See how pleasant it is to drift untroubled in ease while the sailing youth may have marks of toil in his

hands. Strong and fascinating may be the love and affection between them. The temptation to turn, as did Lot's wife, may be almost conquering. Will he turn? Will he heed those enchanting beckonings of his friend? Will he consider an earthly friend before that heavenly Friend? Ah, no! he well knows that the marks of toil may mean jewels in his crown and that a heavenly Friend is the only true Friend. I imagine I can hear him chant these words over another victory:

"Let the world despise and leave me,
They have left my Saviour, too;
Human hearts and looks deceive me,
Thou art not like them, untrue;
Oft while thou dost smile upon me,
God of wisdom, love and might,
Foes may hate and friends devour me,
Show thy face and all is bright."

After all these victories we see him safely anchored at his heavenly home where there are no more temptations and trials to fight and overcome, but all is peace and love.

Our drifting friend would not heed the warnings and entreaties of his sailing friend, but, seeing no immediate danger, he is yet content to drift while in this one tributary of associating with the gay and indulging in their pleasures. At last without a moment's warning he is tossed out of the seemingly harmless tributary into a still broader stream, thence hurried down the cataclysm of eternal destruction. Too late, too late, this mortal young man lost, eternally lost! Thus we have followed the career of these two mortal young men. The one after many bitter trials and temptations is now enjoying that only true priceless, everlasting—eternal life. The other, through indifference and carelessness of his soul's good neglected to choose this end; he was not yet ready, but wished to wait awhile. He drifted on only one of the tributaries emptying into the broad stream, yet he was eventually buried over the cataclysm of eternal destruction.

My dear friends, will we, like the vain youth, be contented in drifting on or have we already decided upon the course of rowing, and do we truly feel like the author who was banished from his home and his strong ties because he chose Jesus as his Friend and Confidant.

"Jesus, I'm cross have taken,
All to leave and follow Thee;
Naked, poor, despised, forsaken,
Thou from hence my all shalt be.
Perish every fond ambition,
All I've sought, or hoped, or known,
Yet how rich is my condition,
God and heaven are still my own."
North Lima, Ohio.

For the Herald of Truth.

WILL A MAN ROB GOD?

Malachi 3:8.

BY PETER METZLER.

As one of our ministers recently took the above words for a text for his discourse I was made to realize more fully than ever the fact that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3:16. All Scri. truly being given for a purpose, it matters not what Scripture we take, it seems we can get a lesson therefrom that will be to our edification. It is very forcibly brought before our minds how man can rob God and how great a sin we

commit by robbing God of what belongs to Him. The definition of rob or robbing is to take from the person of another feloniously, forcibly, or to plunder or strip unlawfully to take away by oppression or by violence; or to steal, take privately without permission of the owner, or to withhold what is due. We can rob our fellow men by taking from them by violence or by force, or we can rob them by stealing or taking something from them privately without their permission, or we can rob them by defrauding or cheating them or in selling something to them and misrepresenting it and selling it for more than it is worth. Still another way in which we can rob our fellow men is to withhold what is due them or not paying them what we owe them.

In Prov. 28:24, we read, "Whoso robbeth his father or his mother, and saith, It is no transgression, the same is the companion of a destroyer." But the question before us is, "Will a man rob God?" We can in many different ways rob God of things that belong to Him. We read in the Ten Commandments, "Thou shalt have no other gods before me," Exod. 20:2. He is the only true and living God and He is the Creator and Preserver of all things, and to Him belongs all honor and glory, and if we worship any other god beside Him or honor anything more than Him we rob Him in depriving Him of the honor that belongs to Him and give it to something else.

We can also rob God of something that belongs to Him if we love anything more than Him. When Christ was asked by a lawyer, "Master, which is the great commandment in the law?" Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy strength; this is the first and great commandment," Matt. 22:37-39, and in Matt. 10:37, Christ says, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." Thus we can see that we are commanded to love God above everything else, consequently, if we love anything more than Him we rob God of the love that belongs to Him and neglect to give unto Him what belongs to Him and give it to something else.

Christ says, "Greater love hath no man than this, that a man lay down his life for his friends." Now, if God manifested such a great love toward us that He gave His only begotten Son into this world to redeem us and to suffer and die and lay down His life for us that we through Him might live, and commanded us to love Him above everything else, I say again, if we love anything more than Him we surely rob Him of the love that belongs to Him and deprive Him of something that belongs to Him.

Another way we can rob God of something that belongs to Him is if we grow up and come to years of accountability and feel convicted of our sins and Christ knocks at our hearts and desires us to enter in and make His abode there, and we reject Him and are not willing to receive Him into our hearts, we surely rob Him of that privilege to enter into our hearts and make His abode there. And so long as we reject Him and do not become willing to receive Him into our hearts and accept Him as our Savior and serve Him, just so long we rob Him of time that we

ought to spend in serving Him and in His cause, and we spend it in serving Satan, the enemy of our souls.

There is another way in which we can rob God of time that belongs to Him. We read in Exodus 20:8, 9, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work." Now, if we do any unnecessary work or any work that is merely for gain or to gain more of this world's goods on the Sabbath day we rob God of time that we ought to spend for Him and in His service, and spend it for ourselves.

Still another way to rob God of time is if we are so busily engaged in our temporal affairs that we hardly ever take time to attend public worship during the week, such as Harvest Meetings, Thanksgiving Services and council meetings. These meetings are often very sparingly attended. I do not mean to say that we can not serve God when we are at home at work, but I do think it shows a lack of interest if these meetings are so sparingly attended as a rule. There is still another way that we can rob God, and that is in giving tithes and alms too sparingly and in neglecting to help the poor and needy. We hear the cry for help in heathen lands, and not only there, but also in our own country and right around us have those who are in sore need and are in want of food and clothing. In Proverbs 14:31 we read, "He that oppresseth the poor reproacheth his Maker, but he that honoreth Him hath mercy on the poor."

If we are blessed with plenty and neglect to help the poor and needy we rob God of something that belongs to Him. In Deut. 10:14 we read, "Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also with all that therein is." By this we see that all we have belongs to the Lord and is only entrusted to our care. We are only set over it as stewards, and sometime will have to give an account of our stewardship here, and if we do not use it to His honor and glory we rob God of what belongs to Him. If we thus rob God of all these things we are also in danger of robbing ourselves of something that would be of great value to us, and that is of that rest we read of in Hebrews 4:9, "There remaineth therefore a rest to the people of God." In the same chapter, verse 1, we read, "Let us therefore fear this promise being left us of entering into his rest any of you should seem to come short of it."

Christ also says, John 19:1, "Verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

Columbia, Ohio.

For the Herald of Truth.

NON-CONFORMITY TO THE WORLD.

BY J. S. HARTZLER.

To conform means to love, to be like unto, or to obey; not means not. World, as used here, means customs, practices, interests, and general desires of the unregenerated. From this, our subject, fully defined, would mean not to love, or be like the unregenerated in their customs and desires. The force of the Scriptures on this point is too

strong to be denied by anyone versed in the contents of the Sacred Volume. Notice a very few, "Be not conformed to this world." "Love not the world." "Not fashioning yourselves according to your former lusts." "Ye can not serve God and mammon."

In giving the subject simply a passing thought, one would naturally suppose that there must be a wide difference in the interpretation given to these Scriptures, but not so. Those who have examined them most carefully give them but one interpretation; that is, that a child of God must be separate from the world. The wide difference is in the application of the Scriptures to daily life. How far may I indulge before I lose my separation from the world? To this question the answers are almost as varied as the persons who give them. One bitterly opposes worldly conformity in intemperance, whether in tobacco, alcohol, or any of the other useless as well as harmful indulgences, but sanctions it by speaking approvingly of the "business tact" (?) manifested by himself or some of his friends. Another speaks in telling terms against certain places of amusement, but indulges in conversation that causes a disgust for Christianity in the minds of the unconverted. Still another condemns all of these and many more, but seriously objects to hearing anything about adornment of the body. Let it be remembered that God is as much displeased with your pet ideas as with those of anyone else if they are a violation of His will.

Personal adornment is no worse than any other kind of worldly conformity, but since there are so few who willingly accept teachings along this line, and since some of those teach the evils arising from worldly conformity, spot the effect of their work by a kind of sanction which says, in substance, "Go ahead if you can pay for it, more space will be given to this subject than to the others."

Public opinion is a great factor in determining the future of a thought or practice in almost anything but fashion. Public opinion, science, religion and what not may cry out in horror against fashion, yet thousands, yea, millions will worship at her shrine and not think for a moment that they are the ones referred to. Many live beyond their means simply that they may appear like others. All will unite in saying that this is wrong, but who is to blame? Someone will dress grandly, simply because they have been entrusted with more wealth than others, and others are made to feel that they must keep up or drop out of society. Thousands are ruined for this world and the next in their efforts to go with the tide. Talmage says that it is estimated that there are four thousand five hundred women in Brooklyn and New York alone, who expend annually, two thousand dollars each in dress. It is not likely that anyone who reads this article spends such an enormous amount for dress, nor is it written for that class, but they are referred to simply for an example. No doubt someone will say, "What a tremendous waste!" But what is the basis upon which you reckon waste? Is it any thing beyond that which is necessary? In fact is not this the only true basis upon which to reckon? Again, is not waste sin? Remember, these earthly possessions are not ours, but are

simply entrusted to us to be accounted for at that great day.

From this standpoint, how will you account for that extra yard of cloth in your dress, the many yards of ribbon on it, the extra cost of making? How will you justify the cost of that ring, that fancy pin and many other things too numerous to mention? How will that young man account for the cost of that necktie, that pair of hat when he had shoes, the cost of that hat when he had a good one although not quite in style? How about those stylish cuffs and shining cuff buttons? How about many more things that might be mentioned? How shall that expense be accounted for?

But more, yes, much more than all these, does not God's Word forbid these things? Think of every article of your dress, even to the smallest and most insignificant, and judge them in the light of these Scriptures. "Whose adorning let it not be that outward adorning of plaiting of hair, and of wearing of gold, or of putting on apparel." "That which is highly esteemed among men is abomination to God." "Be not conformed to this world." "If any man love the world, the love of the Father is not in him." "Whosoever therefore will be a friend of the world is the enemy of God."

Whatever you do, seek to know God's will in these things and then live true to your convictions. There is far more danger that you will not live far enough away from the altitudes of the world in these things, than that you will live too far away from it. "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty."

Elkhart, Ind.

For the Herald of Truth.

GRACE, OR THE SPIRITUAL POORHOUSE.

BY SILAS BAUMAN.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven." Matt. 5:3. A poorhouse is a place of refuge for those who cannot support themselves. A well conducted poorhouse will let none of its inmates suffer if possible. No one is taken into the poorhouse unless he has nothing to live on, or if he gives to the poorhouse seek ways of escape. "Blessed are ye everything which is looked upon as a disgrace when people who once possessed much come down so low that they have to go to the poorhouse; therefore, people try almost everything else before they are willing to go to the poorhouse. There is also a class who do not enjoy it after reason and grace we can rejoice and be exceeding glad, for we look to the reward; and we know that all the prophets received the same."

There are some people who ought to have long ago gone to the poorhouse, but they go from house to house finding fault with everybody; especially with those who tell them that the poorhouse would be the best place for them. Let us pray for grace to live so that we will persuade others to come under grace, for grace is also the back of heaven, from which we can receive all

grace, or into the spiritual poorhouse, but when we acknowledge our helplessness the Lord will help us if we only trust Him, and believe His promise which says, "Blessed are they which mourn; for they shall be comforted." Matt. 5:4. Those who confess their wrongs receive the most comfort and encouragement in the poorhouse and those that are really sorry for their sins receive comfort in Christ. Those who have many sins forgiven love much.

Luke 7:47. The inmates, as above stated, have no want in the poorhouse. "Blessed are the meek, for they shall inherit the earth." When we see our own sinfulness it makes us meek; inherit here means to enjoy or possess. People who enjoy it in the poorhouse do not expect more than bread and raiment. If we are under grace we are content with bread and raiment, and the Lord, who has the whole earth in His power, is able to supply all our needs. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Christ is our righteousness, but if we have the Spirit of Christ we seek opportunities to do good and if we seek such opportunities we will find plenty of them. "Blessed are the merciful; for they shall obtain mercy." People in a poorhouse have no right to live extravagantly while their companions suffer. If we are under grace the Holy Spirit will teach us to be temperate in all things. Let us take a lesson from the rich man and Lazarus, Luke 16:19-23. "Blessed are the poor in heart; for they shall see God." If we are under grace we have only pure desires and we see God working through His disciples and in many ways which those that have not the grace of God cannot see.

"Blessed are the peacemakers, for they shall be called the children of God." If we are under grace we enjoy our life of peace with God, and would like if others would enjoy the same; therefore, we try to persuade them to obey the principles of the gospel. "Those who obey the Holy Spirit enjoy their Christian life." "By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35.

"Blessed are they that are persecuted for righteousness' sake; for theirs is the kingdom of heaven." When we try to show others who stand in their self-righteousness their wrongs they persecute us while we merely do what is our duty. They think it is a disgrace for them to come down so low and acknowledge themselves sinners and therefore seek ways of escape. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." When they cannot get us to depart from the truth they try to find fault with us, and if they cannot do it with the truth they do it falsely; but if we remain under grace we can rejoice and be exceeding glad, for we look to the reward; and we know that all the prophets received the same."

There are some people who ought to have long ago gone to the poorhouse, but they go from house to house finding fault with everybody; especially with those who tell them that the poorhouse would be the best place for them. Let us pray for grace to live so that we will persuade others to come under grace, for grace is also the back of heaven, from which we can receive all

our needs, spiritual and temporal. Written out of love for Christ's kingdom.

Floradale, Ontario.

For the Herald of Truth.

GEMS FOR THE WORKER'S TOOL CHEST.

BY A. METZLER.

A heart devoid of the Holy Spirit is like a well without water.

Talent without tact is of little more avail than a cart without a horse.

The faults we see in others are often only specks in the windows we look through.

A person's associates usually betray his character.

Instead of offering up Isaac in deed, Abraham offered up his own will. That is the first sacrifice we should lay on the altar.

A moral man does business on business principles, the Christian on Christian principles.

Faith and courage go together.

What are the evidences that your life is consecrated to God?

Don't expect to go to heaven just because you don't swear, or because you send your children to Sunday School.

"O, mortal man, why livest thou, With speed too fast to last?"

Are you justified in teaching a higher standard of Christianity than you are living yourself?

You are working either for God or Satan.

When God commands us to go to Nineveh to work, let us go to Nineveh and not to Tarshish, or we may have an expensive trip.

You need not keep tally of the good deeds you do to present at the day of judgment. You will not even remember them then. Matt. 25:35-40.

The most noble quality in a child (or adult for that matter,) is that of speaking the truth at all times.

Lying is the bowman companion of almost every other sin.

Modern testimony: "Look on me, how I have been saved from sin and now stand before you justified, sanctified, holy and clean every whit." Bible testimony: "Looking unto Jesus the author and finisher of our faith" who endured the cross. Heb. 12:2.

One of Satan's most effective methods to shipwreck the Christian is to make him forget that the sins of omission will keep him out of heaven. Matt. 25:15.

A leader has greater responsibilities than a follower.

Usually in the severest trials of life (God is nearest. In the calm sunshine we are apt to forget Him.

Saying our prayers is not always praying.

If you are not doing your best you are not doing your duty.

Hearts filled with love move busy hands.

Dark days have a tendency to drive us closer to God.

When we become willing, duties become privileges.

A devoted Christian needs no restrictions.

Dead people don't make a live church.

"The life of saloons depends on the death of souls."

"If you have nothing to say, say nothing."

Teaching Christ and holding up the light before the people is the most effective way of battering down the strongholds of sin.

"Negligence is the rust of the soul that corrodes through all her best resolutions."

Hew to the line and let the chips fall where they will.

One man with God (2 Kings 6:17) need not be afraid of ten thousand without God. Ex. 4:21.

"Plan your work well, then work your plans well."

We should not be so selfish as to try to bear our burdens when Jesus has offered to help us bear them.

Your power depends largely on your spirituality. The greatest *unusual* power in the world is the power of the Holy Spirit.

West Liberty, Ohio.

For the Herald of Truth.

ALONE WITH GOD.

By ELLAS BAUMAN.

"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." Matt. 6:6.

If we want to receive much from God, we must be much alone with Him, with the world shut out, and pray to Him in secret. Only he who loves God above all things can shut the world out, "for where thy treasure is, there will thy heart be also." Only he can say, "Lord, thy will be done," and the Lord will reveal His will to him openly, that the world can see and be convinced that he has been with God.

When Moses was alone with God on the mountain, God wrote His law on tables of stone. When we are alone with God He writes His law upon our hearts, and we become living epistles, known and read of all men. Men that meditate much on earthly things, and those that speak often with God receive knowledge of God or spiritual things; for if we want to worship God we must worship Him in spirit and in truth. We must not come half-hearted. Isaac received his bride while meditating in the field in the eventide. Jacob wanted to receive his bride by working for her and was deceived. He had to receive her by faith and afterwards work for what he had received. Therefore let us have faith and meditate on God's promises and we shall receive them, for God is true. If we doubt His promises, we make God a liar or we doubt our faithfulness, and we will not receive anything.

By meditating with God we become acquainted with the spiritual bride and the Lamb. But when we speak of the things of God, we are counted fools by the world; but it pleased God by foolishness of preaching to save them that believe. Those that love the world do not like to be called fools for Christ's

sake, so they try to please the world and God; therefore, they have no cross to bear, and hence they are not the followers of Christ, for Christ said, "If any man will come after me, let him deny himself, take up his cross and follow me daily." Why is there so much unity with the world and the church to-day? Is the world getting so much better, or are the Christian professors getting more worldly? "They are of the world; therefore speak they of the world, and the world heareth them. We are of God; he that knoweth God heareth us; he that is not of God heareth not us." 1 John 4:5, 6.

Paul says, "He that speaketh in an unknown tongue, edifieth himself; he that prophesieth edifieth the church." 1 Cor. 14:4. "He that speaketh in an unknown tongue speaketh...unto God...in the Spirit he speaketh mysteries." V. 2. Alone with God we edify ourselves. If we explain or interpret we edify the church. "If the whole church be come together into one place, and...all prophesy and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all, and thus are the secrets of his heart made manifest; and so falling down upon his face he will worship God, and report that God is in you of a truth." 1 Cor. 14:23-25.

If the whole membership would be willing to pray and learn from God alone, they would all be of the same mind, and would all speak the same things, and therefore the sinner would be convinced, and we would have power with God the same as the apostles had. But many are continually opposing spiritual things, having a form of godliness but denying the power thereof. Only a form, and no Spirit! Let us pray for power.

Florida, Ont.

For the Herald of Truth.

CHARITY.

By DANIEL KAUFFMAN.

Charity is a little word, and yet it fills an important place in the life of every true Christian. Among the excellent precepts given in Col. 3, charity is placed above them. Faith and hope are given much prominence, but charity is declared to be greater than either. 1 Cor. 13. The very beautiful and forcible way in which this Christian principle and its working are described in 1 Cor. 13, prepares us for the definition found in Col. 3:14, "The bond of perfectness."

Husband and wife are bound together by law, but unless this bond is securely hidden by a bond of love, the first bond, however strong, is very imperfect, as is seen by the numerous divorce cases on the court docket. Children are bound to their parents by the bond of law, but unless they are also held by a bond of love, the first bond is apt to be broken. Members of the same church are bound together by a bond of law, but how frail is this bond if not securely hidden by a bond of love. When we see how hard it is to sever this bond of love, how it binds individuals together in a fellowship that multiplies their power and divides their weaknesses, how it fortifies those who are thus bound together against the common enemy whose most prolific grain is the seed of

discord and contention, it makes us feel what a blessed thing it is to be filled with charity. Even the charity which worldlings often have for each other is a strengthening bond. But the charity which every Christian should possess (which is but a finite part of that infinite love which prompted our heavenly Father to give His only begotten Son for the redemption of His enemies) serves as a wall against the many sins that creep through the crevices of distrust, and open toward the broad field of Christian sunshine, godliness, and growth, and is indeed what is claimed for it—the bond of perfectness.

Versailles, Mo.

For the Herald of Truth.

WHAT FAITH CAN ACCOMPLISH.

By MATTIE HERRBRUCK.

Never was brought together such a rare and sublime collection of testimonials, descriptive of the attainments possible through the "power of God," as that penned by our beloved Apostle Paul in his epistle to the Hebrews (Chapt. 11). He speaks of Noah, of Abraham, Moses, and, having given a wonderful tribute to the memory of their faith he adds, "And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also and Samuel and of the prophets. Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant, in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection." "And others had trial of cruel mockings, and scourgings, yea, moreover of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheep-skins and goat-skins being destitute, afflicted, tormented (of whom the world was not worthy)." Ah, dear fellow servants in the Gospel, this graphic narrative here penned by Paul, embraces but an atom as it were as compared to the myriad of successful undertakings wherein God was relied upon as the all-powerful power for their fulfilling. But we have been witnesses of what faith has accomplished in the past. But, ah, my sisters and brothers, the important question, the most imperative one of our life is, What can Faith yet obtain for us? What shall Faith accomplish for us? We have seen by Paul's description, the "scenes" through which Faith passed. A text in Revelations causes me to hold a premonition that the same eventful scenes may be rehearsed, ere long, perhaps, though, of course, it would be unscriptural to say when or how soon. Rev. 6:11. "And white robes were given unto every one of them, and it was said unto them, that they should rest yet, for a little season, until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled."

Ab, if there is present with any of us,

the least noticeable reluctance regarding our simple and unpretentious sacrifices, let us beware lest, alas, those trying dead tests find us unprepared. Our Master truly said, "Watch and pray lest ye enter into temptation." "And there shall be a time of trouble, such as never was since there was a nation." "Many shall be purified and made white and tried." "When he shall have accomplished to scatter the power of the holy people." Daniel 12:1-13. Ah! brethren and sisters, faith started us upon the Christian highway, by it we keep thereon and by it alone can we ever hope to finish in joy, at the ending of the way. "According to your faith, be it unto you," Jesus said. Matt. 6:29.

Akron, Ohio.

One who has notably been guided in material things remarked: "I seek to get my heart into such a state that it has no will of its own in a matter. Nine tenths of the difficulties of Divine guidance are overcome when our hearts are ready to do His will. The distance to the knowledge of His will is very little."

THE SOUL IN THE DEPTHS OF SIN.

VI.

By JOHN OWENS.

III. What sins usually bring believers into great spiritual distresses?

Sins in their own nature *causing* conscience, are of this sort: Sins that rise in opposition to all of God that is in us; that is, the light of grace and nature also; such are the sins that cast David into depths; such are the sins enumerated, 1 Cor. 6:9, 10. "He not deceived," said the apostle, "neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Certain it is, that believers may fall into some of the sins here mentioned. Some have done so, as is left on record. The apostle says, Not those who have committed any of these sins, but such sinners, shall not inherit the kingdom of God; that is, those who live in these, or any of these sins, or any like them. There is no provision of mercy made for such sinners. These are sins, which, in their own nature, without the consideration of aggravating circumstances, plunge a soul into depths; these sins cut the locks of men's spiritual strength; and it is vain for them to say, We will go, and do as at other times. Bones are not broken without pain, nor great sins brought on the conscience without trouble. But I need not insist on these. Some say that they despise even true believers of all their interests in the love of God—but unduly; all grant that they beseem them of all comforting evidence and well grounded assurance of it. So they did David and Peter, and herein lies no small part of the depths we are searching into. But

There are sins, though they do not rise up in the conscience with such a bloody guilt as those mentioned, yet, by reason of their aggravations, God makes them a root of inquietude and rattle to the soul all its days. He

says of some sins of ungodly men, "As I live, this iniquity shall not be purged from you until ye die." If you are come to this height, you shall not escape, I will not spare you. And there are such provocations in his own people, that he will not let them pass before he hath cast them into depths, and made them cry out for deliverance. Let us consider some of them.

1. Sins under *signal enjoyments* of love and kindness from God are of this sort. When God hath given unto any one expressive manifestations of His love, convinced him of it, made him say, in the inmost parts of his heart, This is undeserved love and kindness; then, for me to be negligent in walking with God, is an aggravation that shall not be forgotten. It is a remark upon the sins of Solomon, that he fell into them after God had appeared unto him twice; and all sins under, or after special mercies, will meet, at one time or other, with special rebukes. Nothing more distresses the conscience of a sinner than the remembrance, in darkness, of abused light—in desertions of neglected love. This God will make him sensible of. "Though I have redeemed them," saith God, "yet they have spoken lies against me." When God has, in His providence, dealt graciously with a person—it may be, delivered him from straits and troubles, set him in a large place, blessed him in his person, relations, and employments, dealt well with his soul, in giving him a gracious sense of his love in Christ—for such a one to fall into sin goes to the heart of God, and shall not be passed over. Under valuations of love are great provocations. "Hath Nabal thus requited my kindness?" saith David, "I cannot bear it." And the clearer our convictions of such sins, the more severe will be our reflections upon ourselves.

2. Sins under or after *great afflictions* are also of this character. God doth not afflict willingly, or chasten us merely for His pleasure; He does it to make us partakers of His holiness. To take so little notice of His hand, as under it, or after it, not to watch against the workings and surprises of sin, has unkindness in it: "I smote him," saith God, "and he went on for-wardly in the ways of his own heart." These provocations of His sons and daughters he cannot bear with. Has God brought thee into the furnace, so that thou hast melted under His hand and in pity and compassion given thee enlargement, if thou hast soon forgotten His dealings with thee, is it any wonder if He remind thee by troubles in thy soul?

3. Breaking off from under strong convictions and drawings of love is often remembered upon the conscience afterwards. When the Lord, by His Spirit, shall mightily convince the heart of sin, and make to it what some describe of His love and the excellencies of Christ, so that it begins to yield and be overpowered, being almost persuaded to be a Christian; if then, through the strength of lust or unbelief, it goes back to the world or self-righteousness, its folly has unkindness with it, which sometimes shall not be passed by. God can, and often does put forth the greatness of His power for the recovery of such a soul; but yet He will deal with him about his contempt of His love and the excellency of His Son, which had been manifested to him.

4. Sudden *forgetfulness* of enduring manifestations of special love. This, God cautions His people against, as knowing their proneness to it. "God and his saints; but let them not turn again to folly." Ps. 85:8. Let them take heed of their aptness to forget enduring manifestations of special love. When God at any time draws nigh to a soul by His Spirit, in His Word, with gracious words of peace and love, giving a sense of His kindness on the heart by the Holy Ghost, so that it is filled with joy unspeakable and glorious; for this soul, on a temptation, a diversion, or by mere carelessness and neglect, to suffer this sense of love to be, as it were, obliterated, this also is full of unkindness.

To be Continued.

UNDER THE DEVIL'S FLAG.

SEL. BY LEVI BLAUCH.

In the M. E. Church at Centerville, Iowa, Mr. Miller, an evangelist of marked ability, recently held a revival. One evening he preached on dancing. The question was, "Can I dance and be a church member?" The house was crowded, and the audience was deeply affected by the discourse, in which Mr. Miller proceeded to show why dancing was done under the devil's flag. The following we culled from the *Daily Citizen*, published at Centerville:

"God's people must be a peculiar people," the speaker continued, "but if they indulge in the same amusements as the ungodly, where is the difference?"

He showed how little indulgence the world grants to the dancing, theatre-going, card-playing church member, and how influence is curtailed by these essentially worldly amusements.

"I want at this juncture to show why I as a Christian cannot uphold the dance and why it is under the devil's flag."

"I want to explain that expression. I knew a minister who was an officer in the war of the 60's. While in the South he, in company with others, was invited to an elegant home to a dinner. After an hour of pleasant conversation the dining room was opened. He happened to glance up to the chandelier, there he saw the rebel flag. He halted, saying, Excuse me, I cannot sit down. The lady of the house with surprise asked, 'What do you mean?' He replied, 'I am a soldier for Uncle Sam and under oath to be true to the old flag. I see the rebel flag over your table and cannot sit down under it.' We all admire that spirit, whichever side we were on at that time. It is the same testimony from saints and sinners that dancing, card-playing and the theater and such like are under the devil's flag. What business has a church member finding pleasure under the devil's flag?"

A cautioning denunciation followed that scolded self-indulgent church members and self-satisfied worldlings alike to squirm in their seats, and was concluded by the following extract from a tract:

"The dance is one of the most favorable amusements of the vile everywhere; it is the companion vice with drinking and other sins; it dissipates the mind, corrupts the heart and sears the con-

science; the delectable dress of the dance is the immoral invention of harlots; the German and round dances are favorites in brothels; the liberties allowed in dancing are nowhere else allowed in decent society and under other circumstances they furnish grounds for divorce; it brings virtue in close connection with vice at late hours and under excitement in which virtue allied to licentiousness is so closely placed in our cities are called 'dance houses'; the police reports show that a large proportion of abandoned women are ruined in connection with the dance and would not like to meet death at a dance or in a ball dress."

Then the speaker spoke of his own infatuation for the dance before his conversion at the age of nineteen, and how he was cured by finding himself at a dance one evening in a wayside inn, which soon proved to be a questionable resort.

Then with a warning cry the speaker turned to the audience. "If you are a giti," he said, "who is infatuated by the whirl of the dance and have retained your party, get down on your knees and thank God."

He answered the question raised by his theme, "Can I Dance and be a Church Member?" by saying, "Yes, you can do all things from the church, and go to hell as straight as you would around the horn and over the wide earth, and thought of the friends of his youth, who now, better and happier than he, were the wise of the earth, prosperous men, and the fathers of happy children; and he said, "Like you, I also might slumber, with tearful eyes, through the long nights, had I chosen aright in the outset of my career."

"O my father! had I hearkened to thy instructions, I too might have been happy."

In this feverish remembrance of his youthful days, a skull bearing his features seemed slowly to rise from the door of the chancel-house. At length, Year's night, sees the shadow of the future, it became a living youth. He could look no longer; he covered his eyes; a thousand burning tears streamed down and fell upon the snow. In accents scarcely audible he sighed disconsolately: "O, days of my youth, return, return!"

And they did return. It had only been a horrible dream. But, although he was still a youth, his errors had been a reality. And he thanked God, that he, still young, was able to pause in the degrading course of vice, and return to the sunny path which leads to the land of harvests. Return with him, young reader, if thou art walking in the same downward path, lest his dream become thy reality. For if thou turnest not now in the springtime of thy days, vainly, in after years when the shadows of age are darkening around thee, shalt thou say, "Return, O beautiful days of youth." Those beautiful days, gone, gone forever, and hidden in the shadows of the misty past, shall close their eyes against thy miserable cries, or answer thee in hollow accents, "Alas! we return no more."

NEW YEAR'S NIGHT OF AN UNHAPPY MAN.

SEL. BY VIOLA YODER.

On New Year's night, an old man stood at his window, and looked, with a glance of fearful despair, up to the immovable, unfading heaven, and down upon the still, pure white earth, on which no one was now so sleepless and joyless as he. His grave stood near him; it was covered only with the snow of age, not with the verdure of youth; and he brought with him out of a whole rich life, nothing but errors, sins, and diseases, a wasted body, a desolate soul; a heart full of poison, and an old age full of repentance. The happy days of his early youth passed before him like a procession of specters, and brought back to him that lovely morning when his father first

placed him on the crossway of life where the right hand led by the sunny paths of virtue, into a large and quiet land, full of light and harvest; and the left plunged by the subterranean walls of vice, into a black cave, full of distilling poison, of hissing snakes, and of dark, satyr vapors. Alas! the snakes were hanging upon his breast, and the drops of poison on his tongue; and the situation. Distracted, with unexpressed grief, and with face upturned to heaven, he cried, "My father! give me back my youth! Oh, place me once again upon life's crossway, that I may choose aright." But his father and his youth were long since gone. He saw phantom lights dancing upon the marshes, and disappearing at the church yard; and he said, "These are my foolish days!" He saw a star shoot from heaven, and glittering in its fall, vanish upon the earth. "Behold an emblem of my career," said his bleeding heart, and the serpent tooth of repentance, dug deeper into his wounds. His excited imagination showed him spectres flying upon the roof, and a skull, which had been left in the chancel house, gradually assumed his own features. In the midst of this confusion of objects, the music of the new year flowed down from the steeple, like distant church melodies. His heart began to melt. He looked around the horizon and over the wide earth, and thought of the friends of his youth, who now, better and happier than he, were the wise of the earth, prosperous men, and the fathers of happy children; and he said, "Like you, I also might slumber, with tearful eyes, through the long nights, had I chosen aright in the outset of my career."

"O my father! had I hearkened to thy instructions, I too might have been happy."

In this feverish remembrance of his youthful days, a skull bearing his features seemed slowly to rise from the door of the chancel-house. At length, Year's night, sees the shadow of the future, it became a living youth. He could look no longer; he covered his eyes; a thousand burning tears streamed down and fell upon the snow. In accents scarcely audible he sighed disconsolately: "O, days of my youth, return, return!"

And they did return. It had only been a horrible dream. But, although he was still a youth, his errors had been a reality. And he thanked God, that he, still young, was able to pause in the degrading course of vice, and return to the sunny path which leads to the land of harvests. Return with him, young reader, if thou art walking in the same downward path, lest his dream become thy reality. For if thou turnest not now in the springtime of thy days, vainly, in after years when the shadows of age are darkening around thee, shalt thou say, "Return, O beautiful days of youth." Those beautiful days, gone, gone forever, and hidden in the shadows of the misty past, shall close their eyes against thy miserable cries, or answer thee in hollow accents, "Alas! we return no more."

Monitor, Kan.

Do not forget to renew your subscription to the HERALD OF TRUTH.

MISSIONS.

GOSPEL WORK IN ASIA MINOR.

(H. S. Jenanyan, the missionary from Asia Minor, who visited some of our congregations a few years ago, writes the following encouraging letter regarding his work in Asia Minor, and as it may interest others, and because he gives a short description of the present condition of the Armenians, we publish it.—Ed.)

DEAR FRIEND:—You and many readers of the HERALD will be glad to know that the work of the Apostolic Institute in Iconium is growing nicely and proves a means of great blessing to many souls. Our Institute is called the Apostolic Institute simply being in the field where the apostles labored. Iconium is a city of about 60,000 population and is the capital of the province of over 1,000,000, this place including the old regions of Lystra, Derbe and Laodicea, where the Apostle Paul traveled and preached the gospel. When I was in that country and traveling the same route, I was much grieved to see that there is not any evangelical work in all these regions; in fact, in the whole province of Iconium there is not one regularly organized evangelist church. In four places the work has begun and there may be one hundred converted and consecrated Christians in them all. In the whole province the people are divided, we may say, into three great parts: The Mohammedans or Turks are followers of the Arabian Prophet Mohammed. According to their teaching, Mohammed was the Messiah of the Old Testament, greatest of all prophets, by his mighty arm and sword bringing victory to his followers. To them all Christians are blasphemers or infidels. They must be forced to deny their faith and believe in Mohammed, and, according to the Mohammedan teaching, if such Christians do not accept, it is lawful to kill them, making their wives widows and their children orphans.

The other classes of people are Armenians and Greeks. They are nominal Christians and do doubt the remnants of early Christianity, but owing to the persecutions of the past 1500 years they have become ignorant, lax in their Christian activity and heretical in their belief, yet holding the first doctrines of Christianity. They have large churches and many followers, many of whom, though very ignorant of the Bible teachings and Christianity, have been willing, during the last massacre, to lay down their lives for Christ and not to deny Him.

Our work, as well as that of other missionaries, is in the mainly Armenian and Turkish Empire, is mainly among the above Armenian and Greek teaching, through the evangelist form of Christianity, introducing to them the gospel preaching and helping them with the Christian education. Our Institute for this purpose stands forth in the city of Iconium as a shining light for that city, for the province, or for that region having 2,000,000 where there is no Christian institution of its kind. We welcome all applicants who are worthy and deserve help. We have many poor, orphan and fatherless children among our scholars. We feed them, educate them in certain branches

and teach them some trade, so that after they are graduated they may be helping the Christian work among their own people in their native towns. Of course, our first aim is to win them to Christ so they may know the riches of salvation as applied to their own souls, with the forgiveness of their sins, and many of those unfortunate youths being brought to Christ and trained in Christianity have already proved untold blessings to many others, and it has well paid every energy and expense we have put forth in their behalf.

We call our work evangelicist, but it is not done under the supervision of any church, nor does it belong to any denomination.

My brother, Melkon Jenanyan, who has been educated in the United States, returned to Iconium, sailing last February, just a year ago. By the protection of God he was received into the country safe, and is now at the head of the evangelical work in Iconium.

The following is from his letter lately received by me:

ICONIUM, DEC. 19, 1901.
"MY DEAR BROTHER:—I am preaching sermons to encourage the converted and lead the impatient to repentance and faith. Last Sunday at the close of preaching service I asked those who decided for a new life to raise their hands; sixteen responded, and about twelve others stood up asking prayer in their behalf. Every Sunday I hold inquiry meetings at our house. Many new comers are praying and deciding to serve the Lord. There is a good awakening in our midst and a great work to be done to bring many souls to Christ.

"Our services are well attended and crowded with some three hundred persons. Sunday school work continues as usual: we have thirteen classes, from twenty to thirty-five scholars in each. If we had a proper sized chapel we could easily have twenty classes more. Mr. Fowie, American missionary of Cesarea Station, lately visited us. He preached on Sunday and spoke in Sunday school, and said in public that he found the work in Iconium far better and greater than he expected.

"Our great difficulty is the lack of church and school buildings and the needed money to carry on the work. These things shake the confidence of a great many to be permanently identified with us.

"Let me give you an account of how we spend our evenings. Sunday evening we have an inquiry meeting at home. Monday evening for church and school committee. Tuesday evening we receive callers at home. Wednesday evening visit the homes of Konis scholars in the Institute. Thursday evening church prayer meeting. Friday evening visiting the homes of the congregation, and only Saturday evening is left for us at home.

"The women's meetings continue well. Semma (Mrs. Jenanyan) leading them. At each meeting twenty five or thirty are present. Besides religious work in the community they do certain embroidery and handwork sewing, all to be sold for the benefit of the church.

"Young people's meetings progress nicely. Every Sunday noon they have prayer meeting and each member takes part. With the membership fee they buy some useful book or papers and every Saturday evening come together to

enjoy them. They also have monthly social meetings.

"If I had worked in a charge with 500 or 600 membership, it would have been easier for me than to lead these meetings with the congregation, to teach in the Institute, and to act as treasurer to meet and settle various new duties. I have much to do and hard work, but trusting God, we are doing all we can. Pray for us.

"YOUR BROTHER MELKON."
Our hearts rejoice over the good news that sinners repent. If over the repentance of one sinner there is joy in heaven, shall we not rejoice as well?

Yours in the cause of the Master,
H. S. JENANYAN.

FROM HOME MISSION, CHICAGO.

DEAR HOME READERS:—Greeting in Jesus' name. The New Year has begun with bright prospects for the mission work in Chicago, and we hope through the grace of God to accomplish more this year in the way of reaching the lost than in any year previous.

Through the providence of God we have already been enabled to send two children to homes in the country where they will have healthy environments. Both physically and morally. One of these is a little girl but ten months old, received at the Orphans' Home, Ohio; the other a boy of seven years, adopted by a worthy family at Washington, Ill. We have still others who are waiting to be placed in homes on the farm—especially a boy of about fifteen years, stout and hearty, but small for his age; also several babies under one year. Who will open their hearts and homes for some of these unfortunate ones? It may mean some sacrifice of ease or money, it may tax your patience and charity to take up one of these little ones, it may mean much to take a poor neglected child from the streets of a sinful city and place him in a pure home to mingle with those who have always had opportunity for a better life, but would it not mean much more if we were to refuse love and home to him and then hear the Savior say, "Inasmuch as ye did it not to one of the least of these, ye did it not to me?" What has Christ, our Elder Brother, done for us? Has He not taken you and me out of the mire and filth of sin and made us heirs with Him? Here is an opportunity for some one to serve the Master that should not be lightly passed by. Some one will bless a blessing by refusing to care for and train for Jesus some of these little ones. Will it be you?

A few days ago two of the sisters did some very practical mission work for a sadly neglected family of children. A little girl attended sewing school and, as expected, in her name and address were taken and a visit to her home was made in a few days. The place where she stayed—for it certainly was very unlike a home—was very dark and small and as unclean and scantily furnished as the garret homes one reads about in story books. But what could be expected of a home kept by three children, two girls six and eight, and a boy ten years of age? These children are left alone day after day, while the father and an older brother of about fourteen years go out to work. What shall be the future of these dear children who are without a mother's love

and care (she has been dead three years), and are not even sent to school?

The sisters set about bringing order and cleanliness into the two small rooms and also to the children. When it came to combing the children's hair, great sores were found on their heads caused by vermin, with which they were literally alive. Being unable to do much for them at their home for want of proper material, they were invited to the Mission the next day, where they were given the needed treatment. In appreciation for what was done for his little ones the father sent a dollar bill to the sisters the next sewing school day.

May this little incident cause those who have a home and mother and school to appreciate their blessings and do what they can to help their less fortunate neighbors if it is only by their prayer and sympathy. The Lord loves them just as well as we do.

We have been having at the Mission since New Year's two little girls, three and eight years old, whose mother has been very sick and is at this writing lying at the point of death. May the loving Father provide home and care for these dear children should it please Him to call the mother up higher.

The sewing and Sunday schools are in a prosperous condition. Have had better than American children often do on similar occasions. At the close of the services everybody in the house, old and young, received a pretty Scripture card as a memento of the occasion.

Then came breakfast. After that everybody received some "native sweets." And a little later the lepers in the Leper Asylum were made glad by a new outfit of clothing each. The day closed with another service for all in the school building. We were all very tired but we agreed that it was one of the happiest Christmas days we had ever spent.

On the 25th a number of workers had been invited to take breakfast at the table in the bungalow with the "sabbas." Some of those who had been accustomed to the use of the knife, fork and spoon, were perfectly at ease. Others showed plainly by their conduct that they would be more comfortable if they were allowed to use more natural means of conveying their food to their mouths.

In all the occasions a strong effort was made to show what the birth of the Babe of Bethlehem means to the world. May God so bless that this feature of the exercises may not be forgotten. Fraternally yours,

J. A. RESSLER.

THE CHICAGO HOME MISSION.

BY A. S. BAUMAN.

May City, Iowa, Jan. 14, 1902.
I wish to make a few remarks in connection with a statement recently made in the HERALD regarding the Chicago Home Mission.

I must say that the Mennonite people neglect the poor and needy in Chicago too much. I can say that Bro. Leaman and sister Eberole try to use their knowledge as well as they possibly can to decide whom to help. I have seen them when people came there for clothing, that they hardly knew what to do; they will consider the matter

the children with new clothing we took Christmas time for distribution.

Gift giving began the day before Christmas when all the girls received their new clothes. On the morning of the 25th the boys received their outfits and as soon as this work was done everybody gathered in the large school-room and a service suitable to the occasion was held. As the report in the papers always says, "The exercises were interspersed with music." "Happy Day" in its Hindin version is made to refer to the day when Christ was born. This was one of the hymns. "The Great Physician" was another. And there were some pieces sung which you folks in America might not call very musical the first time you heard them, for they are sung to the Hindin tunes. I remember when we were first in India asking an English-speaking native whether he thought this native music was pretty. When he said it sounded sweet to him I did not believe him. But now it is very attractive to us too.

After the reading of a certain portion of the second chapter of Luke a number of the orphan children rose in their places as their numbers were called and recited appropriate Scripture verses from memory. It was remarked afterward that they did better than American children often do on similar occasions. At the close of the services everybody in the house, old and young, received a pretty Scripture card as a memento of the occasion.

Then came breakfast. After that everybody received some "native sweets." And a little later the lepers in the Leper Asylum were made glad by a new outfit of clothing each. The day closed with another service for all in the school building. We were all very tired but we agreed that it was one of the happiest Christmas days we had ever spent.

On the 25th a number of workers had been invited to take breakfast at the table in the bungalow with the "sabbas." Some of those who had been accustomed to the use of the knife, fork and spoon, were perfectly at ease. Others showed plainly by their conduct that they would be more comfortable if they were allowed to use more natural means of conveying their food to their mouths.

In all the occasions a strong effort was made to show what the birth of the Babe of Bethlehem means to the world. May God so bless that this feature of the exercises may not be forgotten. Fraternally yours,

J. A. RESSLER.

THE CHICAGO HOME MISSION.

BY A. S. BAUMAN.

May City, Iowa, Jan. 14, 1902.

I wish to make a few remarks in connection with a statement recently made in the HERALD regarding the Chicago Home Mission.

I must say that the Mennonite people neglect the poor and needy in Chicago too much. I can say that Bro. Leaman and sister Eberole try to use their knowledge as well as they possibly can to decide whom to help. I have seen them when people came there for clothing, that they hardly knew what to do; they will consider the matter

over with the rest of the sisters, and very often go and trace the matter up, to see if the matter is straight, and through that they get acquainted with the people which gives them opportunity to teach them the Word of God and the love of Jesus. Do not let Satan bring it into your hearts that they have a nice time there. I must say they work harder than the average people in the country; they are busy from early morning until late at night; they had not even time to go with me to visit half as much as I would like. I have been there several times for two or three days and it was always the same.

Dear Christian friends and readers, do not let Satan bring it to your hearts that there is no need of the mission; it is the most necessary thing that the Mennonites ever established. We can build the church without a college better than without the mission work, for mission work is one of the great helps to make true Christians.

Some may say, "What are they doing? The mission is established so many years, and where are their members?" Why, their members are out in the country. I got acquainted with a family that I feel are true Christians and members of the Mission. If they get to be true Christians they can no longer stay in that ugly city with their children that are just in the bloom of life, amongst so many temptations and trials. Menno Simon has told his brethren and sisters that they should not allow their children to go on the streets in company with the wicked children, where they learn nothing but lying, cursing, swearing, smoking and boyishness. It is a pity that the smoking habit is so common amongst some of the children of the Mennonites and yet pretend to be Menno's followers, and he puts it in the same degree as cursing and swearing. It is a habit that not only ruins the body, but also the mind, and many a child has to suffer on account of the tobacco habit.

Dear friends, I wish that you would open your eyes and look over the world and the things thereof which will once pass away, and then open your hearts that the Spirit of God can enter in and have those strong hearts changed as the prophet says, that God can make such people out of you that walk in His ways.

Another thing I would like to mention, that has happened at the mission, I saw a sister at the mission; the next time I went there, she was not at the meeting; I was told that her husband threatened to shoot her if she went to the mission meeting. I was asked what to do, and I gave the matter a little thought. It was revealed unto me, they should not urge the sister to come to the meetings, but stay at home and show all womanly kindness and love towards her husband and we would offer our prayers to God for her. They all had the same feeling in their hearts.

The next time I was told that her husband said that she had Scripture to do as she does, and the result was that he joined the mission and moved out in the country amongst the Mennonites to bring up his family. There are a few blots of the many good deeds done by the mission workers.

If God has again blessed you with earthly provisions, open your hearts and give some of the extra pieces you are getting now to the poor and needy,

that is pleasing in the sight of God. How many things did the children of Israel turn for an offering and a sweet savor to God? You can do the same by giving to the poor and needy, that God may not withdraw your blessings, and by that many a soul can be brought to Christ. If people once see the condition of those poor people in the cities, their hearts must be made of stone if they don't melt. Think over your life, whether you are gathering up riches, or do you help the poor and needy with blessings received from God.

Hearty greeting to all.

Dhamtari, C. P., India,
January 1, 1902.

To the readers of the HERALD.—A happy New Year to you!

This morning as we enter upon a new year we feel thankful for the many blessings the Lord has bestowed upon us during the past year.

Notwithstanding the many blessings the year has not been without trials and difficulties. Often the way looked very dark for us but in every time of need the Lord not once failed to fulfill his promises. Many times when those poor children came to us for admission the question would arise, "If we take these children, where will the support come from and how will we care for them?" We believe God's promises to be true and upon the strength of His promises we took in the really needy ones.

Many of the poorer children have died during the past few months, so now the number is not so large as it once was. And among the number who died, the commonest of those we had chosen for parties who wished to support certain children. But at present the health of the children is much better and of late only a few have died.

Last Sunday forty-two persons were baptized. There were others also who had been under instruction but they were not quite ready in some respects, they will be received some time later. Among the number who were baptized were two persons who especially attracted our attention. The one was a Brahman boy whom we had taken in some months ago. He regarded the ceremony of baptism very seriously, for he realized that it meant something to him. We were all interested in him for it is very seldom that missionaries get hold of Brahman orphans. He came to us begging for admission claiming to have no parents. We tried to scare him by telling him that he would have to work with his own hands and out of that he would break his caste if he remained here. But this had no effect on him. He was much older than most of the boys we take in, but as he was a Brahman and had a bright appearance we were anxious to see what the result would be and took him in.

It seemed some time later developments that he is a genuine orphan. The other was the large blind boy who stays at the hospital. He seemed very happy. Besides this one there are eight others who have gone blind. Some time ago we sent for portions of the Bible printed in raised letters for the blind in Hindi. The boy just mentioned is learning to read it and is happy in the prospect of being able to read the Bible for himself. As soon as he learns to read he will probably teach the others.

Then we have five children who are deaf and dumb—three boys and two girls. How to teach them so that life may be a blessing to them is still one of our unsolved problems. Will you not pray for these children?

We are all enjoying good health and are praising God for his blessings. We are looking forward to a prosperous year.

Yours in Jesus' name,
JACOB BURKHART.

TO A DEVOUT MENNONITE.

Under the above heading, Hoke Beider, of Elkhardt, Ill., expresses his respect and esteem for Pre. John Hershey, of Hummelstown, Dauphin Co., Pa., who in 1849 preached the funeral sermon of Hoke Beider's father. Pre. Hershey died about 1850, at the age of 60 years.

"His black hat was broad in brim, A modest style preferred by him; And tinker coat of brownish shade, So carefully by brother made. Of Christ-like bearing, full of care—Such faithful men on earth are rare. Whose faces bear the marks of grace, Obdurate stamped his cultured face. Deep gentle goodness, ardent heart, Who followed Christ, the cross his mark."

"A Mennonite who knew no guile Nor vulgar thought could such desire. Each motive pure as sparkling brook, Nor would betray by smile or look. With tender care instructing youth, Whose lips could speak naught but the truth. His praise ne'er gave deceptive bent, With joy the humblest child would greet; Heeding in his smile the lowliest need. To high or low, if good or vile."

"In pulpit, eloquence and force, The plainest truth imbued discourse. No doubt e'er bloomed on fruitful tree, His words were fruit to many a soul. His faith as sun rays, warm and bright, Whose mind was always shedding light, Devotion guided every step; And at the cross of Jesus wept, Who followed him from stream to mount, And only drank at holy fount."

"Such pure religion never ends, With God's promotion ever blends. How few there are like him to-day, Those higher virtues to display. Doth Christ withhold His power now? Do men no longer to him bow? Is the age of wealth and gain, A rich output of what is vain?"

"As waves are colored now with care, Where ever blows find a shore. "Who turned the other cheek when smote, Direct command and not remore? Yet none so humble, meek and low But first impulse returns the blow: Sublime the act, yet sin ignores. Philosophy that peace restores, The smitten cheek now blushes rage, For such rebuke must prove disgrace. To rob the newborn of their peace, Ereeting statue to laud Mars."

ONWARD! CHRISTIANS!

BY MATTIE DEIBERCK.

Let's step out fearless, as our life Draws daily nearer home; Out that our Father find us not In worldly paths to roam. 'Till ever up should our hearts ascend, And on, ever on, even to the end; Still out, ever out, into peace-abiding, Away! away! 'yond the realms of time."

Then on, up out, away, Christians, Into our Father's will; There we can live as days go by, His love and peace abide. Through Time's long stretch, Over life's desert plains, step fast, Till our dear Father's face we see, Eternity's eternity! At last! at last! Amen, Ohio.

HERALD OF TRUTH

February 15, 1902.

SUBSCRIPTION PRICE.

THE HERALD OF TRUTH, one dollar per year.
Rundschau and *Herald*, one dollar per year.
 Give paper to one address, \$1.50 per year.
 HERALD OF TRUTH & WORDS OF CHEER to
 one address, \$1.35 per year.

THE HERALD OF TRUTH is the Organ of the
 following Mennonite conferences.

1. Lancaster, Pa.
2. Eastern District (Franceola).
3. Franklin Co., Pa. & Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania.
7. Ohio Mennonites.
8. South Western Pennsylvania.
9. Indiana and Michigan District (Pitt).
10. Indiana and Michigan District (Pitt).
11. Illinois.
12. Western District (Amish).
13. Missouri, Iowa and Ne. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.

BUSINESS NOTICES.

Wanted:—Several good agents; apply to the Mennonite Publishing Co., Elkhart, Ind.

The Mennonite Publishing Co. has on hand a very good selection of Sunday school cards and Sunday school supplies of all kinds, at prices to suit all classes. Send for sample packages when you wish to purchase.

"Dying Testimonies of Saved and Unsaved" is selling rapidly. This book has had a very large sale and we believe has done much good. Agents find it a ready seller. Price, postpaid, in paper binding, 35 cents; in cloth, \$1.00.

Jacobs' Model S. S. Sec'y Record, in Manila cover, 35 cents. Meyer's Paramount S. S. Sec'y Record, cloth, 47 cents. Gibson-White class books, 5 cents each, or 50 cents per dozen. Collection envelopes, 35 cents per dozen. *Order now.*

Sunday schools which are desirous of changing song books will find "GOSPEL CALL" an exceptionally good book. It is used in many Sunday schools. Try it. Price, 35 cents per copy.

Mennonite Publishing Co., Elkhart, Ind.

Stock for sale.—Twenty four shares of Mennonite Publishing Company stock for sale at par. A share is \$25.00 and it brings an annual income of not less than six per cent. Parties wishing to purchase may take the whole amount offered or any part of it they may desire. For particulars address Mennonite Pub. Co., Elkhart, Ind.

Sunday School teachers who use Scripture Text Cards and tickets will find that our complete line will enable them to select such cards as are best suited to their requirements. Proper distribution of such cards encourage attendance as well as attention and study. We have a very large line embracing a great variety of designs. A sample package will be sent to any address upon receipt of 15 cents.

Our New Catalogue.—Our new illustrated 80-page catalogue of standard religious and miscellaneous books is ready.

HERALD OF TRUTH.

It is the finest and most complete we have ever published and will be sure to please our ever-increasing number of patrons. We offer great value in Bibles and other books, and as we constantly carry a large stock, we can fill orders promptly. Send for our catalogue. It contains a complete index so the books desired can be easily found. The catalogue is sent free to any address.

Our Family Almanac contains all the usual calendar data that is found in the best Almanacs, and is especially nicely printed. The reading matter was selected with a view to the useful rather than the ornamental. It contains many useful as well as interesting articles, and is altogether just what an Almanac an everybody needs. Agents are wanted in every neighborhood. If there is no agent in the vicinity, enclose six cents in stamps and address Mennonite Pub'g Co., Elkhart, Ind., and you will receive an almanac by return mail. Agents can make a good profit by selling them.

Pentecostal Hymns combined, (Nos. 1 and 2), published by the Hope Publishing Co., 228 Walnut Ave., contains 412 pages and nearly 500 hymns, with topical and alphabetical index. Printed on good paper, green cloth binding with aluminum stamping. Price, \$4.50 per 100 copies by express, not prepaid. Special price in lots of not less than 10 copies, 30 cents. If by mail, add ten cents a copy.

The book ranks high in its class. It is a "winnowed collection" for Evangelistic Services, Young People's Meetings and Sunday Schools.

The Young People's Paper is a finely illustrated twenty-page monthly, and is what its name indicates a paper for young people. The reading matter is mostly original, and is carefully selected, so that no impure or corrupting ideas or sentiments may be implanted in the minds of its readers. Purity of thought, strict morality, good behavior always and everywhere, integrity, honesty, truthfulness, sobriety, temperance and a religion pure and undefiled, are the aims of our Young People's Paper.

If you wish a real nice, clean, entertaining paper for young people, subscribe for the Young People's Paper. Subscription price, 75 cents a year. Address, Young People's Paper Association, Elkhart, Ind.

The Herald of Truth has been before the public, as our church paper, now for thirty-eight years, and the Lord has blessed the publication work in many ways. By the grace of God the paper will continue to be published during the year 1902, as heretofore, and we want to ask our patrons and friends to help us in enlarging its circulation. The paper should find a hearty welcome in every Mennonite home. We old people and the young should read it, and everyone can do something to bring about this result. Ask your friends and neighbors to subscribe for it. Send us names and addresses of persons who do not take the paper, and we will send them sample copies. Let us help the work along, and do all the good we can. Subscription price, \$1.00 per year. Address, HERALD OF TRUTH, Elkhart, Ind.

Our Collections.—We have sent statements to all our patrons, who are in arrears and many have kindly remitted, and we want to thank them for their prompt response to our requests. There are, however, a number still who have not paid up. We feel that we ought to make another appeal to them. Will you kindly do what you can to help us out; we have too much money outstanding; we need it here; and therefore are free to ask you to send it.

We cannot well afford to publish a paper and wait for two or three years for our pay. It may seem to you like a small sum; only a dollar, and yet 1,000 delinquent subscribers make 1,000 dollars. This would help us just that much in meeting our bills for labor, paper and other material. We especially urge those who are back on their subscriptions a year or several years, to send it and have their papers credited to date. We do not wish to lose a single subscriber; we shall be glad to have all our subscribers renew their subscriptions for the coming year, and shall be glad to add to our lists many new ones.

Hymns and Tunes.—Our English Hymn Book, which is now being used in most of our congregations, and which is known among our people as "Hymns and Tunes," has been reduced in price as follows:

Cloth binding, per copy, prepaid, \$ 45
 Cloth binding, per dozen, prepaid, 5.00
 Cloth binding, per hundred, not prepaid, 35.00
 Flexible leather binding, per copy, prepaid, .55
 Flexible leather binding, per dozen, prepaid, 6.25
 Flexible leather binding, with tuck, per copy, prepaid, .65
 Flexible leather binding, with tuck, per dozen, prepaid 7.50
 We have also recently issued a *Word Edition* with paper covers, which we sell at the following prices:
 Per copy, postpaid, \$.15
 Per dozen, postpaid, 1.50
 Per hundred, not prepaid 10.00

HERALD OF TRUTH CLUBBING RATES.

Herald of Truth, semi-Monthly,	\$1.00
Herald of Truth and Young People's Paper, 1 year,	1.50
Herald of Truth and Rundschau,	1.50
Herald of Truth and Words of Cheer,	1.35
Herald of Truth, Rundschau, and Young People's Paper,	2.25
Herald of Truth, Young People's Paper and Words of Cheer,	1.90
Words of Cheer and Young People's Paper,	1.00
Herald of Truth, Words of Cheer, Young People's Paper and Rundschau,	2.65

Address: MENNONITE PUBLISHING CO., Elkhart, Ind.

Our Business Outlook.—The Publishing House has never enjoyed a season of prosperity as at present. Every department is crowded to its utmost capacity. Aside from our usual run of papers, Lesson Helps and small job work, we have orders for several millions of pamphlets, papers, etc., for an extensive mercantile house. Also several catalogues, and seven books, three

of them in the German language, and several of them of considerable size, to be completed at the earliest possible date. The press room, the bindery, the composing room and book store, all have, during the past months, had a patronage far exceeding former years. We are very thankful indeed for the confidence and good will manifested toward the publishing house, both by the brotherhood and others, and invite further patronage. All orders for books or printing will receive prompt and careful attention. The large sale of Bibles, Sunday School supplies and religious works in general shows us that the people are beginning to find out where they can buy cheap and get their orders properly filled. Catalogues and estimates will be sent free on application.

For the Herald of Truth
SIX MONTHS IN BIBLE LANDS,
AND AROUND THE WORLD IN
FOURTEEN MONTHS.

The above is the title of a book that is now in the hands of the printer and will be completed next month. The writer in making his great journey spent seventy days on the ship and forty days on the train. Many places of interest in European countries were visited, a few of which are London, Paris, Berlin, Wittenburg, Worms, Amsterdam, the home of Menno Simon at Witmarsum, Holland, and Mennonite settlements in Germany, Holland and Switzerland. The beautiful lakes of Switzerland and the lofty snow-capped Alps that encircle them, ancient Rome with its hundreds of acres of crumbling ruins, the catacombs where millions of the early Christians were laid to rest, Pompeii, the city that was buried alive seventy-nine years after Christ, the frightful and terrific month of the volcano Vesuvius, Corinth, Athens, Constantinople and Smyrna were all visited with absorbing interest. For four months the author traversed the plains, valleys, hills and mountains of the land made so dear to us by the patriarchs, prophets, priests and kings of olden times and above all was hallowed by the blessed feet of the Son of God for more than thirty years. A hundred things in Palestine, throw light on the Bible and prove it to be, without a doubt, the Word of an Almighty God.

A month was profitably spent in Egypt, among the pyramids, the rock hewn sepulchres of the dead, and the decaying temples of the Pharaohs. The ancient kings have been found, identified and placed in a museum, near Cairo. The traveler can hardly believe his own eyes when he stands and looks into the faces of the mummified remains of the Pharaohs of olden times, among them the adopted grandfather of Moses, the Pharaoh who oppressed Israel. Several months were spent in India, China and Japan among the missionaries. In these lands live half the human family and heathen darkness prevails on every hand. May God help the little band of missionaries to plant the standard of the cross within reach of all those benighted souls.

The writer has endeavored to tell the story of his journey in a way that will make the readers feel that they are

Feb. 15,

1902.

making the journey with him. It is hoped that the book will prove a valuable contribution to many a home and library especially among the Mennonite people. Within the past six weeks about fifteen hundred have given their orders and it is hoped that within the next few months there will be many more.

The book will contain about five hundred pages and fifty illustrations and will be much better in several ways than is shown by the prospectus. The price of the book will range from \$1.50 to \$2.50, according to the binding. If you desire a copy of the book, or if you are willing to see how many others in your neighborhood want it, please address the author, A. D. Wenger, Millersville, Penn.

SUNDAY SCHOOL LESSONS

LESSON VII.—FEBRUARY 16.

THE SECOND PERSECUTION.

(Acts 5: 33-42.)

(Read Acts 5: 12-42. Memory Verses 40-42.)

GOLDEN TEXT.—Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven.—Matt. 5: 10.

INTRODUCTION.

TIME.—Immediately following the last lesson. The exact date is not known, but between A. D. 30 and 33.

PLACE.—Jerusalem. The preaching.—In one of the outer courts of the temple. The trial.—In the hall of the Sanhedrim.

PERSONS.—The Apostles. The council at Sanhedrim. The people. Gamaliel.

LESSON CONNECTION.—After the death of Ananias and Sapphira, the apostles preached the Word with power, and performed great signs and wonders, casting out unclean spirits and healing all manner of diseases, multitudes believed, and were added to the Lord, both of men and women, and the fame of the apostles spread abroad. Seeing the rapid progress of Christianity, which meant defeat to the Jewish leaders, a second effort was put forth by the chief priests and rulers to crush and stamp out, if possible, the new religion. The apostles were arrested and put into prison with the vain hope of countering their work. But that which the Lord has purposed to do cannot be contracted or destroyed by men. The Lord made the "wrath of men to praise him," causing the bitter persecution to work great good to the church. Prison bars and doors could not hold God's faithful servants, when He designed that they should continue to speak "all the words of this life" to the people in the temple. After regaining their liberty they do not conceal themselves to evade the Jewish Council, but did as they were commanded of the Lord, and "entered into the temple early in the morning and taught." After the Sanhedrim had convened, they sent officers to the prison to bring the prisoners before the council. But also, what disappointment! Decrees are bolted, guards are on duty, but prisoners have escaped! This report should have convinced the Sanhedrim that they were fighting against God.

FEB. HOME READINGS.

10. M.—Delivered from Prison. Acts 5: 12-24
11. T.—The Second Persecution. Acts 5: 25-42
12. W.—Responsibility accepted. Matt. 27: 17-25
13. Th.—God first. Dan. 3: 8-18
14. F.—Suffering for righteousness. 1 Pet. 3: 8-18
15. S.—Partakers with Christ. 1 Pet. 4: 12-19
16. S.—Blessed are ye. Luke 6: 17-25

LESSON VIII.—FEBRUARY 23.

THE ARREST OF STEPHEN.

(Acts 6: 1-15.)

(Read Acts 6. Memory Verses 7, 8.)

GOLDEN TEXT.—Fear not them which kill the body, but are not able to kill the soul.—Matt. 10: 28.

INTRODUCTION.

TIME.—Uncertain. Probably about A. D. 35.

PLACE.—Jerusalem.

PERSONS.—The Apostles. The seven. The people.

INTRODUCTORY THOUGHTS.—In the first five chapters of Acts, we have a record of Peter's earnest and successful labors in the establishment of the early Christian Church. He seems to have been the most influential among the apostles; he was not only the principal spokesman among the twelve, but also the principal miracle and wonder worker. In the sixth and seventh chapters, Stephen, one of the seven deacons, occupies the most prominent place among the workers. The church is now five or six years old. We have studied the history of the infant church from the time that it was born on the day of Pentecost until we see it firmly grounded and rooted in Judea. The dangers from without had been in a great measure overcome, but now the workers meet with criticism within because of the neglect on the part of the apostles to look after the needs of the Grecian widows; this lack of service was, however, speedily remedied by appointing seven men of honest report, full of the Holy Ghost and wisdom, to look after this special line of church apostles should neglect their work of preaching and teaching to serve tables. Among these seven deacons we notice two, who did a great deal more than serve tables; namely, Stephen and Philip. (See Acts 8.) From the lower duty they rose speedily to higher duties. Stephen, being full of faith and Holy Ghost power, performed many miracles and wonders among the people, and his success provoked the envy of the rulers to such a degree that they caused his arrest, and charge him with the great sin of blasphemy against God.

FEB. HOME READINGS.

17. M.—The arrest of Stephen. Acts 6: 1-15
18. T.—A shining face. Ex. 34: 29-35
19. W.—Promise of victory. Isa. 54: 11-17
20. Th.—Wicked accusers. 1 Kings 21: 1-14
21. F.—False witnesses. Matt. 26: 59-66

HERALD OF TRUTH.

22. S.—Reproaches and afflictions. Heb. 10: 32-39
23. S.—For His sake. Phil. 1: 19-20

CORRESPONDENCE.

WHITE CLOUD, MICH., FEB. 5, 1902.
 We again have enjoyed a spiritual feast. On the 10th of January, Bro. Isaac Weaver, of Kent Co., came into our midst and remained until the 16th. While here he preached seven soul-inspiring sermons. May God grant him much grace to press forward in the work. We would be very glad to have more of our ministering brethren visit us and help us on in the Master's work. Health is fair. The grace of God be with you all.

JACOB P. MILLER.

MILAN, OKLAHOMA, JAN. 25, 1902.—Dear readers of the HERALD, I wish you God's blessing. Bro. J. L. Winger of Birmingham, Kans., came to us Jan. 17 and remained with us one week and dealt out the Word of life to us. There were no accessions, but the members were much encouraged. Our Sunday school is progressing finely with Bro. John Ashe as superintendent, and Bro. Simon Hersberger, assistant. Deacon George Landis, of Spring Valley, Kans., has purchased 160 acres here and will move in the near future. Bro. Noah Miller, of Reno Co., Kansas, has also purchased 160 acres here and will move here in the near future. We have not had much winter here yet. We are in need of rain. Health is good.

SIMON HETRICK.

TROUBSALE, KANSAS, JAN. 25, 1902.—Bro. Andrew Shook, of Oregon, Mo., began a series of meetings in the Pa. meeting house on Thursday evening, Jan. 2nd, which work was taken up and continued by Bro. Noah Metzler, of Goshen, Ind., who came into our midst Jan. 4th, when Bro. Shook took over the work in the Catlin Cong., near Peabody, Marion Co., Kansas. Bro. Metzler labored faithfully in our midst until Jan. 14th during which time he filled fourteen appointments. As a result of these meetings nineteen precious souls were led to see their need of a Savior and made to flee from the powers of darkness into the marvelous light of the gospel. We are truly grateful to our heavenly Father for the work wrought in our midst through the dear brethren. May God ever keep them and bless their future labors with many precious souls.

A BROTHER IN THE CAUSE.

EMMA, IND., FEB. 4, 1902.—A greeting in Jesus' name. We were richly blessed recently by the Word of God being so plainly brought before us. On the 4th of January Bro. John Blosser of Ohio came into our midst and labored with us two weeks, declaring the true ways of salvation. During these meetings eleven souls confessed Christ. On January 24th, Bro. D. D. Miller came and preached two very interesting sermons, and another soul confessed Christ. We would ask all true Christian people to pray for us at this place that we may hold out faithful in the Christian warfare and overcome all temptations that are arising daily before us, as we have a hard field to labor in. We would like to have all ministering brethren visit us whenever they can make arrangements. May the good Lord bless us all.

tering brethren visit us whenever they can make arrangements. May the good Lord bless us all.

DINNER AT THE W. M. I. MISSION.—Dear readers of the HERALD. Tuesday, Jan. 28, 1902, was a cold, blistery day. I will give you a brief account of the third annual dinner held at the Welsh Mountain Industrial Mission, for the purpose of cheering the colored people of the Mission. At about nine o'clock the good people on both sides of the Mountain began to gather in with baskets and boxes loaded with provisions, and by one o'clock the tables in the mission "manseion," used as a carpet weaving shop, were nicely arranged and loaded bountifully with the necessities of life, such as boiled chicken, beef, pork, potatoes, sauce, hot coffee, and many other things pleasant to the eye and much better yet to the taste. At about one o'clock the colored folks, old and young, began to gather around the tables to partake of the feast prepared for them, to which they did ample justice. There were about eighty colored people who partook of the dinner, and all seemed to be pleased as had a smile on their faces, and after dinner was over all gathered in the shirt factory where they joined in singing hymns of the Pentecostal Hymnal. An appropriate toast for the occasion was given by Hon. A. G. Seifried, Consul to Canada; also a short address by Bro. Noah H. Mack, and prayer by Bro. Albert Hagler, colored. When the meeting was adjourned by repeating of the Lord's prayer, at about four o'clock, the colored people were seen in their homes rejoicing over the occasion.

Brothers, do not forget to ask the God of mercy to bless this mission, and do not forget to give us a call when you are in need of a carpet or brooms. We will try to please you both in price and quality and the mission needs your aid. We also are glad to weave carpets and make brooms for customers.

WASHINGTON, ILL., JAN. 27, 1902.—The Union Church near this place has many reasons to render thanks to God for the many blessings that are manifested toward us, and if it is but a small congregation and discouragements seem to come before our eyes, yet we have the promise in the Word of God that He will be with us if we are true to Him. Oct. the 27th, 1901, we were visited by Bro. Wm. Sieber of East Salem, Pa. He preached a preparatory sermon for communion in which he admonished us how we should manifest our love one toward another. His words will not soon be forgotten. We have reason to realize that we are not forgotten when brethren from the far East and West pay us such welcome visits as this was. On Nov. 10, communion services were held; conducted by Bro. John Smith of Metamora, Ind. As the old year is past the new year 1902 is before us we were again made to see the great need of the Home Mission of Chicago. Jan. 13 and 14, Bro. A. H. Leaman was with us and gave three very deep and interesting talks on mission work and Christian duties. Our prayer is that the Lord will bless his work and all those that are in the Master's service. We need the prayers of all

God's people, and we hope that many will come and help us in the great work.

EDGEMONT, MD., FEB. 4, 1902.—On the 21st of January last, Bro. Abram Metzler came into our midst and remained with us for some time holding meetings. We are truly thankful to the Lord and the dear brother for encouraging and strengthening us and for the spiritual blessings which we have received. We have experienced and enjoyed one of the richest gospel feasts that has ever been our lot to enjoy. The dear brother was filled with the Spirit and power of God. His sermons were powerful and impressive, and he did not shun to declare the whole counsel of God. Oh, that more of the ministers of the gospel could be awakened to a sense of duty and have the spirit and courage of our brother to preach the whole gospel and warn the people of their sins. We praise God for the good we have received. We feel and realize that the Lord has been with us and blessed the meetings, and the good work done here. Eight souls have expressed a desire to come out on the Lord's side and unite with the people of God. There are others under conviction. We rejoice and say, Praise be the name of the Lord. The meetings were held in the Stouffer meeting house. We were drawn towards the brother with feelings of love during the time he was with us, and it brought address to our hearts when he departed from us to go to his home. But I will say again that we are thankful for the blessings we have received, and we pray the Lord that He will watch over and care for the brother and continually bless him in his work of leading the people from the sinful things of this life and bringing sinners into the fold of Christ. May God richly bless him and in the future open a way for him to be with us again.

AARON HOOVER.

SOUTH ENGLISH, IOWA, FEB. 9, 1902.—Dear brethren, sisters and friends: We are all well and enjoying the blessings of God. We all feel encouraged in the work. We have Sunday school every Sunday, preaching services the 2nd and 4th Sunday in the month, and when the 5th Sunday occurs we have preaching at night. We also have Young People's Meetings the 1st and 3rd Sunday evening. We hold quarterly council meetings, which come in January, April, July, and September, at which times we arrange the business matters of our church and band in our donations for carrying on the Lord's work. We are few in number and our donations small, but each quarter adds a little more to the treasury of the Local Mission Board and the Evangelizing Board, and we feel that the Lord is blessing our feeble efforts which to some people may seem very small and insignificant. Our ministering Bro. S. G. Lapp is being called out into the evangelistic field and in his absence the brethren in Johnson Co., Iowa will fill our appointments. Bro. Dan'l Kauffman, of Ames, Johnson Co., Ia., preached for us today. We wish more of our brethren and sisters in all parts of the Lord's vineyard would write often for the HERALD OF TRUTH and help to make our church paper more interesting. (Thank you, Bro. W.—Ed.) Our church paper to a

certain extent is what we make it. Our editor, Bro. Kolb, can not do it all alone, neither could any other one brother. Let us stand together as a solid body of workers in one common cause for the Master and He will bless us. May God bless the work. S. B. WENGER.

PALMYRA, MO., FEB. 7, 1902.—Dear HERALD readers, Greeting to you all in the worthy name of Jesus. I feel it my duty to write a few lines to you through the HERALD. We, as Christians, people, do not know the great responsibility that is resting upon us, until we get to traveling around a little over the world and see what kind of people there are in it. We can hardly realize that there are people in the world that do not regard the Sabbath any more than a week day, and are in this life. They do not seem to realize that there is a day coming sooner or later when they will have to give an account of what they do here upon earth. They do not seem to know that what they sow they will also have to reap again. So let us as Christian people try to encourage those with whom we come in contact, to learn more about Jesus, and those whom we meet that have not known Jesus as their Savior let us tell the great doom of the sinner if he does not seek salvation, and it will not take long to get him convinced of his sins and he will acknowledge his wrongs before God and man. Let us ever be doing with our might what our hands find to do, and let us be careful what we say or do that we do not lay a stumbling block in anyone's way that they may fall thereby, but let us ever try to encourage one and the other no matter in what way it may be, for we will be blessed for it if we do so. The best we can do is nothing more than our duty, for we all know that we were all sinners from the beginning and that there was no other way to redeem us but through Christ who made Himself of no reputation, but took upon Himself the form of sinful flesh, and became obedient unto death, even the death of the cross, and there paid the debt for one and all. Let us be obedient to Him as He was to His Father, and He will surely bless us for it.

M. D. ALLISON.

BIRMINGHAM, KANSAS, FEB. 7, 1902.—Dear Editor, God bless you with special wisdom to fill the position you hold in my heart's prayer. Oh, how we need sympathy for each other in these last days. Perhaps a few lines from this vicinity would be in order. While we are rather quiet here, we are pressing on in the divine life.

Our S. S. is "evergreen." Bro. J. M. Nunemaker from Hoselend, Neb., was here a short time ago and strengthened the courage of the brotherhood with some edifying sermons. God bless him for his kind help. I was in Iowa and Minnesota with Bro. R. J. Heatwole, eight or nine weeks prior to the holidays. Since then I tried to encourage the church at Harper, Kansas, Milan, Okla., and Springs, Okla. There were seven confessions in the trip south, and I trust more results among the members than we know of. I confess it affords me pleasure to visit the dear brethren and sisters, and tell them the "Glad Tidings," with God's indwelling grace. With pleasure do I think of

our trip to Iowa and Minnesota. I fear we were too hasty, but if all the good seed that fell in good soil will bring fruit, God will be glorified. May we all aim at perfect humility and perfect love. No other aim will bring such results. By what we believe to have been God's guidance we gained one of the members from the Peabody congregation; viz., Bro. Ira Hamilton, son of our Bro. Blah. Hamilton, deceased, who is very welcome in our midst. (See list of marriages.) God bless our dear Peabody cong. for this favor. We are few but growing in grace and numbers. May we be more apostolic as we get more wisdom. We feel to say that this is a very good place for people who want timber and rolling land in the eastern part of Kansas. Land is \$30 to \$40 per acre. We have good sleighing now. May God lead us by His Holy Spirit so we will walk with God, and win souls for His kingdom. Wishing all HERALD readers the anointing from Heaven, I am your Bro. in Jesus. J. L. WINNY.

FROM JOHNSTOWN, PA.—On Jan. 8, 1902, Bro. Abram Metzler, of Martinsburg, Pa., came here. The same evening he began meetings in the Stahl M. H. and continued till the evening of the 17th. On the 18th he left for home, but the meetings were continued by S. G. Shetler until the evening of the 20th. Sunday, the 20th, six dear young souls were baptized and received in church fellowship. May the Lord bless them and keep them, and may we not forget to pray for the many who are halting between two opinions. Oh, may they decide quickly, for death is in the land and may claim some of them as its victim before long. Sunday evening, Jan. 26, Bro. S. G. Shetler began meetings in the Weaver M. H., and continued the same until the evening of Feb. 2. May it be shown in the near future that Bro. Shetler's preaching at this place was not in vain, as there are so many bright young people who need salvation. O, brethren and sisters, let us forget all about our failures, and the mistakes that our neighbors have made, and let our conversation be such as becomes Christians, and let us live in peace and harmony, one with another. Strife and evil speaking, one with another, is not uplifting, but it is one of the Devil's strong weapons to pull down and destroy. Brethren, let us remember that our ministers who go out to win souls need our prayers, and so do the unconverted, and the more we live in peace, and the more power the church has for good and the more souls can be won for Christ. I oftentimes fear that some of us may have been the cause of keeping others out of the kingdom. If this is true what a sad state will it be for us. Let us earnestly pray for the welfare of the church and live for Christ only.

LEVI BLAUCH.

RITTMAN, OHIO, JAN. 27, 1902.—"MENNONITE OLD PEOPLE'S HOME." Better, Home for Aged Saints, or "Saints' Home." Paul, to distinguish the work of the Christian Church from others whom he would address on one occasion in order to impart to them a great benefit, called them "Saints." That was their appropriate name among the children of men, to whom he would impart like Peter and John to the impotent man, such as he had

as an apostle of God. These people were not sinners. They were of the household of Christ, on whom Paul would bring one of the greatest possible benefits that descended from heaven on mankind—a making known of the will of God to men without which they would be lost. How divine then the thought of a home here on earth for "Aged Saints," as Paul would call them, and as we would call them, until, on account of their ripeness for the change, the love and goodness of God shall transfer them to Himself in their eternal home.

The thought of a home here in this sin stricken world for aged saints was born of the Holy Spirit. It is certainly apostolic in the conception, the application, and the execution of it. Let this idea of it as a residence for those "saints" who have grown old in sainthood be the one entertained of it by the church, and showers of blessings will fall both on the home and the church. Put and kept by the church on this foundation of sainthood the home for the aged will bring to her richly, and as it ought to bring, power and honor and glory.

"The Mennonite Old People's Home" or her Home for Aged Saints, where I pen these lines as a visitor, is in Wayne Co., Ohio, three miles south of Rittman on two railroads, four miles west of Marshallville on another railway and six miles north of Orrville on several railways. It is a structure commodiously built with the latest improvements in building and in a healthful and commanding position surrounded by fine farms. Forty rods away stands the "Crown Hill Mennonite M. H.," of brick, in which there is preaching every Sabbath. The foundation of a great work here at this home of the Mennonite church body is now laid, that may be carried on by them greatly to the glory of God. Whatever the church may freely do at their own homes to make them such homes as becometh "saints," she may do here also in this home for the aged to make it such as becometh saints; and this work should be done by her on a scale which the Mennonite church is quite abundantly able to do in "all liberality," as Paul would say.

I know not as a favorable opportunity in the world for co-operation by Christian men and women than that now presented to the Mennonite church in forwarding as by one man the development and progress of this Home for Aged Saints. In unity all ways at any one point is strength. And here is a point at which unity or union will carry strength with it to every branch of the church, whatever their views on other points may be. Let those views be what they may, their holders never will and never can shed tears over the money they paid for their Home for Aged Saints, none over their prayers to God for this Home, none over the sweet flowers that may ever have laid or will lay on its altar. Let there be unity here in the body of Christ in my prayer. C. CONKLING, Minister of the gospel.

METEOROLOGICAL RECORD OF 1901.

AS KEPT BY MOSES B. WEAVER.

No. of days cloudy, 189; clear, 66; rain, 57; snow, 63. No. of days zero or below, 17; lowest temperature, 14 de-

grees below, Dec. 31, 22. No. of days above 100 degrees, 25. Hightest temperature, 112 degrees, July 21. The opposite extremes of temperature were therefore 120 degrees apart. The coldest months were December and February; the hottest months July and June. In the year 1902 there has so far been no rain, but an abundant fall of snow in this vicinity.

Goshen, Ind., Feb. 9.

CONFERENCES.

REPORT OF AN ADJOURNED SESSION OF THE INDIANA AND MICHIGAN CONFERENCE HELD AT ELKHART, FRIDAY, JAN. 31, 1902.

As stated in February 1, HERALD OF TRUTH, Conference met on January 31st, at 1 P. M., in the Elkhart meeting house. The services were opened by Bro. George K. Irunk by reading a portion of Eph. 4, and in his comments he put especial stress on the passage, "for the perfecting of the saints," showing that it is possible for us to be saints, or in other words, children of God, and at the same time have our imperfections or shortcomings, with room for improvements.

After prayer Bishop Ira J. Buckwalter was chosen moderator and Bishop Daniel Kauffman, Asst. Sec'y. The conference address was delivered by Bishop Isaac Eby of Lancaster Co., Pa., who spoke from 1 Thess. 1:5. The following are some of his remarks: He spoke of Paul's remarkable power as a church organizer. He attributed his power to the fact that he was soundly converted, paid close attention to his congregations, and preached unto them the pure gospel.

In order to live an acceptable Christian life we must start right. The starting point is to have faith in Him who said, "I am the way, the life and the truth." Next is repentance. This is an important subject, and should frequently be dwelt upon from the pulpit. Ministers should not lose sight of the all important sermon on the mount.

His aim and object to win souls to Christ? or is it to win the honor of the people? The church must have rules. Israel had the priest, high priest and Levite. We in our church have bishops, ministers and deacons, and to each is given his respective duties; and they should all try to work together in unity and peace. If the bench is united, nine times out of ten the congregation is united, and all the work goes on in unity and peace; but if the bench is divided then there is strife and confusion. Bishops, ministers and deacons should counsel together frequently, and should, by all means, work together harmoniously.

Where have we the right to assure any one of salvation unless he keeps the commandments. Ministers who preach the gospel should practice what they preach, and if they fail to do this the people will lose confidence in them. They should strive so to live that their influence will go out for good. "Study to make thyself approved unto God," etc. They should preach in a way that the people can understand them. If we keep close to the Word of God we will not be without influence. God will not call any one of

us to do anything that we are not able to do. The poor woman did what she could. Are we doing that? Purge out the old leaven that ye may be a new lump. The closer we keep to God's Word, in our church rules, the better the church will prosper and the greater will be the blessings be. It is the deacon's duty to take care of the poor and to settle difficulties in the right way. He should take the spirit of Christ with him; not clubs or giving him a good scolding. If he goes in the spirit of kindness he is quite likely to win that person. He ought to pray God for grace that he may be an instrument in His hands for good.

Brethren, do you try to encourage the work? Man sees what is up on the surface; the Lord sees what is in the heart. We ought not only preach nice things that tickle the ear, but we ought to give warning. It is not the largest church that is the best church, but the church that stays nearest the Word of God. Where there is no cross there is no crown. Brethren, be not afraid to preach the pure Word of God.

Bro. Eby was followed in his remarks by the moderator who outlined the object of the conference. Then there was an expression from the bishops present, and also from the ministers and deacons of the conference district, who strongly endorsed the conference sermon and declared their loyalty to the church, and their determination to press forward in the work of the Lord. Their testimonies were marked for their deep spiritual tone. Many helpful thoughts were presented.

BISHOP PRESENT.

Isaac Eby, Kitzers, Pa.
I. J. Heatwole, Harrisonburg, Va.
Ira J. Buckwalter, Dalton, O.
J. F. Funk, Elkhart, Ind.
Daniel Kauffman, Versailles, Mo.
P. Y. Lehman, Goshen, Ind.
Jonathan Kurtz, Topeka, Ind.

MINISTERS.

Amos Cripe, Emma, Ind.
Samuel Yoder, Elkhart, Ind.
Noah Metzler, Goshen, Ind.
Jacob Shank, Goshen, Ind.
Yost Miller, Shipshewana, Ind.
J. S. Lehman, Elkhart, Ind.
J. W. Hartzler, Elkhart, Ind.
J. W. Christophel, Goshen, Ind.
Henry Weldy, Wakarusa, Ind.
Jonas Loucks, Goshen, Ind.
David Burkholder, Nappanee, Ind.
John Garber, Goshen, Ind.
A. D. Wenger, Millersville, Pa.

DEACONS.

Henry Heller, Lancaster, Pa.
Jacob Long, Goshen, Ind.
Jonas Brubaker, Elkhart, Ind.
Noah S. Hoover, Goshen, Ind.
Jacob H. Wiler, Nappanee, Ind.
Samuel Seltzer, Wakarusa, Ind.
Daniel H. Coffman, Elkhart, Ind.
Eli C. Hersberger, Goshen, Ind.
Jacob D. Yoder, West Liberty, Ohio.
After the brethren had concluded their testimonies the question was raised as to whether we have another session on Saturday. After some discussion it was decided to adjourn to the time of our next Annual Conference.

It was decided that the next Conference should be held at the Shore M. H., on Thursday, preceding the second Friday of October, 1902.

Daniel Burkholder }
Daniel Kauffman } Secretaries.

THE ATTITUDE OF CHRISTIANS AS TO PEACE AND WAR.*

BY DR. JESSE H. HOLMES.

Christianity met with a great disaster early in its career—a disaster largely made possible by its rapid spread—in that it came to be officially recognized as a state religion. In its inception Christianity was particularly marked by its strong appeal to the individual. We cannot in our day fully grasp the originality displayed by its founders in turning their backs upon gods who dealt with mankind by the wholesale, as races or nations, and turning to God who speaks to the individual soul, and for whom not the nation, but the man, is the unit. Such conception is not, of course, a new one as presented by Jesus and His followers; it was present in the minds of many of the prophets, and was not unknown among ancient philosophers.

HOW THE GOSPEL OF THE KINGDOM MADE ITS WAY.

But such idea of God was fundamental in Christianity. It was not to Jews, not to Gentiles, not to rich or poor, not to great or small, but to individual men that was preached the gospel of the kingdom within us. For three centuries it made its way amid persecution and against opposition, passing on from soul to soul, uplifting the slave and humbling the master, illuminating the wrecks of old philosophies, and bringing back to life a zeal and interest which it had in large measure lost. In those three centuries it had honeycombed the Empire. Slave had whispered the gospel to his fellow slave, or perhaps timidly to a kindly master. It circled about the arteries of trade, it was taken in the streets, it grew even where hunted into the oastcases. In all this it was taught only as man to man. It was backed by no great official power, but represented in all that it accomplished its own native force and energy. Where it won its way it was by mastering the consciences of men. It had no prizes to offer by which to tempt the time server. Only a fervent conviction of truth, only a deadly (or, rather, a truly living) earnestness could induce men to ally themselves with a proscribed sect. We may hardly doubt that the Christian Church of this time was made up of real Christians; they had shed the test of fire, and with only a natural human alloy of baser metal, they had been proved sterling metal.

It was under such circumstances that disaster fell upon it, in the form of an unlooked for and dazzling success—the Empire became officially Christian. The old and well worn temptation rejected by Jesus himself was now offered to his church, and it fell. "All the kingdoms of the earth will I give thee" might have been the language of Constantine when he made the Roman empire Christian in name. And what great things might not the church of Christ do with all the kingdoms of the earth? The vision of a new heaven and a new earth dazzled the bishops of the fourth century that they forgot to notice the small and apparently insignificant condition annexed, "if thou wilt fall down and worship me." Not for the first time was a distinctive price of this paper was read at the American Friends Peace Conference in Philadelphia, December 12.

unnoted in the glory of immediate possession. Christianity received the kingdoms of the earth, and fell down before Satan.

A NOMINAL, OFFICIAL CHRISTIANITY.

Thenceforth there were princes in the household of Him who was "meek and lowly;" thenceforth Christianity went forth, not in hand, to conquer heathendom, sword for the Christ-spirit, but for a nominal Christianity. The Church turned from men to man. It baptized nations, indeed, after it had conquered them—baptizing with water, and, indeed, with fire also,—but neglecting the baptism of the Holy Spirit. Only incidentally, and in small measure, did it spread abroad the spirit of the Master. Those methods which had made Christianity so great a power that the Empire was forced to adopt its name were neglected for those which had produced the very weakness under which the Empire perished.

Church chose the way of the devil to reach the ends of God, taking no warning, as they had left the straight and narrow for the broad and easy way.

Christianity broke up into warring sects. It dealt with principalities and powers; its eye became keen for estates; and it dealt in souls mainly by wholesale. Almost every generation, indeed, has seen small groups of individuals breaking away from the evil of official religion, and striving for a return to the spirit of Christianity—to a direct walk with God, a direct communion with his self-revelations. But, seeing the supreme success of the Master's failure, the crown of martyrdom is no longer offered beyond a certain point. So soon as Christianity becomes strong enough to be dangerous the kingdoms of the earth are offered again, and still this bait is taken. Protestantism, Calvinism, Puritanism, have in turn denied God in spirit while defining and explaining him in words.

I would not be understood as indicating that Christianity has been altogether lost, altogether a failure—so far from it that it has always been and is to day the leaven of human life. Its representatives have been, and are, few and weak in worldly power, but they have been, and are, the hope of the world. And the long look over the centuries since Christianity was Romanized by a pretence of Christianizing Rome does not tend to discourage ment. More and more, century by century, men have caught at God's personal fatherhood and man's brotherhood as the great facts of the divine message—at love as the fulfilling of the law. "Not by might nor by power, but by my Spirit," is now more than ever a triumphant note.

INDIVIDUALS RESPONSIBLE TO GOD ALONE.

I wish to use this opportunity to make a distinct plea for the individual—the separate person—as the indivisible and indestructible unit in all matters of righteousness; that we shall under the wrong of centuries and stand responsible to God alone. Christian churches and Christian nations are made of Christian men—are nothing apart from or in addition to them. The whole is not greater than the sum of its parts. Nothing is right for us as Quakers, as Christians, as citizens, which is wrong for us as individuals. There is no mysterious entity to be called a nation or a church which may cancel our duties as sons of God, and

substitute another standard of right and wrong. If individuals making up a church represent a spirit of force, of violence, the church cannot represent a spirit of peace and goodwill. If missionaries are backed by gunboats, if they collect indemnities under threat of the bayonet, they are missionaries of that power which promised the kingdoms of earth in order secretly to destroy the kingdom of heaven. If citizens go forth to lay and destroy, they may carry the name of civilization on their lips, but they are simply homicide and barbarians.

Men save their consciences, yes, even numb their consciences, by shifting the responsibilities of their deeds to a mythical something called a government, a church; but no power can release a man from the burden of his deeds. Not that all homicide and destruction is alike evil; not that men may not deceive themselves so that the worse appears the better. But this is only possible by avoiding the Christian attitude and shirking the Christian responsibility. I do not even say that all homicide and destruction are necessarily culpable; but only that what is wrong for each of us as a man cannot be right for each of us as a citizen, as a Christian. The righteous laws of nations are superadded to the moral law, not substituted for it. All our duties as members of churches, as citizens of nations, are based upon our duties as members of the human family, and stand for those higher duties consequent upon closer relations. They can never release us from the fundamental duty of a sense of universal brotherhood. We can no more, without violation of Christian principle, build our gain, our greatness, our exaltation, upon the loss of the Hindoo or the Hottentot, the Spaniard or the Filipino, than upon that of our fellow-Quaker or our fellow-American. And it is a neglect of this principle fundamental in Christianity, it is this placing me and bounds upon our Christian charity, that marks the barbarizing of Christianity during sixteen centuries. Some phases of this essential falsehood are these:

1. That Christianity is for peace, indeed, but that because of human weakness Christians must excuse war.
2. That peace tends to make war of us, and that we must have war in order to support the virility of the race.
3. That while violence for selfish ends is wrong, it is lawful to do evil that good may come.
4. That experience shows that many evils could not have been overcome without war.

Christianity, it is said, is for peace among men, but must defer to the weakness of humanity. Christianity must indeed stoop to the weakness of humanity, not to excuse that weakness, but to cure it. We must pardon the sinner; must we also accept the sin? Jesus, indeed, refused to punish the sinner; did He at the same time make light of the sin? Shall Christianity trail its white robe in the mire of sin to show its fellowship with sinners? Shall it do evil that it may draw near to evil doers? Not so I understand the teaching of the Master or the teaching of the Spirit. The Christian is not called upon to be stupid, selfish and sinful in order to reach those who are immersed in stupidity, selfishness and sin. Such doctrine could never

have obtained except for the pagan idea that we are fractional parts of a nation or of a church, and must therefore assimilate ourselves to its average quality.

THE CHRISTIAN A PARTNER WITH GOD. But the Christian attitude is that of an independent unit, a partner with God in the work of subduing his earth. His duty to God transcends all temporary human relations; and, indeed, the conclusion at its best is a reversal of common sense. Because men are weak, let us be strong; because they are ignorant and violent, let us be wise and gentle. If they exalt force, let us show them how much more powerful is love. Of course, if our plea is that we are too weak to stand against the crowd, or that we believe the voice of the mob is the voice of God and to be obeyed—that is frankly an avowal of disbelief in Christianity, and should serve as an appeal to those who are Christians to convert us.

(2.) Does peace make cowards of us? If it does, then Christian teaching is falsehood, and we should turn to a new and true gospel. It is the worst of hypocrisy to proclaim a gospel of peace as a theory and a gospel of war as a practice. And this is largely the attitude of a nominal Christianity today. Numerous pseudo-Christian ministers have exalted the value of war as necessary to make men brave and self-sacrificing. In other words, they do not believe that the gospel they preach ex officio tends to produce brave, true men. Occasional wars are necessary to serve as an antidote to the effects of periods in which Christian practices prevail. If for years we have been at peace—the condition longed for by prophets and statesmen—we have not our manhood decline, let us burn cities; let us starve women and children, and kill men by thousands to avert the degeneration due to peace and the preaching of peace. Either Christianity is a mistake and a failure, and should be given up wholly or in part, or it is true and right, and should be applied in times of difficulty and danger as well as in times of ease and comfort. And, unless it is a total failure, Christianity is needed especially at times when men differ and when passion tends to take the place of reason.

HEROISM OF PEACE.

But does peace make cowards of us? Let us turn first to war itself for an answer. Peace made the men called heroes by the newspapers, who made up our armies in the Spanish war. Practically, all of them were born, educated and matured in a period of prolonged peace. But the courage of a soldier is not a very high type of courage. He is drilled beforehand, so that his own will shall have the smallest possible activity in the time of crisis. He risks being killed, indeed; but when did taking risks come to be a high type of courage? If it is so truly, then the samurai is somewhat of a hero too. I am not arguing against the courage of the American. I fully believe in his courage; but the taking of risks, even heavy risks, is not the best evidence of it. It is the motive, not the danger, that shows a hero. We have vastly better evidence in the heroes of peace, who never fail to appear in accidents, in wrecks at sea, in fires on land. These are they who take risks, often far greater than those of the soldiers, to save life, not to destroy it. We have

greater heroes than those of war, again, in those who face unflinchingly long years of monotonous labor, giving their strength ungrudgingly to win comfort and happiness for their families. We have heroes in our physicians, who do devote themselves to healing the sick and alleviating suffering that they deny themselves even the vacations which are their due. We have heroes in the pioneers who conquer the wilderness, in the explorers who expand the domain of human knowledge, in all those whose lives are self-dedicated to the good of others. We mistake deeply, we do injustice to our race, to our religion and to our civilization, when we grant our chief applause to the showy, organized national destroyers rather than to the unnoticed, miscellaneous saviors, who do their work, demanding no need of praise, who never claim to be heroes, but who support upon their bent shoulders the hope of the world. Glory to the builder, not to the destroyer.

(3.) But shall we not do evil that good may come? If good comes on the whole, then we do not do evil. It is in the consequences of an act that elate its quality, whether good or evil. If an act has no consequences, it has no moral element. But the law in the proposition that we may make war for a good purpose lies in its short view. The experience of the race and the teaching of our higher instincts unite in making clear that the total result of war is evil, and only evil continually. It is cheap and common to assert that war freed our nation from English domination, and that it struck the shackles from four millions of slaves. We leave out of account the heritage of blood and suffering that has not yet ended that followed after the Revolution, to say nothing of the thousands of lives thrown away or made miserable. We skillfully avoid the question, which is a vital one, whether greater self-control, greater patience might not have accomplished more with less of evil. And we leave out of account the evident fact that the slavery question is not settled—that, indeed, it is perhaps less soluble as a race question embittered by the brutal years of violence and by sectional discord than it was as a slavery question. Again, we fail to consider what self-restraint and patience might have done. And our fourth difficulty is involved in our third. War is sometimes necessary, it is said, for the sake of others. The strong must be violent to help the weak—or, as before, the end justifies the means. Even so, friends, if what we have heard is true, the end justifies the means, then we are free from war, and we find ourselves immersed in a war with a people whom we govern badly and against their will, and where starvation and torture are used to enforce submission. Good may, indeed, come in spite of evil, for of unmitigated evil there are few examples in the affairs of men, but good does not come because of it. If so much good has come in spite of all the evil, what would not the world be if it could be brought to Christianity?

There is no more fundamental atheism than is involved in a proclamation that God is too weak to win his way without calling in the devil to his help. There is no deeper infidelity than that which so distrusts the strength of righteousness. It is from this attitude of apology that I would earnestly call Christians to-day. "Let us have faith that right makes might," and in that faith let us fare forward courageously in the path we are in. Let us no more evade and pretend. Are we ashamed of the Christ and His message? If not, let us speak it, and live it in spirit and in truth. May we not have, in clear, unmistakable tones, the outspoken, uncompromising demand for righteousness on the part of each individual before God; the selfless plea for self conquest, for the ruling of our own spirits? May we not have a definite rejection of compromise with evil, of deals with iniquity, a courageous and confident stand upon the power of the spirit of love to solve the hard problems of the world?

TEACHING OF MENNO SIMON.

No one will dispute that the writings of Menno Simon are in many ways remarkable; his experiences in coming to the light of gospel truth and in his later Christian life were above the ordinary. Add to this his remarkable energy, his indomitable zeal, his clear perception of Christian doctrine, and Christian living, his almost unlimited knowledge of the Scriptures, his wonderful powers of discrimination between the pure and the impure, the true and the false, the good and the evil, the quick-wittedness, coupled with a large degree of sympathy, charity, forbearance, and his faithful endurance and unflinching courage in the face of continual danger which beset his way, show us in the man qualities which eminently fitted him for the time in which he lived, for the work that was given him, and as the faithful exponent of gospel truth, and for the work of a teacher among the poor, ignorant people who had, without the Bible, grown up under the narrow influences of popery, and of whom it could be truly said, that "they were as stray sheep having no shepherd."

How strangely does this compare with the conditions of our day. In that day the people were without the gospel and without godliness because they had no Bible and no teachers from whom to obtain Bible knowledge.

It was ignorance which kept them away from God. In that day Satan held his power over the people by going about as a roaring lion seeking whom he might devour. But the people were strong and brave, and many, after all, did heed his terrible demonstrations of the powers of darkness, but believed, accepted Christ and boldly faced the iron storm of persecution unto death.

To-day the people have the Bible and infinitum, but many are without true godliness because they keep to themselves teachers, having itching ears, who are ever learning yet never coming to a knowledge of the truth, because the popular fad of to-day is not, vital piety, but knowledge; and under this vain pretence they become

puffed up and "know nothing as they ought to know it."

In our day, strange to say, it is knowledge, yet not the knowledge which cometh from above. The apostle comes to our relief and explains this strange declaration when he tells us that Satan is transformed into an angel of light, and "deceives the whole world." Rev. 12:9.

The apostle in 2 Cor. 11, speaks very pointedly of such as are "false apostles, deceitful workers, transforming themselves into apostles of Christ, and are taught in their hands; they are taught in righteousness, are full of all spiritual wisdom; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is a bright lantern in their hands; they are taught in righteousness; they divide the good from the evil; the holy from the unholy, and the clean from the unclean. In short they very respect to persons. The powerful sharp sword of the divine Word cuts out their mouth; it is

Our Periodicals.

Herald of Truth.

A Religious Semi-Monthly Journal, 16 pages, devoted to the interests of the Mennonite Church, the exposition of Gospel Truth, and the promotion of practical piety among all classes.

Subscription Price, \$1.00 per year Six months, 50 cents. Payable in advance. Sample Copies Free.

Mennonische Rundschau.

A German, four column, 16 page, weekly paper, devoted to news from Mennonite Churches and communities in all parts of the world. It contains also general news, as well as valuable instruction and information on Agriculture, Education, History, Science and Religion, adapted for both old and young. Published weekly.

Subscription Price, \$1.00 per year in advance. Sample copies free.

Words of Cheer.

A nice four page, illustrated paper for the Sunday school and the home. Published weekly. As a Sunday school paper there is nothing superior to it. It contains valuable points and practical observations on the lessons for both old and young. The lesson story in large type, for the children, is a special feature. It contains four pages of four columns each, and is nicely illustrated. Size of page is 11 x 15 inches. Thousands of hearts are cheered by its weekly visits.

Prices: One copy one year, 50 cents. Over 10 and less than 50 copies, 1 year, per copy, 36 cents. Over 50 copies, 1 year, per copy, 30 cents.

This paper may be ordered for a shorter length of time if desired, at proportionate rates. Special terms for introduction. Sample copies free.

Der Christliche Jugendfreund.

A German four-page, illustrated paper. Size of page, 11 x 15 inches. A paper for the Sunday school and the home. Published weekly. This enables Sunday schools to give a paper to the scholars every Sunday. This paper is to the German Sunday school and the German home what the "Words of Cheer" is to the English.

Price, per single subscription, 50 cents per year. Price in quantities for Sunday schools, the same as "Words of Cheer." See above.

Young People's Paper.

A twenty-page illustrated monthly, published in the interest of the young people. It is non-sectarian, and is designed for young people of all classes. The contents appear under the following heads: Educational and Literary; Fictitious; Sunday Reading; Good Health; Missionary Story and Rhyme; Current History; Naturalists' Nook; Miscellaneous and Editorials. Price, 75 cents per year. Sample copies free. Address, "Young People's Paper," Elkhart, Ind.

Sunday School Lesson Helps.

on the International Lessons, published in English and German. Especially arranged for both teachers and scholars' use. The most comprehensive quarterly for class use for the price. Adapted to all Sunday schools. All who use them are unanimous in pronouncing them the best.

Prices: One copy, one year, 20 cents; 5 or more copies, one year, per copy, 10 cents; 5 or more copies, 3 months, per copy, 3 cents. Sample copies free.

Primary Sunday School Lesson Helps.

Two pages are devoted to each lesson, one page containing the text of the lesson, with practical suggestions for the teacher, questions, answers, etc., and the other the Lesson Story. Several pages are devoted to black-board illustrations of all the lessons, with a short description of each. Very practical and helpful to primary teachers.

Prices: One copy, one year, 15 cents; 6 or more copies, one year, per copy, 8 cents; 6 or more copies, 3 months, per copy, 2½ cents. Sample copies free.

Mennonite Publishing Co.,

Elkhart, Indiana.

Books Worth Having

Talks With Great Workers

By O. S. Sweet. In cloth, postpaid, \$1.25. This book brings the reader into contact with the minds of some of our greatest men. "The world makes way for a determined mind."

Pushing to the Front:

By O. S. Sweet. Cloth, postpaid, \$1.25. A book of inspiration and encouragement to all who are struggling for success along the paths of knowledge and science. "I will find a way or make one."

Great Books as Life Teachers.

By N. I. Hillis. Under this title Dr. Hillis treats ten masterpieces of literature, forming an excellent study. \$2.00. Cloth, gilt top, postpaid, \$2.25.

The Old Evangel and the

New Evangelism. By C. A. Eaton. \$2.00. Cloth, gilt top, net, postpaid, 75 cents. Dr. Eaton treats of the divine message of redemption from the new point of view, emphasizing the necessity for a close adherence to the apostolic principles.

The Spirit of God.

By G. C. Morgan. \$2.00. Cloth, postpaid, \$2.00. Every page is enriched by deep, spiritual thought.

Latin America.

By H. W. Brown. \$2.00. Cloth, net, postpaid, \$2.25. It contains a clear and exceedingly interesting account of the history and development of Latin America, including a record of the struggles and triumphs of Christianity.

Put Up Thy Sword.

By Rev. J. H. McLaren. A powerful discussion of the question, "Can a Christian make a way?" The most able arguments are ably presented. An unusually interesting and profitable study. Cloth, postpaid, 80 cents.

Into the Light.

The story of a boy's life. By Eben E. Rietford. Cloth, postpaid, 45 cents.

Traits of Character.

An excellent book for everybody to read. Presents character of different people as found. Illustrated. Cloth, postpaid, \$1.00.

Pandita Ramabai.

The high-caste Hindu woman. Her life. By Helen A. Dyer. \$2.00. Cloth, postpaid, \$2.25. This story of a noble and heroic American woman, after work of rescuing the child-widows of India from the curse to which their religion consigns them, is truly a noble and grand study.

Mennonite Publishing Co., Elkhart, Ind.

A WONDERFUL RECORD

Four editions of 70,000 copies printed in less than one year. Over 17,000 copies sold since January 1st, 1902. A new edition of 40,000 copies is now on the press. Such is the record of the book.

Mr. World and Miss Church Member,

OR

The Secret Service of Satan,

By W. S. Harris.

Nearly 325 pages, 18 original illustrations. Cloth binding. Price, \$1.00. This book sells everywhere. Agents are having wonderful success. One agent alone sold over 1500. Write at once for terms. If you want to make a business of selling, send us 65 cents for a sample to use in taking orders. Do not delay. Act at once. Address,

Mennonite Publishing Co.,

Elkhart, Indiana.

MENNO SIMON'S COMPLETE WORKS.

The Complete Works of Menno Simon should be read by every member of the church. This work contains 747 octavo, double column pages, 8x11 inches. It was translated from the original Holland or Dutch language, and contains all the writings of Menno Simon now extant, giving his Renunciation of the Church of Rome. An account of the several persecutions against him. A description of the place where he last preached the Gospel, where he died and was buried, Plain Instruction, The True Christian Truth, The New Birth, The Cross of Christ, Meditation on the Twenty-fifth Psalm, Spiritual Resurrection, Excommunication. The Education of Children, Reply to Gellius Faber, A Supplication to Christians, Apology, Reply to John A'Lasco, The Triune, Eternal and True God, Christian Baptism, Reason Why, A Confession, Reply to Zylle and Lemmeke, Replication, the Incarnation, Reply to Martin Micron, Jesus the True Scriptural David, Letters, Etc.

The Book is printed on good paper, large, clear type and substantially bound. It contains a large portion of the writings of Menno Simon never before published in either the English or German languages. Every family and, especially, every Minister should have a copy of this excellent work.

Andrew Miller, of London, England, the author of an extensive Church History, says of Menno Simon, after reading these works, "I think him a more spiritual and scriptural man than Luther, but to be a Baptist at that time, though as sound in doctrine as St. Paul, was to be treated as a heretic." Published and for sale by The Mennonite Publishing Company, Elkhart, Ind.

FUNK FAMILY HISTORY

The history of the Funk Family of America, is now complete and ready for delivery. The material for the work has been collected and compiled with much labor and expense, and is now issued in an octavo volume of 864 pages. It is printed on fine white paper and contains about seventy-five beautiful illustrations, such as portraits, homes, churches, etc.

The different branches of the family, whose records appear in this book, are those of Bishop Henry Funk, of Montgomery Co., Pa.; Christopher Funk, of Germantown, Pa.; Martin Funk, John Funk, John George Funk, Samuel Funk, of Maryland; Frederick Funk, of Ohio; Frederick Funk, of Virginia; The Funk Family of Lancaster Co., Pa.; Peter Funk of Kentucky, and others. The descendants of these different representatives of the Family embrace the Funks of Pennsylvania, Ohio, Maryland, Virginia, Indiana, Illinois and other localities. There are probably not less than 15,000 names recorded in the book, with many valuable historical data, personal reminiscences, etc. The Book is bound in three different styles, as follows:

Full Cloth, with gilt stamp on back, embossed sides, and sprinkled edges, \$1.75
Half Morocco, embossed sides, marbled edges, gilt back and title, \$2.25
Full Morocco, sides and back richly embossed in gold, gilt edge, gilt title, etc., \$3.25

Please kindly send draft or Post Office Money Order for the book you desire and it will be sent you by return mail. MENNONITE PUBLISHING CO., Elkhart, Indiana.

A SPECIAL BARGAIN.

Every family ought to have and now afford to buy WEBSTER'S UNABRIDGED DICTIONARY. We are offering this very excellent work for only \$5.50 by express. It is the authorized and copyrighted edition, containing 3,012 pages, and over 3,000 illustrations. It is double indexed, and is bound in full law sheep. It should be found in every family library and at this extremely low price, no one can afford to be without it.

Mennonite Pub. Co., Elkhart, Ind.

Cleveland, Cincinnati, Chicago & St. Louis

RAILWAY.

(BIG FOUR ROUTE.)

MICHIGAN DIVISION.

CONDENSED SCHEDULE OF TRAINS.

Effective Aug. 1, 1901.

GOING NORTH.	STATIONS.	GOING SOUTH.
No. No.	No. No.	No. No.
26, 22, 24.	23, 25, 27.	
8:10 a.m.	8:40 a.m.	
8:50 1:45 6:30	Denton Harbor 3 m pm pm	
8:01 12:50 5:25	Niles 8:01 1:56 6:12	
7:57 12:50 5:06	Graeger 8:52 2:19 6:43	
7:50 12:15 4:50	Elkhart 8:41 2:37 7:10	
No. 26, 24.	No. 23, 25.	
10:00 4:55 4:50	Elkhart 9:08 2:58 8:02	
9:40 11:55 4:32	Gowhen 9:27 3:19 8:20	
9:19 11:34 4:13	Midford Jct. 9:57 3:50 8:40	
8:53 11:08 3:50	Waraw 10:26 4:20 9:10	
8:10 10:40 3:23	Wabash 10:55 4:50 9:40	
7:45 10:05 2:55	Marion 11:58 5:53 10:21	
7:08 9:29 1:56	Anderson 12:15 7:10 10:25	
6:30 8:15 12:40	Drewsburg 6:05 6:05	
No. 23, 25.	Cincinnati 8:30	
pm am	Louisville 8:30	
4:45 6:45 11:15	Indianapolis 9:28 8:15 10:30	
All trains daily except Sunday.		
G. A. Henry, Ticket Agent, Elkhart, Ind.		
Oscar G. Murray, Traffic Agent, Cincinnati, Ohio.		

HERALD OF TRUTH.

Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., MARCH 1, 1902.

VOL. XXXIX. No. 5.

ABRAHAM B. KOLB, Editor.

Entered at the Post Office at Elkhart as second class mail matter.

Contents of This Number.

Editorial	65, 66
Personal Mention	66
Grafting	66, 67
What Constitutes Evangelical Non-Resistance	67, 68
Sowing and Reaping	68, 69
Reasons for Seeking Christ in our Youth	69
Dead-End Repentance	69
Life's Purpose	69
A Suggestion	70
Work Unto	70
Mission Notes	70
A Few Supplementary Thoughts	70, 71
Prayer	71
Jays of Home	71
My Mother	71
Insouciant Amusements	71
Business Notices	72
Sunday School Lessons	72, 73
Correspondence	73, 74
Christ's Conflict	74, 75
Something Else	75
What Salvation Does for us	75, 76
Who's Who	76
Brotherhood	76
Notes and Comments	76
God's Word	76
A Word for Church and Sabbath School	76
Parting	76
Marriage	76
Deaths	77, 78
Financial Reports	78, 79
Advertisements	79, 80

EDITORIAL NOTES.

The mark of Christianity is Christ-likeness.

Do you find real joy in the service of the Master?

What must I do to be lost? Simply do nothing.

Christianity means following Christ 365 days in the year.

Worldliness in the churches is like the water that sinks a leeching ship.

Do not load on your neighbor what you would be unwilling to bear yourself.

Break that selfish, headstrong will or it may break your heart and the hearts of others.

As thistles do not come from fig trees, so bitter words do not come from sweet hearts and mouths.

The best salve yet found in this world is salvation, and it can be had in all the strength of its undiluted form "without money and without price."

To be free means a far greater responsibility than that which the young man or woman thinks of who for selfish purposes or because of ignorance of the purpose of life wants to be "free."

An effectual way to hurt a man's influence is to pray before his face and criticize him behind his back. A good way to help him is to criticize him to his face and pray for him behind his back.

The Christian does not need to try to make his light shine; he simply needs to let it shine. Christ furnishes the light, but a bushel or even a peck or much less of worldliness is enough to hide it away.

We all have our failings, and may know and acknowledge them. But we may have some failings or weaknesses that we do not know or recognize as failings, while others do, and not to accept a faithful friend's correction may reveal one of our worst weaknesses.

If our little world is bounded by self it is a settled fact that all the results of our efforts with the net of our life in the sea of humanity are selfish, and the more we get the more uncomfortable we make ourselves for want of room.

Obedience is better than sacrifice. Abraham obeyed God. God delighted not in the sacrifice of Isaac, but in the obedience that would not stagger even at the command to sacrifice the son of promise. And that obedience involved a sacrifice of Abraham's own opinions. We may sacrifice our comforts, our means, our all, if we do not sacrifice our will and become obedient to God's commands we cannot please Him.

We should never clothe our bodies in the morning without at the same time asking God to likewise clothe us with the robe of righteousness, nor wash without asking God to cleanse us from all unrighteousness. Everything in our natural lives has its spiritual counterpart, and should serve to draw us to God by reminding us of the work which God only can perform in our lives to put us into the best possible condition for glorifying Him.

We should pray often in secret. What is one person's special need is not always—often not—the special need of another, and no one can bring our own particular needs before the Father as we can, nor is anything more

satisfactory to the soul or more comforting than to enter into a loving, personal confidence with our heavenly Father on the subject of our special needs. And the same is true when we pray for those who are especially near and dear to us and who express their needs and weakness to us.

THE OATH. Is it necessary for a Christian to substantiate his statement with an oath, legal or profane? Does it not rather weaken the position to use any kind of oath. God's Word is true; He has sworn to it and its immutability. We accept His Word—we know it is true, we accept His teaching, we accept Jesus who is the Truth. We profess to follow in His footsteps; His Word is our lamp, our light, our life. He says, "Let your yea be yes, and your nay, nay." "Swear not at all." Any addition to the simple yea or nay is wrong in His sight. To tell an untruth knowingly makes a liar, and a Christian who thus willfully and consciously lies is blacklisted on the Lamb's book of life. The Christian, then, has a higher obligation to speak the truth than his obligation to even the highest earthly tribunal, and his honor, his profession, his regard for his vow to God, his loyalty to Christ and the Word, combine to place him under the most solemn obligation to tell the truth under all circumstances.

To obligate himself under oath to man when he is not only not required but even forbidden to obligate himself toward God is, to say the least, making his obligation to God of less importance than toward man. The man who is obliged to use an oath to substantiate what he says is a poor type of Christian, because he violates a gospel principle in taking the oath.

MISS STONE. Miss Ellen M. Stone, American Missionary LIBERATED.

In Turkey who, on the 3d of September, 1901, in company with Mme. Telika was captured by Macedonian brigands near Salonika (Thessalonica) and held by them for ransom, was released near the village of Strumitza at 3 o'clock on the morning of Feb. 23, Mme. Telika and her baby which was born during her captivity, being released with her. The ransom money was paid over several days ago, but the release was deferred so as to

give the bandits an opportunity to divide the spoil and get out of harm's way. The captives were well and at once made themselves known to the authorities at Strumitza and then took the train for Salonika. It is now generally believed that the brigands held Miss Stone for ransom to obtain money for carrying out their plans for freeing Macedonia from Turkish tyranny, the same as Bulgaria did some years ago. Thus ends an incident which has occupied the attention of the Christian and political world for nearly half a year. It is hardly probable that Turkey will make a serious effort to ferret out and punish the brigands as that would involve them in a difficulty on which the Macedonians have been calculating and which they could welcome to a man as giving them the desired opportunity for striking a blow for liberty from Turkish rule. Meanwhile the Christian world rejoices that the captives are free. But were the lives of many poor men and women in sin better known, and the various devices by which the arch brigand and kidnaper, Satan, with the help of his agents, brings them into captivity and holds them, perhaps chapters might be written fully as interesting as that which has been written concerning the captivity of Miss Stone. Strange that although the great ransom for sin has been paid so long ago, the representatives of Him who paid it, and who came to set the captive free are so tardy in bringing about their release.

And stranger still the fact that some who know that the ransom has been paid and who are at liberty to go, prefer the life of captivity to the life and liberty of the gospel.

A ROYAL VISITOR. Prince Henry of Prussia, brother of the Emperor of Germany, arrived at New York on the 23d of February on the *Kronprinz Wilhelm*. In his greeting he stated that he had "been sent here by his Imperial majesty upon a mission of the utmost importance, the inculcation of still more intimate and cordial relations between two great peoples already closely united by ties of blood. He received a hearty and noisy greeting on his arrival and will be the guest of the American people for a fortnight, during which time he will visit a num-

ber of places in the United States, all of which have made great preparations for his entertainment. More than nineteen hundred years ago this world was favored with a royal Visitor who likewise was sent here by His Omnipotent Majesty, the Lord Jehovah, upon a mission of the utmost importance. "He came unto his own, and his own received him not." He came not with the trappings and surroundings of a prince nor was His coming announced by the deep toned, thunderous baying of the "dogs of war" in royal military salute, but the hosts of heaven heralded His coming with the song of glory to God and of peace and good will to men. He was the Prince of peace and came to establish peace, and although He was "despised and rejected of men," yet He set up a kingdom that has been more glorious, more enduring and powerful than any earthly kingdom. His visit has likewise incited a relationship among the children of men such as never before existed, and which has been of unpeakable benefit to all mankind. We join in the hope that Prince Henry's visit will be highly beneficial to both nations, and that although his visit will be largely surrounded by "The host of heraldry, the pomp of power, And all that beauty, all that wealth ever gave,"

it may nevertheless, in the overruling providence of God, serve as a far reaching influence for the establishment of universal peace and good will.

PERSONAL MENTION.

CHANGE OF ADDRESS.—Fre. Warren G. Bean, from Providence Square to Collegeville, Pa., R. F. D., No. 1.

BRO. JACOB BURKHART and wife of the American Mennonite Mission at Dhamtari, India, spent some days in Calcutta, India, during the month of January. A letter from Bro. M. C. Lapp, dated Jan. 22, 1902, stated that all were well and happy.

BRO. ISAAC A. MILLER, of Chester-ville, Ill., went to Johnston, Pa., on the 11th of February to visit his aged father, Moses B. Miller, and while here he visited a number of friends and also preached a number of interesting sermons.

For the Herald of Truth.
GRAFTING.

BY DAVID BURKHART.

"Either make the tree good, and his fruit good; or else the tree corrupt, and his fruit corrupt; for the tree is known by his fruit." Matt. 12:35.

We have reason to believe that before the fall of man all the trees in the garden of Eden were good, and yielded fruit of Paradiseal perfection, so that God could truly pronounce everything good, and we have also reason to believe that the part which Adam had to

do in fruit culture was pleasant and easy. It is doubtful whether he had to contend with the curculio, the canker worm and the caterpillar which are causing so much trouble to fruitgrowers now. Perhaps a little pruning, and the duty of guarding against the depredations of such animals and birds that were naturally fond of fruit, was all the work that God had imposed upon man prior to his transgression. But then the ground was cursed and God said unto him, "In sorrow shalt thou eat thereof all the days of thy life." * * * Thorns and thistles shall it bring forth unto thee. * * * In the sweat of thy face shalt thou eat bread." And from the fact of this emphatic declaration of the Almighty God we infer that the curse affected not only the ground, but the entire animal, vegetable and mineral kingdom so that all the trees with their fruits, were changed from their primeval perfection to a state of imperfection and inferiority. Hence, springing from a natural standpoint, we notice as a general thing that nearly all kinds of fruit trees as well as grape vines are by nature wild and almost, if not altogether, worthless and termed seedlings or "wildlings," and can only be made profitable by grafting or budding. In the former case, the seedling, if small, is cut off and a scion of some good or choice variety is inserted into it. In the latter case the bark of the seedling is opened and a bud of the desired kind is inserted, and after the bud has grown to a certain size, the seedling is cut off above the new twig and thus the tree is made good.

Speaking from a spiritual standpoint all the children of men are seedlings, wild olives, corrupt, depraved by nature, children of wrath, born in iniquity and conceived in sin, are all gone astray and together become unprofitable. There is none righteous, no one at all. All have sinned and come short of the glory of God. And their fruit is like the sour grape which set the people's teeth on edge. Or like the fruit of the "vine of Sodom" which (a certain writer says) "greatly resembles externally a large apple or orange, ranging in clusters of three or four together and when ripe is of a yellow color. It was now fair and delicious to the eye, and soft to the touch, but on being pressed or struck it exploded like a puff ball, leaving in the hand only the shreds of a thin rind and a few fibers."

This favorably compares with the cockatrice egg, the scion that is crushed beneath the foot of the vine, which is broken out into a viper." And now then, the whole human family having thus become corrupt like branches of the wild olive and cannot bear good fruit, neither can it be improved by cutting off some of the branches and inserting into them twigs of the good olive. No, this old Adam can not be improved thus. The only remedy is to cut him as a branch out of the wild olive and graft him, "contrary to nature," into the good olive so that it may partake of its root and fatness; namely, of the root of Jesus, which shall stand for an ensign of the people.

In natural grafting, when the branches are good, then the fruit is good, but in a spiritual sense when the root is holy then the branches are holy. The best time to graft a seedling is when it is young. If taken and planted in a fertile spot and afterwards given

good cultivation and care, it becomes thrifty, and when the good graft is inserted it will speedily grow and form a perfect union. But on the contrary when it is planted in a barren spot and afterwards neglected, it will be stunted, become "hide-bound," so that the sap cannot have free circulation, and thus the sapling grows the "black heart," and when grafted in that condition, let the new twig be ever so good, it cannot thrive. Even so is the child born to pious, God-fearing parents who give it good training and bring it up in the nurture and admonition of the Lord, supply it with pure, religious literature, teach it to shun worldly amusements, such as the ball room, the theatre, the gambling den, the saloon, etc. In nine cases out of ten when that child comes to years of accountability it is easily grafted into the good olive tree with which it will form a perfect union and will be "fed with the sincere milk of the word whereby they grow."

The older a seedling gets the more it will cost to graft it and the more difficult it will be to form a perfect union between it and the new twig. So it is with the sinner. The older he gets and the longer he resists the voice of God, the more hardened his heart will be and the louder the calls must be to raise him from his spiritual death. Let us look at Christ's miracles for a moment. To the young daughter who had not been dead very long Jesus had simply to say, (and I presume) with a still, small voice, "Talitha cumi," and she arose. In raising the widow's son who was older, it required more: "He touched the bier," and said, "Young man, I say unto thee, arise." In raising Lazarus who was still older, and who had been dead four days, He "cried with a loud voice and said, Lazarus, come forth." The fact is, when we ask Christian people at what age they gave their hearts to God, the majority will tell us, under thirty years, or still younger. The cases are few of persons being converted when forty or fifty years old, and scarcely ever when they are sixty or over.

Root grafting proves to be the surest method. It makes a perfect union. In top grafting, especially in large trees, trouble with wild sprouts may be expected. Here is my own experience. Years ago I gave my order through an agent for four crab-apple trees. He was a smooth talker and had beautiful colored pictures of the different varieties. My bill was for "Golden Drop," a "Cluster," a "Sweet," and a "Hyslop." The trees arrived in good condition and I planted them in good soil, took good care of them and they all prospered with a luxuriant growth, and in a few years they commenced to bear. My bill was for fruit, but I discovered that the agent had swindled me. They were all of the same kind—small, yellow "crabs" and proved to be a nuisance. I concluded to convert them into pear trees by grafting, and the pear twigs which I inserted into the stubs of the crab branches in the spring all grew fruitful, but failed to form a perfect union and consequently in the fall the wind blew them off, like stony ground hearers. This taught me a lesson; namely, that the twigs of each species of fruit tree will form the strongest union with its own kind, pear upon pear, better than pear on crab, even though the latter was not seed-

ling, but cultivated. And such proves to be the case, too, when denominations of different creeds endeavor to form a union. "How can two walk together except they agree?"

A denomination whose confession of faith teaches non-resistance, non-swearing of oaths, and non-conformity to the world can not form a perfect union with a denomination that tolerates these things. They must come to a "unity of the faith," otherwise the union houses which they build will almost invariably prove to be disunion houses.

I was also made to realize by this transaction that it is not always safe to believe everything that a fruit tree agent says,—or any other agent, for that matter. He had samples of the different kinds of fruit which he exhibited in alcohol in glass jars, which had a tendency to magnify them very much above their natural size and in that way he succeeded wonderfully in cheating the innocent people of their money. Why, the "mammoth white currant" which he palmed off on the people as an extra good variety proved to be the very same identical old variety which our forefathers raised a century ago. But this is not half so bad as what Satan transforms himself into an angel of light and his agents, in the disguise of apostles of righteousness, blind the eyes of the people and thus set them to accept a vain, impure, counterfeit religion by telling them that politics, freemasonry and all other kindred secret organizations, life insurance, etc., are "fruits of the spirit." Therefore, my dear readers, it is of the utmost importance to prove the Spirits, whom they are of God, because many false prophets are gone out into the world who care little for the sheep when they have secured the wool and the fat.

A successful fruit grower will not allow his ground to be cumbered with unprofitable trees, but will make his business to rid his orchard of all such as are dead, barren or unfruitful, and will give his attention to such as are yielding fruit. Pruning is one of the indispensable means which he uses in the improvement of his crop, both as to quantity and quality. All dead limbs and superfluous sprouts must be removed in order to thin out the top and expose the fruit to the rays of the sun which will have the desired effect, giving it a beautiful color and a delicious flavor.

God, the great husbandman, works in a similar way in his vineyard. The branches that are grafted contrary to nature into the true vine or good olive tree, Jesus Christ, and are bringing forth fruit He purges that they may bring forth more fruit. God in his infinite wisdom uses different methods to purge us as branches. One instrument is one of the essential means. But sometimes we short-sighted creatures cannot understand it. We are too apt to think only of its unpleasantness while present and forget that afterwards it yields the "peaceable fruits of righteousness." Some of us have failed to remember that without it we are not his children. David realized this when he said, "Before I was afflicted I went astray; but now I keep thy word." God sometimes takes us through a furnace of affliction to take the dross out of us and remove the unnecessary branches in order to let in the quicken-

ing rays of the Sun of righteousness with healing in His wings to illuminate our darkened hearts and thus make us bring forth more fruit. When the pleasures of this world and the deceitfulness of riches become so strong in our hearts that they threaten to choke the word, then God through some angel to our unexpected calamity arrests us in our course in order to make us more humble, and He does this because He loves us. "For the tree is known by his fruit." By the bark and leaves a tree may be known to a certain extent; we can thereby tell whether it is an apple or peach, yet without seeing what kind of fruit it bears we can not tell whether it is a good or a corrupt tree. But when we see the good fruit grow on it, it is an unmistakable evidence that the tree is good. Of course, the fruit does not make the tree good; but because the tree is good, therefore, it yields good fruit. But in a spiritual sense it is different. A man's outward appearance will convey to us the idea that he is a professor of religion, but this alone does not give us the assurance that he is born of God. Even if he is baptized, has his name on the church record, has faith so that he can remove mountains, is prompt in paying his church dues, can pray like the Pharisees, sing like an angel, preach with the eloquence of Apollon, wash the saints' feet, partake of the bread and wine, dress in spiritual simplicity and plainness, shed tears like Esau, visit the sick, give all his goods to the poor, shun profanity, dishonesty and intemperance, etc., and finally suffer his body to be burned at the stake, and have the people say of him, "This man is the great power of God," with all this great outward show, he may be a hypocrite, with a vain religion. We can not see into his heart. "Not all that is seen, but all that is hidden is the kingdom of heaven." But when a man lacketh these things he is certainly blind and barren and unfruitful. If he refuses to accept Jesus, makes light of Christianity and the outward ordinances, is a lover of pleasure more than a lover of God, is addicted to all the works of darkness, kills, steals, curses, swears, indulges in lust, debauchery, and in the exceeding sinfulness of sin, then it is a sure sign that he is not grafted into the good olive.

One more thought, and I will close. Among fruit trees we have two classes with respect to size; namely, the standard and the dwarf, and we find these classes in the visible church, too. So many of us are dwarfish and have not yet attained to the Bible standard of Christianity, to the measure and the stature and the fullness of Christ, and there is much room yet for us to grow.

Nappanee, Ind.

For the Herald of Truth.
WHAT CONSTITUTES EVANGELICAL NON-RESISTANCE?

BY DANIEL KAUFFMAN.

The word "evangelical" in my subject is a reminder of the fact that there are some kinds of non-resistance that are not strictly evangelical. In other words, there are some theories on that subject that are all right so far as they go, but they do not go quite far enough. The

purpose of this article is to set forth some of the gospel teaching on the subject, together with some observations on the same.

In the heart of the Christian, there is a kind of freedom and satisfaction found only when Christ reigns in the heart. Referring to the condition of the heart, we call it peace. The regard for others which such a feeling produces, we call love. Its effects upon outward life, we call non-resistance.

The name is derived from our Savior's admonition, "Resist not evil." The meaning of this admonition is made clear by the Scripture texts which are to follow. There are two conditions which must be met before we are truly non-resistant: (1) Our hearts must be filled with love. (2) There must be no resentment there. These conditions met, we may live out the following: "Whosoever shall smite thee on the right cheek, turn to him the other also." "Love your enemies." "Pray for them which despitefully use you." "Avenge not yourselves, but rather give place unto wrath," etc., etc.

In considering this subject we shall first present some general truths, and then notice our duties as individuals.

1. *Christ's kingdom is a kingdom of peace.*

It was so understood by Isaiah, who referred to Him as the Prince of Peace (Isa. 9:6), and referred to the time when wars should be beaten into plowshares, and nations should learn war no more (Isa. 2:4; Micah 4:3). Along this line is the testimony of the heavenly host which sang, "Glory to God in the highest, and on earth peace, good will to men." (Luke 2:14.) Christ adds His testimony, by saying, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." (John 18:36.) He rebuked Peter for smiting off the ear of Malchus, and gave him to understand that "they that take the sword shall perish by the sword."

2. *Christ's kingdom is a spiritual kingdom.*

For this reason, "the weapons of our warfare are not carnal" (2 Cor. 10:4). For this reason, His servants do not fight, (John 18:36).

But did not God's people fight under the leadership of Joshua and David and other men of God? Yes; and did a number of other things that were permitted and commanded then that are forbidden under the covenant of grace. God, in each dispensation, has His people deal with their fellowmen as He deals with man. Then He was dealing out justice, now He is meting out mercy. To be true to God they had to be instruments in His hands in dealing out justice to His enemies, while we, to be true to God under the covenant of grace, must deal mercifully with our fellowman. This enables us to see how that Christ could say, "It hath been said, An eye for an eye and a tooth for a tooth, but I say unto you, That ye resist not evil." "It hath been said, Thou shalt love thy neighbor and hate thine enemy, but I say unto you, love your enemies," etc. (Matt. 5:38, 39, 43, 44.)

From these Old Testament laws we get an insight of God's dealing with man. Victory came with obedience, defeat with disobedience. The mightiest victories were won by the power of God without the aid of a single carnal weapon.

Christ's kingdom being a spiritual

kingdom, it follows that "the weapons of our warfare are not carnal." That is, they must be in harmony with the nature of the kingdom of which we are a part. True Christianity is never advanced by carnal force. The history of the world has proven that while numbers may be won through the aid of the natural sword, the spiritual power of the church vanishes when carnal force was admitted as an element in evangelization.

3. *Strife comes from the Evil One.*

As Christ's kingdom is a kingdom of peace, so Satan's kingdom is a kingdom of strife. Local strife where you will, and you will find after examination that it comes of evil origin. The sunshine of Christian love always banishes strife; the absence of love always invites it. What does James say? "Whence come wars and fightings, among you? Come they not hence, even of your own lusts?" (James 4:1.) What is the origin of these lusts? Is it not the same as the origin of any other evil? As love is the basis of peace, so hatred is the basis of strife. Since he that hateth his brother is a murderer (1 John 3:15), it is easy to locate the origin of strife.

But is all strife wrong? Then why does God admonish us to contend mightily for the faith? We answer, There is a world of difference between the strife to which Jude refers, and the strife in which worldlings are engaged. Christian warfare is marked for a spirit of self-sacrifice, love for the truth, love for enemies either of God or man, and an absence of hatred for anything but sin. Kill hatred, and worldly warfare stops; kill love, and Christian warfare stops.

4. *God cares for His people.*

Many people who believe that the Bible teaches non-resistance fail to embrace the doctrine fully on the ground that it is not practical. In their estimation, war is horrible, barbarous, and un-Christian, yet when their country is threatened they must take up arms to support the government. They should at all times return good for evil, but when their rights are trampled upon, or a burglar enters the room, they must defend themselves. "A soft answer turneth away wrath," but they find it necessary at times to get even with a man by giving him a good tongue-lashing.

What is the matter with such people? They have not yet learned to trust God enough to take Him at His word. The same God who stopped the mouth of lions, caused the earth to open up to swallow up a rebellious set, smote 185,000 men in the Algerian camp, and has shown His rear-arms power in hundreds of remarkable ways, can certainly muster enough power to make His word good. He has never proven himself a liar or unfaithful or unable to carry out His promises, and why should we presume to turn away from goodness, and subordination and power and judgment and power instead? Are we wiser than God, that we should declare His word impracticable, and substitute our wisdom instead?

History proves that God does take care of His people. He did it for Noah, for Abraham, for Moses, for the Israelites, for the Christian church of all ages,—He does it to day. The church has always been prosperous when it trusted wholly in God, and remained

true to His word. The sword of the Spirit is a mightier weapon than any cruel sword ever invented. It conquered people by the thousands shortly after Pentecost, and continued its onward march of conquest until the philosophy of man caused the wisdom of God to be substituted for the truth of God's word. He who watches the sparrows when they fall, and numbers the hairs of our heads, takes special delight in protecting His own.

From the foregoing thoughts, it is evident that there are a number of duties enjoined upon Christians, which we shall now endeavor to notice:

1. *They should never bear carnal weapons for offensive or defensive warfare.*

"My kingdom is not of this world," "Avenge not yourselves," "They that take the sword shall perish with the sword," "Love your enemies," "Resist not evil." "The weapons of our warfare are not carnal," "Do violence to no man," "Whosoever ye would that men should do to you, do ye even so to them." Such are a few of the gospel lights on this subject. When we think of the horrors of warfare, both upon the battlefield and in the homes of those made widows and orphans by the bullet or sword; of the moral degradation caused directly or indirectly by war; of the enormous waste of money, time, and men occasioned by the same; and of the thousands of unconverted souls who are sent to eternity without a chance for repentance, it makes us wonder why Christian men should ever allow themselves to become blind to the teaching of God's Word, and give their hands to sanction, wretched, belial, wholesale butchery which men cover over with a halo of glory, and call it war!

But should we not enlist as soldiers when our government asks it of us? Why obey governments rather than God? But does not the Bible command us to obey magistrates? It also tells us to obey God rather than man. (Acts 5:29.) When the law of governments conflicts with the higher law of God, we should have no hesitation in giving to God our first allegiance.

2. *They should avoid law-suits.*

"The way to keep clear of law-suits is to keep clear of contention methods which usually lead to them. If we live out the spirit of the admonition, 'As much as lieth in you, live peaceably with all men,' we are not liable to become entangled in law-suits. I have heard many people justify themselves in law-suits, and even, but I have the first instance to see where a case was contested in court, and one of the parties entirely free from blame in the controversy which brought on the law-suit. 1 Cor. 6:1 disposes of the question of brother going to law with brother, while Matt. 5:40, 41; Rom. 12:17-21; and other Scriptures throw some light on the question in general.

3. *Their patriotism should not be bounded by geographical lines.*

The spirit of patriotism now so much cherished and cultivated and worshipped, cannot but militate against our brethren across the borders of our own country. We should remember that all men are brethren, and that God is the Father of us all. The patriotism that is now cultivated among people of different nationalities is but a feeding of the fire whose life is the sword. The

word can never be used except to create division and strife. Lift the sword of steel, and you divide the human family; lift the sword of the Spirit, and you unite them. Conquer a man with the sword of steel, and you make a slave of him; conquer him with the sword of the Spirit, and you make of him a freeman, glorying in his liberty. To be patriotic in the highest sense means that we claim allegiance to that kingdom to which Christ referred when He said, "My kingdom is not of this world."

4. They should refrain from partisan politics.

All parties now in existence favor the use of the carnal sword. All parties are corrupt in proportion to their chances for getting into offices. But should not Christian people take an active hand in politics that the party of corrupt politicians? My observation teaches me that when plous people take a hand in politics, that soon their party assumes a few peculiar to politics. You might as well talk of the sun rising in the west, as of your ability to reform politics by taking a hand in it yourself. As soon as you see the reputable people on one side and disreputable people on the other, it is time to think of what may be done to reform politics. In the meantime, we should not forget that we have been chosen to labor in a kingdom which Christ said "is not of this world," and do what we can to the end that people may be converted to God, which necessitates a complete reformation in everything that is not as it should be.

5. They should not use the ballot box in voting for men and measures of coercion.

It should be understood that the church and the government labor along two different lines. The government seeks to compel the reformation of offenders by force. The church works along the line of God's plan of reformation by giving them "a new heart and a right spirit." In laboring for the rebuilding of man, we should be careful to labor within our sphere.

Never attempt to compel reform through the instrumentality of the ballot box, unless you believe that it is the right thing to follow up the decrees of the ballot by compelling submission at the point of the sword. The sword and the ballot are two inseparable companions, for what good would it do to pass a law without power to enforce it? and how can you enforce law without an implied threat to use carnal weapons in case the law is violated? and what good does this implied threat do unless force is used when necessary to compel obedience?

The fact is, when Christians resort to the ballot box to banish iniquity, they use a weapon which God did not intend for them. Better by pure example, by fearless testimony, by pleading, by intelligent teaching, by prayer, do what you can to get people to look on the right side of questions, and then look to God with the confident trust that He will make His word good by blessing your efforts.

6. They should avoid contention.

We have already noticed this question at some length. We wish to notice that contending for the faith in a Christian spirit is always marked by love, while to contend in strife is always marked by hatred. When we in a spirit of love

contend for the truth, we are not liable to offend, except when the truth strikes a guilty heart which shrinks from the light. When, in a spirit of hatred, we contend, we always make matters worse. "A soft answer turneth away wrath, but grievous words stir up anger."

Never talk harshly. Never talk in an accusing way. Don't scold. When you are conscious of a feeling of resentment in your heart, quit talking until, by the grace of God, you have resumed a peaceable frame of mind. Since the tongue is but the index of what is within, it is apt to be poisonous when the mind is full of bitterness. Such expressions as, "I got my dander up," "I got hot under the collar," "About that time the blood rose to my head," "I made me so terrible mad," and kindred expressions, are confessions that should never be made except in deep repentance. They indicate a condition of the soul that is not altogether healthy. Many people glory in their hatred of certain individuals for whom they have a dislike, not knowing that they glory in the fact that they are murderers; for "whoever hateth his brother is a murderer."—John 3:15.

Dear friends, let us do all in our power to keep ourselves in the love of God, for when the love of God is shed abroad in our hearts it also carries with it such a love for God's creatures that we are not liable to disgrace our calling by spending our time and talent in degrading strife. May our every prayer be that God may fill our hearts with love, and that all that we say may be seasoned with grace. May our labors be to the end that there may be no strife in our homes, in our church, or between our brethren.

The question of non-resistance is far-reaching and so important that none should fail to give it a thorough study. We trust that what has been herein presented may be compared with the letter and spirit of the gospel, and that a few thoughts may have been suggested which may lead you to investigate the subject further. With an apology for the length of this article, we will close with a prayer that in every heart there might be "PEACE ON EARTH, GOOD WILL TO MEN."

Veronica, Mo.

For the Herald of Truth.
SOWING AND REAPING.

BY LEVI S. YODER.

"Cast thy bread upon the waters; for thou shalt find it after many days."—Ecc. 11:1.

When anything is sown a harvest is expected; therefore, "what we sow we also reap." Notice the condition of the world; all are sowing and reaping. Take the drunkards, they reap what they sow. No doubt many of them have prayerful parents. Take, for an illustration, a child from its mother's lap till it becomes a man; many times has the mother taken the little boy on her lap and given him instructions, teaching him to live for God; but as he grows up to be a man, perhaps he enters "society," after being in this "society" a while he becomes dissatisfied and is led away by the evil society.

We may at times wonder how many a young man can become so wicked

after receiving instructions from kind and prayerful parents; but nothing can mislead a boy or girl much quicker than evil society. Many times did this boy consult with his kept a secret, even though his conscience condemned him; his heart only grew harder and harder, until at last he had forgotten all about the pleading of his parents. Now one more soul is rapidly traveling toward a never ending destruction. Often would his parents plead with him and pray for him, but all without effect; the more they admonished him the worse he became; he only became angry at their pleadings.

This poor soul was sowing tares all the way, and what will he reap? After he was "old enough to care for himself," as he said, he, with his comrades, extended places of amusement that are misleading to young souls—billiard halls, pool rooms, saloons and all sorts of devil shops were attended, which led this young man to drinking, swearing, lying and all other iniquities. When he once yielded to temptation he would no more try to overcome it. Give the Devil the hand and he will get the rest.

Many prayers were offered, many tears were shed, a heart broken, all for a dear soul who was losing hell. It seems to me I could hear that poor mother (whose husband was dead, and no one to care for her but her only son who very seldom came home to see her, and did not heed her pleadings) with a broken heart and streams of tears flowing down her cheeks and in deep sorrow for her son, sing:

"Where's my wandering boy tonight,
The boy of my tenderest care,
The boy that was once my joy and light,
The child of my love and prayer?"

How sad, this young man who was taught to pray and sing while on his mother's knee, was no more a child of God but a child of the Devil. Many times while joking and jesting and in all sorts of mischief, words which were spoken by his mother would come rushing into his mind and shock him so he could not speak, but all this hindered his heart all the more. All that he earned was spent in the Devil's cause. His poor mother had nothing to live from except what she earned from waiting, which was very hard work for her, being now an aged woman with her face full of wrinkles of labor and sorrow, and nervous from the effect of a crumpled heart; still her love drew him back to see her, which revived her very much; he never left home without seeing tears flowing down her cheeks.

One year ago she was laid to rest. She cast abroad upon the waters not knowing when she would return to it; she is now reaping it and is enjoying the happiness of a new and better world. Her son had been sowing evil seed until her death, after which he began reaping what he had sown; but after that he began to sow good seed with the expectation of reaping a harvest of wisdom. The first prayer he offered since he started out in the world was the night after the burial of his mother. While trying to sleep many prayers, words and pleadings came rushing into his memory until he became heart-broken, then falling on his knees, he promised God he would serve Him the remaining part of his life, and also asked Him to forgive his sins.

After being converted, many times

he would say with tears in his eyes, "Had I been obedient to mother she might have lived happily a long time yet, but I have sown sorrow into the heart of my mother, now I must reap sorrow," while speaking with his comrades, begging them to accept Christ and telling them of the harvest they must reap if they continually sow tares. From this time on he was an earnest Christian worker.

We should not say, a true Christian, or a good Christian, when we speak of Christians, for there are only one kind of Christians, and they are those who do the whole will of God. There are only two classes of people, the saint and the sinner; there are no half-way people. His prayers were, that his life be spared until he saw his comrades saved. He made a full surrender of self and was a true follower of Christ, following in his steps.

While in the world, he was sowing with the world, now he is working for the Master, sowing good seed to reap in the life beyond the grave. Many darts were hurled at him from the Devil, yet he could not be injured, having on the whole armor of God. He knew that God would not leave nor forsake him, for He had promised to go with him even to the end of the world. He was casting bread upon the water, not knowing when it would return to him; he had trusted it all into the hands of God.

Thousands of mothers die with a broken heart as did this mother, many prayers are not answered till after death, much seed is sown in this world and will be reaped in the world to come. Must we reap our own seed in hell? I am afraid there are many that must. Who will not we give his fellowman from burning pits? Brethren, will we live in ease, and let the enemy sow tares in our hearts, and by doing so be the means of leading others to hell?

Let us go to work and do all we can to gather those who are floating on life's ocean nearly ready to sink into destruction. Look round about you, on every side, and see souls that are sinking. See the Devil with his net, gathering souls by the thousands. Friends, out with your life-boats; save the perishing souls, lest you yourself will sink at last. Come, friends, let us work for the Master, for the harvest is great and the laborers are few.

If you saw a blind man walking toward the edge of a precipice, ready to fall over, and by falling, have his body dashed to pieces, would you not rush forward to save him? Much more should we use all effort to save souls who are on the brink of hell ready to fall. Brethren, let us join hands and go forward into the vineyard of the Lord and gather into the fold of Christ all that are unused, praying all the way and all the time; for without prayer nothing can be done. Let us pray the Lord of hosts to send forth his laborers into His great vineyard. All who wish to sow must pray, which is part of our sowing.

When you work, work with all your might; when you pray, pray with all your might. Remember, there is an all-seeing eye watching over you and seeing every seed you sow; he sees while you reap, and is with you when you gather; therefore, if God sees all that we do, why should we not trust him? He is a very present help in time of trials and difficulties.

When a man sows wheat, he expects to harvest wheat. After his wheat is sown he lets it alone until harvest, for it is all in the hands of God. Why are we not so in our spiritual life? Why do we not sow wheat and trust it into the hands of God? For if we sow tares, we need not expect God to take care of our seed, for the Devil does. "For what we sow that shall we also reap."

My brother, what are you sowing? Are you sowing wild oats? I must often think about sowing wild oats, this expression is often used. How and it is to think that so many professed Christians do not sow wheat but wild oats. Friend, what you sow that shall you surely reap; only much more than you sow. You should always think while you are sowing, of the amount you must reap. Take a hypocrite, he will try to cover all his tracks or hide his sins. But "be sure your sins will find you out."

Why are you standing idle all the day when there is so much work to do? Remember you are not only destroying your own soul by acting the hypocrite, but you are leading others to destruction. The seed which you sow will fall an hearts that you think not. Remember the world is watching you. It sees whether you are a Christian or a hypocrite. If you deceive your neighbor he will deceive you. "Be not deceived; God is not mocked; whatsoever a man sows that shall he also reap." So be true to yourself and God, and live a life that will lead you to immortal glory.

If you have not yet fully submitted yourself to God, be sure you do it now. Do not deceive yourself and the world by trying to make yourself believe you are good enough. Remember the church will not take you to heaven. Have faith in God, my brother, and trust in His grace. Pray without ceasing; learn to love God, for He first loved you. Look the sinner in the face while speaking to him about the welfare of your soul. Stand up for Jesus wherever you are, for He will stand by you when you are in trouble.

There is a time coming when all the redeemed shall be called to that home beyond the sky where there will be no more sowing, but where we shall reap joy to the full. There is a time coming when all the wicked shall be cast into the lake of fire and there now no more, but reap what they have sown. How happy we should be to know that Christ has prepared a home for us, and will come again and receive us unto Himself; that where He is there we may be also.

We can have a harvest of joy on this earth if we live as we should live; or we can have a harvest of sorrow on this earth if we live as we should not live; but when the great harvest comes Christ and the holy angels shall reap. This will be a day of great reparation; the wheat shall be garnered into heaven while the tares shall be cast into hell.

Many ask when this day shall be? But this is not the question. The question is, are we ready for that day? "Watch therefore; ye know not the day of the Lord's coming." Matt. 24:42. My prayer is that we all may be ready to meet the Lord when He comes to reward His servants.

"Oh, can we any more be ready, brother? I don't know, but I know I am not ready. Will He find me and me still watching." Waiting, waiting when the Lord shall come!"

Napping, Ind.

REASONS FOR SEEKING CHRIST IN OUR YOUTH.

BY J. K. B.

"Remember now thy Creator in the days of thy youth."—Ecc. 12:1.

Nearly all young people who think of their future life, think of becoming Christians at some time. They lay great plans for their temporal welfare, and think after they are free from the cares of life, they will give their hearts to God. This is presupposing a long life, but of this no one is certain. Even if this were the case, it would be very undesirable.

The wise man admonishes us to serve the Lord in our youthful days, "while the evil days come not." In the event of his life, he takes a retrospective view of his deeds, and with heartpains bemoans the blessings missed because he remained not upright before God. We shall soon be engaged with life's duties, and will be beset with its cares and sorrows, and some of the troubles will seem almost unbearable. What consolation then to know that Christ is ours and that He is silently and meekly sharing our burdens and withholding such trials and temptations as we are unable to bear. The acceptance of Christ does not add another burden to our life, as we are not that sin against God, but gives a way of escape from those already existing.

In this life there is no neutral ground. We are either growing in grace or in sin. If we fail to enter His service upon reaching the years of understanding, the chances are that we are going to fall into questionable company. From such, Solomon asks us to "refrain thy foot from their path for their feet run to evil."

It is a mistaken idea that we may spend a part of our life in worldly pleasure and in drinking the cup of sin, and then repent and forget all the past. Every evil thought we think and evil deed we do or observe in others leaves an impression on our mind never to be effaced. We may repent of it with deep contrition, and a merciful God may forgive us, and a kind heaven may no longer count us, but deep down in our inner self an impression is left which makes it easier for us to commit the same sin again. Satan, too, takes advantage of this and will from time to time bring it up in our minds to harass us and get us to doubt our forgiveness. We reap what we sow. If we sow the wind, we reap the whirlwind.

Let us not remain in sin to get an experimental knowledge of it so that we may sympathize with others in our condition. That is one of Satan's varnished lies. Many a tear has been shed by Christian people because of regret for past deeds and thoughts, and many a one would give his life to have his past cast into oblivion. Jesus Christ has shown more sympathy for sinners and has done more for us than we can ever conceive of doing for others, yet He never sinned.

On the other hand, if we early in life begin to serve God, think good thoughts and do good deeds, and mingle with Christian associates, impressions are indelibly made on our minds which we never desire to have removed and which will often arise in our minds to encourage us and urge us on to greater blessings.

Business firms that need trained servants invariably prefer engaging them while young that their lives may be molded and adapted to their work.

In youth we are more pliable and God desires to mold us into perfect men and women of God. Christianity becomes a second nature to us and it is easier for us to live the life in Christ. We thus become better workers for the Master, and we will be more sensitive to the Holy Spirit's influence. God can entrust more work into our care. He can reveal to us more of His infinite goodness, give us more wisdom from above, and disclose to us more of the deep and hidden things of God.

It is God's will that we "rejoice and be glad in our days," and He has promised a long life to such as enlist in His service early and remain faithful. He has created us and we are the workmanship of His hands; hence, He has the best right to us. Shall we withhold from Him that which lawfully belongs to Him? Is it a part of the Master's business that we should whom it shall serve?

Nowhere in the Bible are we bidden to wait until aged to begin serving God, but "those that seek Me early shall find Me." Let none resist the calls now because there is a time coming when He shall no longer call you. In that time you shall call, but God will not answer; you will seek Him, but He will not be found of you. Then God will laugh at your calamity. He will mock when your fear comes because you refused His calls and set at naught His counsels.

Why and in sin when He is ready to forgive and cleanse? Why resist the call when you having nothing while losing and all to gain? Why hesitate when all the joy is promised to the saved? Is it fair to serve Satan until we are not worth much in God's service any more, then throw ourselves on God's mercy? Why serve one who never blessed you? Satan has not your welfare at heart, but your eternal destruction. All the blessings you ever got or ever will get originated with the Father who desires that you "remember thy Creator in the days of thy youth, while the evil days come not."

May we as Christians more than ever realize the need of laboring for the salvation of the children of men in their youthful days, and may the unsaved be made to think on their ways and accept Christ, the prayer of one interested in our young people.

Wakarusa, Ind.

For the Herald of Truth.
DEATH-BED REPENTANCE.

BY OLLIE YERR.

The thought presses upon our mind that we say too little about what we might call the universal religion of the unconverted.

On account of the recent death of an ungodly and, therefore, an unhappy woman, my thoughts are stirred in deeper interest regarding the hope of countless millions to seek and obtain salvation in the dying hour. For weeks prior to the death of this poor woman her suffering was such as to attract the attention of the entire com-

munity; added to all her misery, and without any apparent cause, she became totally blind.

In this condition would you or I, could we so separate the mental from the physical sufferings, seek for and delve into the things that seemed like mysteries to us in the clear light of a sound mind and body? How many of us can recall to mind the genuine repentance with a satisfactory evidence of salvation on a death bed?

True, we attend funerals of the most wicked and vile, and there we hear many interesting and comforting stories over the remains of a man who had lived a drunkard and the influence of whose life is to-day being felt in the wretched lives of his sons and others of the community. Because of his position in society and of his "nerve" to make arrangements for his funeral the minister, by his eulogy of the deceased, encouraged every sinner in the audience to just go on in sin, that it will be all right at last. But according to God's Word, will it be all right?

And why, oh, will we desire to avoid a happy life in time, and seek such in eternity? "The God who by His own presence straightens out our crooked paths. His real presence comforts, gives contentment, soul-rest, supplies us with food and raiment; in fact, He will withhold no good thing. Yet who doubt this may have the blessed privilege of the proof for yourselves."

By experience we find it much easier to talk in light than in darkness. As the path of the sinner grows darkest so the path of the righteous grows lighter. Let us live the life of the righteous, that peace and rest with our Savior's promise may close life's scenes on earth.

Orestia, Ind.

For the Herald of Truth.
LIFE'S PURPOSE.

BY S. P. YODER.

"I live for those who love me." For those who hate me, too; For the smiles and frowns that greet me Because I dare to do The right as God reveals it Unto my soul each day, While striving still to follow My Savior all the way.

To live without a purpose Would be a living death.— Dishonoring my Creator With each life-giving breath. The grandest, noblest purpose,— To heed the heavenly call, And follow only Jesus, Who gave His life for all.

He left the joys of heaven His blood to save; His blood was shed to purchase What we by grace may have. To point the way to heaven His mission was to live; He bled through death till mortal To all who will believe.

To follow in His footsteps And heed no other guide: To live by His example Whatever may bestride Means to possess His Spirit And render love, and then In humble self-denial To serve my fellowmen.

Lord, for the good of others My life in Thee I'd give— Since even here I live better To give than to receive. Then help me to be faithful, And wait for Thee in death, In joy or sorrow, really To hear Thy words, "Well done."— Calia, O.

MISSIONS.

For the Herald of Truth.

A SUGGESTION.

A good, kind brother has been sending his New York *Independent* to us after he has read it himself. This year he is taking the *Observer* and is continuing to send it as he did the other paper. I would name him, but his modesty would be so disturbed by this mention that I forbear. But the point is this: If there are others who get publications of a similar nature, we would be glad for an occasional number if you do not want them yourselves. Not only can you let a little variety into our shut-up lives, but there are several people on the compound besides the missionaries who read English, and it would be useful for them too to have a glance at American religious literature.

J. A. RESSLER.

Dhamtari, C. P., Jan. 16, 1902.

For the Herald of Truth.

WORK UNDONE.

BY J. A. RESSLER.

Please do not read the above words in a single sentence, for the writer is by no means the only one who is guilty of leaving work for others to do. We have frequently written to America that there is work that is left undone because there is not time and strength to do it, and if you have been interested in what we said, you wondered what some of the work is. If we once get started on this story it will take a long time to finish it. But for this time we will tell of only one work which ought to be done and so far has been almost untouched. To make the matter plain we must speak a little about an Indian custom.

There are no large stores in the villages as there are in America, so the people meet at stated times at certain centres for the purpose of trade. Such a meeting is called a bazaar, and bazars are usually held once a week at each centre. There is a large bazaar at Dhamtari each Sunday afternoon. The Monday's bazaar is held at Sorum, four miles south of here; Tuesday, Demar, five miles north of here; Wednesday, Purur, five miles south-west; Thursday, Kananga, six miles east; Friday, Kanwar, eight miles north-west; Saturday, there are several smaller bazars at different places. People who have things to sell bring them to these places and people who want to buy come to the bazaar to buy. Many things can be bought at all bazars, but some places make specialties of certain things. One bazaar makes a specialty of cattle, another of earthenware, another of leather, etc.

At these bazars the people of the neighborhood come together. They have a good time, talk with their friends and neighbors, exchange the news, and have leisure to talk and listen. When we go to such a place, we begin to sing and we soon surrounded by an anxiously listening crowd. Then comes preaching of the Word of God and the crowd comes and goes, but all stop to listen for a little while. An interesting speaker can hold as many as his voice will reach. The collector should be present and attention will be called to

the tracts he has to sell. A bookseller alone can do some good but not nearly so much as if he is accompanied by a missionary and an active native speaker. Many are the conversions that are traced to the work done at these bazars.

We have been preaching regularly in the bazaar at Dhamtari, but as this is held on Sunday we do not sell any books there. There has also been some colporteur work done. But our experience with workers obtained from other missions has been that they are very few indeed whom we get thus that give satisfaction. Until our own workers are trained we cannot hope to do work which will be satisfactory to us or to our Master. Hence, we have felt that, until our working force becomes larger, it would be a mistake to leave our work at home and go out to the bazars. We must spend our time in making foundation. It is difficult to get even a good colporteur from another mission. A few more missionaries would relieve those now here for such evangelistic work, and the new workers could in the meantime be getting the language.

NOTE.—The longer those whom God has called to India remain sitting in America, the longer it will be before they can be efficient in the work here.

Dhamtari, C. P., India, Jan. 16, 1902.

MISSION NOTES.

Cor. Dauphin & Amber Sta.

PHILA., PA., Feb. 18, 1902.

Dear Herald Readers:—

"The Lord God is a sun and shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly" is a promise that becomes more real to us, as again and again our needs are supplied in an unthought-of way.

Sometimes by boxes of provisions, by letters containing money, and donations of clothing or papers. A few weeks ago we went to the Pennsylvania Bible Society for Bibles, after ordering six, and were about to pay for them; the clerk said, "we'll give you these, this time." Thus God's tender care is ever over us, and we are reminded of the promise, that, though a mother may forget her child, yet God will not forget those whom He has redeemed; and while it is His work, it is our privilege to trust Him to supply our every need.

Thanks to those who sent by the Home and Foreign Relief Commission two dollars; a brother of Boyertown two dollars; and the friends who sent boxes from Mountville, Leaman Place, and Natick; as others, with us, enjoy the good things they contribute.

Bro. and Sister A. D. Wenger spent a few days with us, their visit was helpful, as also, visits by brethren and sisters from surrounding countries.

Quite a few children have the measles.

The meetings were well attended. Bro. Peter's Sons preached on the 15th. Bro. Jesse Snick will preach the 2nd of March if God permits.

If the readers are interested in friends or relatives in the city, who do not attend church, or perhaps have become careless in the work, we kindly ask you to send the names and addresses, so that special attention may be given them, and that your prayers and labors,

with the workers here, may bring salvation and blessing to those whom Satan has deceived.

Continue to pray for the work and workers. Happy in Him.

SISTER MARY.

DHAMTARI, C. P., INDIA, JANUARY 16, 1902.—We are glad that while we are placed in a land where we are surrounded by a people who worship idols and live to sin and superstition, there are those who will receive Christ. On the fifth of this month our hearts were made to rejoice as we witnessed the baptism of fifty one persons. How glad we are that, although they are afflicted with a loathsome disease, they are not rejected by our Lord Jesus. It is very interesting to see how eager these people are to hear of Jesus. They have no assurance of ever being healed bodily but they seem to be contented, and the faces of some are all aglow with joy when they are told of the assurance they may have of enjoying the world beyond. These people are objects of pity. If any one on earth needs help they do. Will you pray for them?

Last Sunday was a day long to be remembered by us all. The good Lord has spared us so we could again have the pleasure of partaking of the bread and wine in remembrance of our Lord and Savior. Last year, I believe, the communion was held outside, but this year it was held in the house. While it was a new thing for many of them, yet it passed off with much less confusion than we expected. There were about 150 that participated in communion and foot washing. We hope they were all sincere. Our hearts were made to rejoice to have the privilege of observing these ordinances with a people who less than two years ago knew nothing of the Lord Jesus. Brethren and sisters, keep on praying that the Lord may gather in many more who do not know of Him, and that He may keep those who have accepted Him.

This leaves us all well and happy in the Master's service. M. C. LAPP.

For the Herald of Truth.

A FEW SUPPLEMENTARY THOUGHTS.

BY A. S. BAUMAN.

Dear Christian friends and readers of the HERALD OF TRUTH, as I had written an article in the *Sugar Creek Budget*, similar to the one recently published in the HERALD, and being asked through a letter by a kind friend, where I referred to Manno Simon's words about smoking, I shall try to add a few words.

If we bear his name we ought not to despise or be ignorant of his teachings. There may be some of the readers of the HERALD that would like to know where to find what he says on tobacco. In the German edition of his works, Part First, Page 376, you will find it. The tobacco habit was not obtained at footbath among Manno's members. He warned them not to let their children get into that bad habit. Manno was not the only one who wrote against the tobacco habit. Later on it gradually grew amongst them so that now some think it has always existed. We have also the testimony of one of the ministers that signed his name to the

eighteen articles, which were compiled and adopted by the united churches in Holland, in the city of Dort, on the 21st day of April, 1632, and which from sixteen different places that country were signed by forty-nine ministers of the same faith and accepted as their belief; also by two of the upper country, and later taken up at eleven different places throughout France and Germany, and signed by thirteen ministers and elders. Among the forty-nine was one named Peter Peterson. In a book which he wrote, and in which he speaks of a great many idle things which were gradually coming into the church, he also mentions the tobacco habit and puts it down (just as it is yet) the way the majority of the people use it. "It is serving the Devil," he says. It is an old book, and is now in the press at the Mennonite Publishing Company at Elkhart, Indiana, to be reprinted and when he is finished until June, at which time it will be advertised in their papers. It is a very substantial book for all to read.

Satan is trying so hard to get people off the straight way that leads to heaven, and so many people come into the churches that have not been truly converted, but are like Nicodemus was when he came to Christ. He did not know what a new birth was, and was a ruler among the children of Israel. Circumstances teach us today that great many preachers and bishops of the Christian profession are yet the same as Nicodemus was. They take up customs and teach them as rules and regulations of the churches, and by that they make Pharisees, as Christ said, "Howbeit, in vain do they worship me, teaching for doctrine the commandments of men." (Mark 7: 7.)

Because true conversion was not preached enough amongst a great many of the Mennonites, many of the churches grew into mere formality.

On the other hand again, many of those who have been truly converted, Satan leads off on the other side of the straight way, and they will say the outward appearance has nothing to do with Christianity, it is a pure heart that makes a Christian. That is very true, but if the heart is pure the whole body—the outside as well as the inside—will be pure. Let us take the fig tree for example. Christ went to get fruit of it, but when He came there He found no fruit. He cursed it and it withered. There is something to know the tree by, aside from the fruit. We can often know trees by their leaves, and that is how Christ knew the fig tree. Christ said, "The axe is laid at the root of the trees; if the trees that have the leaves of fruit trees do not bring forth good fruit they will be hewn down and cast into everlasting fire, and that is what the apostle teaches us also. "For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world, and the world passeth away and the lust thereof; but that that doeth the will of God abideth forever." (John 2: 16, 17.) If any person dress just to please his eye, it is displeasing to God. Paul says the women must adorn themselves in modest apparel" (1 Timothy 2: 9). Manno Simon says they shall make their clothes so that they are convenient to work in, because people are liable to go into an extreme.

It is very necessary to make a few remarks upon that subject. The style of

cost which the Mennonites have been wearing for a great many years, and which is yet worn by the majority of the ministers, throughout the United States and Canada, except those that came from Russia, and some who came from Germany, I say there is a reason why this style is in vogue. I have not a written history of it, but undoubtedly the account is true, that after the English people that came to America, had learned to know the Mennonites and their faith, they advised them to have a uniform dress, so they could be known by all persons, and they advised them to use the plain coat which is known in a great many parts of America to be the Mennonite or Dunkard cut. Where it is not known people wonder why they wear that peculiar dress; even I have been asked about it. God had chosen the children of Israel to be a peculiar people (Lev. 14: 2; 20: 18), and if the Mennonites live such a life as their doctrine teaches, that dress is a great help to them, and also to the world. If people see a person with that suit they have all confidence in him, that his word is as good as any security he can give.

We moved from Ontario and Pennsylvania to North Western Iowa, where the Mennonites were not known, and all our members were that coat and we were very particular not to make any promise which we did not feel positive that we could fulfill, and in case anything did turn up that we saw we were unable to meet at the stated time, we went beforehand and had an understanding, and to-day we can borrow money out of the bank on a plain note without security. If the business men see a man with a plain coat they trust him without any further acquaintance. I do not mean to flatter our people; we can thank God that He helped them so they could fulfill their promises. It was the same with the first Mennonites in America.

But Satan has many ways to lead people astray. The uniform dress is a very nice thing. If I come to Chicago and meet any of the sisters and workers of the Home Mission, I do not need to be afraid to take them as a guide to know their faces. The wicked women of the city do not wear bonnets (like the priests of the children of Israel had to do, Exodus 29: 9), but they wear, like Judith did, when she went out to kill Holofernis, dress to make themselves look as attractive to the eye as they can (Prov. 7: 10), and not only themselves but also the houses and bed. The sons of God were already led astray by the daughters of men through their immodest apparel (Gen. 6: 2). Let us all wake up from our drowsy sleep before God will cast us away.

May City, Iowa.

For the Herald of Truth.

PRAYER.

BY SILAS BAUMAN.

"And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed,

and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."—Matt. 21: 20-22. Prayer depends on the thing asked for and the person who asks. The answer is not to be taken into question, because it is promised and God cannot lie. Mark says in this passage of Scripture, Have faith in God. You might say nearly everybody believes in God, but when it comes to faith in His Word, we often show by our conduct that we have not the faith which counts for God. If we are soldiers of the cross, we will fight for God's Word if it costs our life; for Christ, who is our Captain, was obedient to death upon the cross and many of His followers have shed their blood for their King. Now, Jesus Christ commands His disciples, "Go ye into all the world and preach the gospel to all creatures." Christ's command is, "Go," and do not shrink your duty. By so doing we meet mountains which are impossible to climb over, and, as the way of holiness is straight forward, the only way is to move the mountain. This mountain may be like a fruitless fig tree which has been standing in the way for several years and may have been dug about and carefully tended, and after the owner had done all he could to make it fruitful and it still brought no fruit, he says, "Cut it off." Or this mountain may be like the money changers in the house of prayer, whom Christ had just driven out of the temple before His presence.

God's work is to go on in the church, but He cannot fulfill His promise before men meet the conditions given in His Word. As long as so many fruitless fig trees stand in the way, and so long as buying and selling is the main object in life we cannot expect the church to prosper, and it seems to me that this and a few other things which are not of so little account as some people seem to think, are the greatest mountains of the present age. Christ says it shall be so at the end of the world. In the end so near or is it possible that people might repent? If we desire an answer to our prayers let us ask for something which we cannot do without. Let us ask in faith, believing, and we shall receive. We cannot go by those things and stay on the narrow way, but let us fight opposition by faith and the Lord will move the mountains.

Christ says, "When ye stand, praying, forgive if ye have sinned against any; that your Father which is in heaven may forgive your trespasses; but if you do not forgive neither will your Father which is in heaven forgive your trespasses."—Mark 11: 25, 26. Opposition arises up the carnal man, and unless we keep him down we cannot conquer, and so long as we do not, we give it is a proof that the old man is not overcome and we do not put our whole trust in Christ. Let us pray for grace to forgive, and to overcome self. When Christ had destroyed the fig tree and driven out the money changers, and those that bought and sold doves, he came into the temple the next day, and the chief priests and the elders of the people came to Him asking Him who gave Him authority to do this, He said, I will also ask you a question; answer me, and I will tell you by what power I do these things. He then asked them whether the baptism of John was from heaven or from men, and they answered Him not, "for they durst not," and

therefore He did not tell them by what power He did those things, but said, "What think ye? A certain man had two sons and he came to the first and said, Son, go work to day in my vineyard. He answered and said, I will not; but afterward he repented and went. And he came to the second and said likewise, and he answered and said, I go, sir; and went not. Whether of the twain did the will of his father? They say unto Him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and barbers go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the barbers believed him; and ye, when ye had seen it, repented not afterward, that ye might believe him."—Matt. 21: 28-32.

Some might say this was for the scribes and priests who rejected Christ, but can we not apply it to us? There is much of joking church to-day and many are saying, I will work in the vineyard of the Lord, but, where is the repentance? Would it not be better even to say no and then repent and go? If we want our prayers answered, let us be in earnest, preach repentance and faith in Jesus Christ who said, "He that believeth in me shall do the works that I do also, and greater works than these shall he do."—John 14: 12. Elijah was a man of like passion as we are and he prayed that it should not rain and it rained not for three years and six months, and he prayed again and the heavens gave their rain. Why did not Elijah pray for ease and pleasure, luxuries, and other vain things? Because they had too much of that already; they had fallen into idolatry, and God had to use the chastening rod to save those who had not loved Baal, yet James says, "Ye pray and receive not, because ye ask amiss, that you may consume it upon your lusts."—James 4: 8. Let us pray for something very much needed, and that is repentance and the Holy Spirit. May God bless every heart that reads this. If you feel yourself guilty, flee to Christ for mercy; He is willing to receive the broken-hearted and the penitent. May the Lord have mercy on us fallen beings.

Floralda, Ontario.

JOYS OF HOME.

Sweet are the joys of home,
And pure and sweet; for they
Like dew of morn and evening come
To make and close the day.
The world hath its delights,
And its delusions, too;
But home to esteem bliss invites,
More precious and more true.
The mountain dew is strong,
But fearful in its pride;
While gently rolls the stream along
That peacefully beside.
Life's charities, like light,
Spread smilingly afar;
But stars approached, become more bright,
And looke life's life's own star.
The pilgrim's step in vain
Seeks Eden's sacred ground!
But in home's holy joys again
An Eden may be found.
A glance of heaven to give,
To none on earth is given,
And yet a happy family
Is but an earlier heaven.

MY MOTHER.

My mother, at that holy time
Within my bosom there's a glow
Of feeling which no time can tame,
A feeling which, for years of time,
I would not, could not, cease to flame.

For the Herald of Truth.
INNOCENT AMUSEMENTS.

BY ABRAHAM HUBER.

"Let this mind be in you which was also in Christ Jesus." Phil. 2: 5. If we are truly born of God we have the mind of Jesus, and are one with Him. If we are one with Him, we will no longer argue as to what harm there is in those so-called innocent amusements, but the question will then be, What good is there in them, or will we be benefited by engaging in them? Oh, says some good church member, you make religion too repulsive. We must show to the world that we enjoy our religion, by carrying ourselves down on a level with them, and if necessary play a game of cards, croquette, checkers, or some other innocent game, in order that we may gain their influence, and let them know that we are interested in them. My dear friends, would you want to be playing those games if Jesus were present? I hear you answer, No! but remember, beloved, though He is not present in body, He is all-seeing and knows every thought and intent of the heart. If we have the mind of Jesus, all that class of desires is subdued by living so much in the light of God, and having so deep a communion with Him as to have no relish for such amusements whatever.

Again, you say that Jesus while on earth associated with the lowest and vilest of sinners. Very true, but he did not encourage their folly by taking part in what they were doing and enjoying, in what He rebuked sin wherever He went. He showed the sinners that He loved them, by leading them from their sinful ways and pointing them to a higher and better life. I am afraid many of us have not the mind of Jesus as we should have, because we are too slow in rebuking sin. We rather encourage it by giving a hearty laugh after some foolish or naughty jest is passed. We have the mind of Jesus we have no time nor desire for worldly sports and pastimes. What relish can a spiritual mind have for the gossip of a worldly party of pleasure? None whatever. To the mind in communion with God, the worldly spirit and ways, conversation and follies are repulsive and painful. My dear friends, we cannot serve God and mammon. Let us represent religion as it really is, as living above the world. If we have the mind of Jesus we have something to amuse ourselves with that will give us more pleasure in one hour than that which we would gain in a lifetime. It is a sad stumbling block to the unconverted to see professed Christians seeking pleasure or happiness from the world. Such seeking is a misrepresentation of the religion of Jesus Christ. If the sinner ever reads the Bible, he cannot but wonder that souls that are born of God and have communion with Him, should have any relish for worldly ways and pleasures. It is not a fact that thoughtful unconverted people have little or no confidence in such a class of professors? With the mouth confession is made, but God looketh upon the heart and mind, let us remember that as we live so shall we die, and as we die so the judgment will find us.

Do not forget to renew your subscription to the HERALD OF TRUTH.

March 1, 1902.

SUBSCRIPTION PRICE.
THE HERALD OF TRUTH, one dollar per year.
Rundschau und Herald, one dollar per year.
Sole papers to one address, \$1.50 per year.
HERALD OF TRUTH & WORDS OF CHEER to
one address, \$1.50 per year.

THE HERALD OF TRUTH is the Organ of the
following Mennonite conferences.

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa. & Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Penna. Amish.
7. Ohio Mennonite.
8. South Western Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.

BUSINESS NOTICES.

Wanted.—Several good agents; apply
to the Mennonite Publishing Co., Elkhart,
Ind.

We have received a handsome line
of Easter cards ranging in price from
one cent each, up to 10 cents each.
Send for some.

The Mennonite Publishing Co. has
on hand a very good selection of Sunday
school cards and Sunday school sup-
plies of all kinds, at prices to suit all
classes. Send for sample packages
when you wish to purchase.

"Dying Testimonies of Saved and
Unsaved" is selling rapidly. This book
has had a very large sale and we believe
has done much good. Agents find it
a ready seller. Price, postpaid, in pa-
per binding, 35 cents; in cloth, \$1.00.

Jacob's Model S. S. Sec'y Record, in
Manilla cover, 35 cents. Meyer's Para-
mount S. S. Sec'y Record, cloth, 47 cents.
The Superior Sunday School Teachers'
Book, 5 cents each; 40 cents per dozen.
Collection envelopes, 35 cents per dozen.
Order now.

Sunday schools which are desirous of
changing school books will find "GOSPEL
CALL" an exceptionally good book. It
is used in many Sunday schools. Try
it. Price, 25 cents per copy.

Mennonite Publishing Co.,
Elkhart, Ind.

Stock for sale.—Twenty-four shares
of Mennonite Publishing Company
stock for sale at par. A share is \$25.00
and it brings an annual income of not
less than six per cent. Parties wishing
to purchase may take the whole
amount offered or any part of it they
may desire. For particulars address
Mennonite Pub. Co., Elkhart, Ind.

Sunday School teachers who use
Scripture Text Cards and tickets will
find that our complete line will enable
them to select such cards as are best
suited to their requirements. Proper
distribution of such cards encourages
attendance as well as attention and
study. We have a very large line em-
bracing a great variety of designs. A
sample package will be sent to any ad-
dress upon receipt of 15 cents.

HERALD OF TRUTH.

Our New Catalogue.—Our new illus-
trated 80-page Catalogue of standard re-
ligious and miscellaneous books is ready.
It is the finest and most complete we
have ever published and will be sure to
please our ever-increasing number of pa-
trons. We offer great value in Bibles
and other books, and we can fill orders
promptly. Send for our catalogue. It
contains a complete index so the books
desired can be easily found. The cata-
logue is sent free to any address.

Hymns and Tunes.—Our English
Hymn Book, which is now being used
in most of our congregations, and which
is known among our people as "Hymns
and Tunes," has been reduced in price
as follows:

Cloth binding, per copy, prepaid,	\$.45
Cloth binding, per dozen, prepaid,	5.00
Cloth binding, per hundred, not prepaid,	35.00
Flexible leather binding, per copy, prepaid,	.55
Flexible leather binding, per dozen, prepaid,	6.25
Flexible leather binding, with tuck, per copy, prepaid	.65
Flexible leather binding, with tuck, per dozen, prepaid	7.50

We have also recently issued a *Word
Edition* with paper covers, which we
sell at the following prices:

Per copy, postpaid,	\$.15
Per dozen, postpaid,	1.50
Per hundred, not prepaid	10.00

HERALD OF TRUTH CLUBBING
RATES.

Herald of Truth, semi-Monthly,	\$1.00
Herald of Truth and Young Peo- ple's Paper, 1 year,	1.50
Herald of Truth and Rundschau,	1.50
Herald of Truth and Words of Cheer,	1.35
Herald of Truth, Rundschau, and Young People's Paper,	2.25
Herald of Truth, Young People's Paper and Words of Cheer,	1.90
Words of Cheer and Young Peo- ple's Paper,	1.00
Herald of Truth, Words of Cheer, Rundschau,	2.65

Address:
MENNONITE PUBLISHING CO.,
Elkhart, Ind.

SUNDAY SCHOOL LESSONS

LESSON IX.—MARCH 2.

THE STONING OF STEPHEN.—
Acts 7:54-8:1, 2.

[Read Acts 7. Memory Verses 54, 60.]

GOLDEN TEXT.—Pray for them
which despitefully use you and per-
secute you.—Matt. 5:44.

INTRODUCTION.

TIME.—Immediately after the last
lesson. Probably four or five years af-
ter the resurrection of Jesus.

PLACE.—The trial took place in Je-
rusalem before a council composed of
Libertines, Cyrenians, etc. See Acts 6:
9. The execution probably took place
near the brook Kedron, opposite Geth-
semane, in the valley between Mount
Olivet and the city.

PERSONS.—Stephen, his murderers,
Saul, devout men.

LESSON CONNECTION.—Stephen is

still before the council. The high
priest asked him if the things of which
they accused him were so. Then fol-
low a long defense or apology by
Stephen. His discourse comprises
verses 2-53, and is a concise history of
the Jewish people. In his argument
the following points may be noted: 1.
He begins most graciously, and his
appeals to the Scripture are themselves
an answer to the charge of blasphemy.
2. He proves that God's dealings with
His people showed constant progress,
implying that the gospel was a con-
tinuation of the same plan of
progress and growth. 3. In the his-
torical discourse he shows that he
holds his faith in Moses and the tem-
ple. 4. He shows that the Scriptures
advocate the very principles which he
asserted, and which were perverted by
his accusers. 5. He declares that his
accusers are simply treating him as
their fathers treated the prophets. 6.
There is a sudden change in verse 61.
As if the speaker had been interrupted
in his argument, and had to leave it
unfinished. His argument is broken
off and he makes an earnest personal
application.—*Petoulet*. The Church of
Jesus Christ has always been assailed
by Satan and all the Satanic forces.
Having failed to destroy the great
Founder of the Christian religion, he
uses every possible means to crush and
destroy those who adhere to it. Ste-
phen became the first of a long line of
Christian martyrs. But Satan by caus-
ing men to be put to death could not
stop the work which God had under-
taken. The death of a Christian in
those days usually marked the birth-
place of many more.

HOME READINGS.

24. M. The Stoning of Stephen.
Acts 7:54; 8:2
25. T. Looking at the unseen.
2 Cor. 4:6-18
26. W. Paul's reference.
Acts 22:6-20
27. Th. A good report.
Heb. 11:32-40
28. F. Love triumphant.
Rom. 8:31-39

Mar.
1. S. The promise. Rev. 2:1-11
2. S. The crown. 2 Tim. 4:1-8

LESSON X.—MARCH 9.

THE DISCIPLES SCATTERED.—
Acts 8:1-17.

[Read Acts 8:18-25. Memory Verses 3-5.]

GOLDEN TEXT.—Therefore they
that were scattered abroad went
everywhere preaching the word.—
Acts 8:4.

INTRODUCTION.

TIME.—Soon after the last lesson,
probably in the summer of A. D. 35 or
36.

PLACE.—The city of Samaria, capital
of the province of Samaria.

PERSONS.—Saul, Philip, Simon the
sorcerer, Peter, John, the Samaritans.

PERSECUTION AND ITS EFFECTS.—
With this lesson a new epoch begins in
the history of the church. Persecution
dispersed the disciples and Christ is
preached to the Samaritans, where an
abundant harvest is gathered. This
was a clear indication that the time
had come when the Gentiles should
hear the truth. The gospel was soon
to be spread throughout the then

known world.—*Arnold*. Persecution
served as a means to carry out God's
plans in the dissemination of the gos-
pel. Through all the country and vil-
lages of Judea and Samaria the scat-
tered ones went, preaching the Word,
leaving in every heart, house and vil-
lage refreshing crumbs of the Bread of
Life. Opposition follows close in the
wake of the gospel as it is disseminated
in other localities. The enemies of the
cross are never idle. The old dragon is
ever ready to devour the child of the
woman. (Rev. 12:4) Herod plans to
put to death the child, Jesus. The
blood thirsty Jews cry, Crucify Him,
Crucify Him. Saul seeks to slay the
infant church; but the victory is cer-
tain, the Lion of the tribe of Judah
shall prevail. "The policy of the per-
secutor is of all the blindest; he stim-
ulates the movements he aims to crush.
It is in the laws of the spiritual world
that persecutors should ever bring a
violent reaction in favor of the prin-
ciples of the persecuted." Opposition on
the part of the world tends to purify
and strengthen the church. When the
masses patronize Christianity it is an
evidence of corruption.

Mar. HOME READINGS.

3. M. The disciples scattered.
Acts 8:3-17
4. T. Preaching the gospel.
Acts 8:18-25
5. W. Christ's visit to Samaria.
Jno. 4:31-42
6. Th. Revelation of the Spirit.
1 Cor. 2:9-16
7. F. Word of comfort.
Matt. 10:23-33
8. S. The joyful sound. Ps. 59:7-16
9. S. Good tidings. Isa. 52:7-16

LESSON XI.—MARCH 16.

THE ETHIOPIAN CONVERT.
(Acts 8:26-40.)

[Read Isa. 61. Memory Verses 34, 35.]

GOLDEN TEXT.—With the heart
man believeth unto righteousness;
and with the mouth confession is
made unto salvation.—Rom. 10:10.

INTRODUCTION.

TIME.—Soon after the last lesson.
Probably in the summer of A. D. 36.

PLACE.—Judea, in the uncultivated
region south of Jerusalem, toward
Gaza, Azotus, Caesarea.

PERSONS.—An angel, Philip, the
eunuch.

THE EXTENSION OF THE GOSPEL.—
Luke traces in regular and suc-
cessive steps by which Christianity
emerges from the confines of Judaism
into a world-wide dissemination of its
life-giving principles. Through the
labors of Philip, the Samaritan field
was first evangelized; and in our to-
day's lesson we have an account of the
conversion of an Ethiopian eunuch,
through whose instrumentality we have
reasons to believe that the gospel of
Christ was carried into Africa, the
country where he lived, and thus the
Scripture was fulfilled, "Ethiopia shall
soon stretch out her hands unto God."
Isa. 68:31. Philip was directed by
an angel (probably in a dream or vision)
to go into the desert and preach the
gospel to one lone man, who had be-
come a seeker. Without asking any
questions he hastens on his mission as
directed, and as a result he is instru-

March 1,

1902.

mental in leading one of high rank (the
minister of finance in the Court of
Queen Candace, of the Ethiopians),
into the marvelous light of the Chris-
tian religion; thus the stream was set
in motion that possibly led multitudes
of the colored race into the kingdom.
"The faithful minister is as ready to go
into the desert and preach Christ to a
single soul as to speak to thousands.
If we have the true missionary spirit
we will be constantly seeking an op-
portunity to lead people into the light
of the gospel." We should, like Philip,
promptly obey the Lord's commands
and leave the result and reward of our
labors with Him.

MAR. HOME READINGS.

10. M.—The Ethiopian converted.
Acts 8:26-40
11. T.—The Ethiopian's reading.
Isa. 53
12. W.—Prophecy of Ethiopia.
Isa. 119:9-24
13. Th.—Prayer of understanding.
Ps. 119:9-24
14. F.—Testified beforehand.
1 Pet. 1:1-12
15. S.—Jesus baptized. Matt. 3:7-17
16. S.—Baptized into Christ.
Rom. 6:1-11

CORRESPONDENCE.

WAKARUSA, IND., FEB. 2, 1902.—Bro.
Geo. R. Brunk, of Kansas, and Bro. D.
Kaufman, of Missouri, were in our con-
gregation and conducted the meeting
to day. Bro. Brunk described sin in its
different forms so that even the great-
est sinner could have seen it as though
it were painted in all its glaring colors.
May we profit by his sermon and may
the Lord bless the brother in his minis-
terial work. Arrangements were also
made to have a minister hold meetings
at this place. May the good Lord help
in the same that much good may be
done in His name in winning souls for
Him. Remember us in your prayers.
COR.

NAMPA, IDAHO.—We have preaching
and Sunday-school every Sunday here.
David Garber and S. A. Kurtz are our
ministers. There are about forty mem-
bers, and all in unity. We expect
others to move in. Pre. Schlager, son
and son-in-law, from Nebraska, were
here on a visit. Bro. Schlager preached
in German on Feb. 24, 1902. They
seemed to like it here and his
son-in-law may locate here at some
future time. We expect Geo. R. Brunk
to stop here and hold meetings, on his
way to Oregon. May God add his
blessing.
D. K. W.

GORTNER, MD., FEB. 18, 1902.—On
Feb. 7th, Bro. A. D. Martin of Scott-
dale, Pa., came into our midst. At the
Gortner church he preached ten very
impressive sermons, dwelling princi-
pally on the life and sacrificial death
of Christ. There were no direct results,
but seeds have been sown, and we ear-
nestly hope and pray that in future time
it will bring forth much fruit to the
honor and glory of God. He also
preached twice at the Gnagney M. H.,
closing on Monday evening, Feb. 17th.
At this place one precious soul desired
to unite with us. May God richly bless
her. Owing to the extremely disagree-
able weather the attendance at most of
these meetings was rather small. The

weather was so bad that we were com-
pelled to close without filling some of
the last appointments. May the Lord
richly bless the dear brother in his
work. Yours in Him.
P. P. GORTNER.

GOODVILLE, PA., FEB. 23, 1902.—
Dear readers of the HERALD and all
who take an interest in the church work,
greeting. We had baptismal services
to day at the Weaverland M. H., where
seven precious souls were received into
fellowship, five by baptism and one by
being transferred from another church,
and one reinstated. We pray that God
will bless them that they will hold out
faithful and become bright and shining
laborers in His vineyard, and give them
grace to go on rejoicing in the work of
the Lord. Bishop Isaac Eby, of Kimer,
Pa., was present and administered the
rite of baptism. He preached a
powerful sermon from Eph. 4:1-6. We
hope that the good Lord will operate
upon the hearts of many more to accept
salvation.
D.

HARRISONBURG, VA., FEB. 10TH,
1902.—It has pleased our kind heavenly
Father to bless His church here in
Virginia thus far; although dark clouds
have passed over the church in the last
few years, the Sun of righteousness
seems to shine on the church and the
good work of the Lord is prospering.
Feb. 9th at our regular meeting at
Weaver's M. H., we had a very ap-
propriate sermon by Joseph F. Heatwole,
after which five converts were received
into church fellowship by water bap-
tism.

The Lord bless and keep them safe
from sin and make them strong in the
Spirit, so that they will be bright and
shining lights in His church. All
seemed to have new courage to go on
in the work of the Lord. The young
people's meeting is still carried on with
good interest, and we think with good
results. May the Lord bless all the
HERALD readers and the editor and all
marking.
COR.

SALUNGA, PA., FEB. 13, 1902.—The
church at this place is in a quiet, peace-
able state (rather quiet). We have two
houses; namely, Salunga and Landis-
ville, about one mile apart, and have
preaching every two weeks in day-time
and every four weeks in evening when
there is often a minister from some
other district present, the ministers ex-
changing pulpits, which is upholding;
not that the home ministers are not
good enough, but we like to hear a
strange voice sometimes, not a strange
doctrine, but only a voice confirming
of healing and wondrous "fruits of the
Spirit" were revealed, by which revela-
tion the apostles were able to receive
the power they needed to endure the
persecutions which followed. Can we
not learn from these lessons? COR.

REID, WASHINGTON CO., MD.—Some
of the brethren and sisters in Md. have
again been richly blessed by a visit of
our Abraham Metzler, of Blair Co.,
Pa. He came to the Stauffer congrega-
tion on Jan. 21, 1902, and held a number
meetings, including the regular services
on Sunday, Jan. 26th. Leaving there,
he held two meetings in the Paradise
Schoolhouse in Franklin Co., Pa., and
was with us in the Miller congregation
on Feb. 24, at the regular service, and
in the evening of the same day he again
preached in the Stauffer M. H., and on
Monday, Feb. 3, he left for his home.
The meetings were well attended con-
sidering the roughness of the weather
during most of the time. We are glad
that several persons made the good con-
fession during the meetings, and on
Feb. 8th and 9th there will be (if the
Lord will) instruction and baptismal

the Walnut Grove M. H., a large con-
gregation had the privilege of having
many rich blessings showered upon
them. Pre. David Hostetler from
Wayne Co., was with the congregation
at that place and preached a very touch-
ing sermon. He chose for his text these
words, "Sift, we would see Jesus." The
cry of the Greeks was, "We would see
Jesus." They no doubt, had heard
much about Jesus, and now they seem
to have a great desire to see and hear
Him. Should not we all have more of
a desire to see and hear "more about
Jesus?" The dear brother brought out
many good points which we hope may
not soon be forgotten. We were truly
glad to have him with us again. We
feel thankful to God for sending him
to us. The brother had not been with
us for quite a while. We would say,
come again, the Lord bless him in the
work in which he is engaged. COR.

SALUNGA, PA., FEB. 13, 1902.—The
Sunday school at this place is an "ever-
green" in the lessons by those who attend.
If only more of the brethren and sisters
would take part in the services and
thereby show that they have faith in
the work, faith in the church, faith in
the faith they profess, and lend a help-
ing hand to extend the borders of
Christ's kingdom, for God wants us to
labor in His vineyard where we find
daily work.

The lessons of this the first quarter
are very nicely fitted together and the
more we study them the deeper the
interest, and the plainer the path will
become that leads to rest. First, we
have the promise of power on the con-
dition of faith and obedience. By
studying the Bible history of our fore-
fathers we find that God required im-
plicit obedience to His command, for
we find no promise without condition,
and that condition had to be fulfilled
before the gift of blessing could be
received; so the apostles were obedient
and believed, and then they received
that power from on high which gave
them an insight or revelation of the
true spirit of things that they could
not understand before; they forgot self,
and all things were in the name of
Jesus, in which name all the miracles
of healing and wondrous "fruits of the
Spirit" were revealed, by which revela-
tion the apostles were able to receive
the power they needed to endure the
persecutions which followed. Can we
not learn from these lessons? COR.

SUACRABEEK, OHIO, FEB. 21, 1902.—
Dear editor, through the kindness of
a sister we are permitted to enjoy the
reading of your valuable paper for a
year, which I prize very highly, and
which is indeed good food for our souls
and should be read by every member of
the church, on account of its sound
doctrine. I thought of writing for
your paper sometimes, but counting
myself unworthy and incapable to
attempt it, I kept silent, but to-day I
read an article in the HERALD of Feb.
15, by Jesse H. Holm, entitled, "The
Attitude of Christians as to Peace and
War," which so wonderfully impressed
me that I thought a little more com-
ment on it would not be out of place.
I believe it to be the best sermon and
sounder doctrine on non-resistance I
ever heard, making it plain that even
a child can understand it, and think it
would be good policy if every church

meetings held by our Bishop George S.
Keener, when the converts will be re-
ceived into church membership. May the
Lord bless them in the grand step
they have taken. May the Lord also
bless Bro. Metzler in his work here and
elsewhere. May he be a bright light
in the world, and an instrument in
God's hands in bringing many lost souls
into the true light. May the Lord also
bless our home ministers that they may
continue the good work and gather
souls into His kingdom. Oh, let us all
do more for Christ than we have been
doing. There are many souls yet un-
saved. Let us pray for more laborers
in His vineyard. May the brother visit
us again.
BENJ. B. WEBER.

SPORT, VA., FEB. 15, 1902.—Greeting
in Jesus' name. We have again a few
items from our congregations that may
be read and enjoyed by our HERALD
readers. On the 2nd Sunday of Jan.
our Bishop received six precious souls
into church membership, at the Moun-
tain View church. The 4th Sunday at
Union Chapel there were two, and at
Spring Dale on the 15th Feb. there
were three, two by baptism and one re-
claimed. Their Christian walk and
conversation will strengthen our little
band, and by our united efforts and
prayers there may yet be many more
brought into the fold, for we know
there are many who are yet un-
saved. Our ministering brethren who so ear-
nestly labor for us, have many hard trips
to make, especially in the winter, as all
the churches in their charge are from
ten to twenty miles away except Spring
Dale. And we know it cannot be
pleasing to the flesh to make these
trips through the cold if it be not
better and more lasting enjoyments in
view for themselves and those they are
serving.

We learn that Paul suffered many
hardships for Christ's sake, and
counted them all joy that he might win
others to Christ. I believe it is the
same with His servants to-day, for we
have the same promises that Paul had.
And let us who are the members of the
body of Christ not neglect our duty, to
do all we can to help our ministers.
The best of all we can do is to remem-
ber them at the throne of grace that
they may be directed by the Holy
Spirit, through which they may accom-
plish great things for the Lord. Let
us all strive for the crown. Yours for
Christ and His church.
COR.

DEAR EDITOR, through the kindness of
a sister we are permitted to enjoy the
reading of your valuable paper for a
year, which I prize very highly, and
which is indeed good food for our souls
and should be read by every member of
the church, on account of its sound
doctrine. I thought of writing for
your paper sometimes, but counting
myself unworthy and incapable to
attempt it, I kept silent, but to-day I
read an article in the HERALD of Feb.
15, by Jesse H. Holm, entitled, "The
Attitude of Christians as to Peace and
War," which so wonderfully impressed
me that I thought a little more com-
ment on it would not be out of place.
I believe it to be the best sermon and
sounder doctrine on non-resistance I
ever heard, making it plain that even
a child can understand it, and think it
would be good policy if every church

73

member of the Mennonite faith (as well as all others) could read it. Believing that there are scores of others who do not read the *HERALD*, and who thus miss a great many good things, I believe that a plan could be adopted to bring this article before the church in general, and as a means I would suggest a separate sheet or pamphlet for general distribution in the various churches by their ministers. I would gladly spend a dollar or two to help others on the way. What we need is great awakenings, and to learn these truths as taught by Christ himself, and made plain as possible, so we will be prepared to fight life's battles manfully with more of the Spirit.

Suggestions are solicited. Yours in love.

NOTE.—We are glad for the above suggestions, and would further suggest that arrangements be made to publish it in pamphlet form. As the article in question is quite lengthy there would be considerable expense for one person to publish it. But if those who are interested in giving this excellent bit of literature on non-resistance to the church in general will send contributions for the purpose to the editor, the work will be easily and quickly done.—Ed.

JOHNSTOWN, PA., FEB. 21, 1902.—On February 14, at 8:30 o'clock, A. M., a house near King's Station, owned by Peter Keim, and occupied by William Webb, caught fire. The father of the family was away at his work; the mother was in bed with a nine-day-old baby, and three little ones were playing in the same room. The hired girl, while working in the kitchen, discovered the fire upstairs and gave the alarm, but the poor woman with her four little children refused to leave the house, saying that she dare not go out in the snow. The frightened girl had to leave the kitchen in order to save her life, leaving the mother and her little ones in the room. By this time the owner of the house came driving along in his sled, and ran to the rescue, broke in a window, reached in to the dark smoke, got hold of a little girl two years old and took her out of the smoke and flames. He then groped for the bed, found the mother and baby, pulled her out, then got her on her feet, but while he took the baby from her arms, she was so nearly gone that she fell to the floor. He threw himself on the window-sill, reached down and lifted her out through the window. He then broke another window, thinking he might save the other two children, but in vain; he could hear them moan, but that was all. Poor Dorra, at the age of 5 years, 5 months and 26 days, with her little brother Frank at the age of 4 years, 19 days, sank down into a fiery grave, from which a lump of roasted flesh and a few ashes were taken a few hours later.

(In the 14th, services were held in the Terrehi Mennonite M. H., by Jonas Blaich, after which the remains were taken to Bro. Levi Weaver's graveyard. A few hours after the fire the mother and baby were taken to the hospital for treatment. They are both badly burned and will probably die from the effects of the fire and smoke and the exposure in the snow in which the mother stood in her bare feet and night-gown for about ten minutes, before they could wait on her.

Those things are indeed sad and heart-breaking, especially for those of us who have had similar experiences in our own homes. But what will it be at the day of judgment if in this life we refuse to forsake the sins of the world. This poor woman heard the call. She had the opportunity to flee from the flames with her little ones, but she did not, and the result was awful. How much more awful will it be if we neglect so great a salvation.

LEVI BLAICH.

MARIONTOWN, PA., FEB. 24, 1902.—A few words of encouragement to the many praying people, as an instance of remarkable answer to prayer. Some time past this little flock took counsel to hold a series of meetings. From that time we all looked forward to the time of its arrival. Many were the prayers offered for the power of the Holy Spirit to accompany the work. Prayers and special preparations were made by this arm of the church for souls to be rescued and redeemed. The meetings began, being favored by good weather throughout the meeting. On Saturday evening, Feb. 8, we began our meetings by our home ministers, Bro. Abram Metzler, of Martinsburg, Pa., came into our midst. He began his preaching with power to a large attendance, and each evening it continued. The Spirit strove for testimony of the good pleasure of God. Many house to house visits were made from day to day. The interest still grew while young and old began to confess Jesus as their Saviour, until nineteen had become willing to forsake sin. Three more decided to make their church home with us, and eight of our dear ones were restored into fellowship of the church, making thirty all told. We feel to glorify God that so many became willing to come in the order that God's Word teaches us. From this we see the result of good Sunday school work. Oh, how glad we feel that the Lord will not forsake His people, for the plant our heavenly Father hath planted cannot be rooted up. Truly, dear readers, we ought to all thank God for the preserving power that keeps His church pure. Let us keep close to the Word in walk, talk and life, so the faith for which our fathers suffered and died might be kept pure by us. Our meetings closed February 23. We extend our heartiest thanks to our brother for his faithful labor while in our midst.

J. A. BRILHART.

147 INDIANAPOLIS AVE., RIVERSIDE, CAL., FEB. 10, 1902.—As it has been some time since we reported to the readers of the *HERALD*, we now take the opportunity of doing so again. It is hard for us to realize that this is winter as there has been but few days that we did not go about in our shirt sleeves and often seek shade during the middle of the day, but through the papers and letters we receive we are constantly reminded of the fact that it is winter.

We were very glad to welcome Bro. and Sister Cullar and children into our home during the early part of December. While we had many friends here, yet we cannot tell how much pleasure it gave us to meet with those with whom we are one in faith and spirit.

They have located here and are contented and well. One objection they have, there is no church here of their choice. We had a service in our home the first Sunday evening they were with us. During July and August I spent five weeks with the churches of Oregon and Idaho and found the harvest plentiful and the laborers few. The Lord has been blessing the efforts of those who are laboring in the different fields though confronted by various difficulties. Our brethren from the east, David Hilly who is located with the church near Albany, Or., and Samuel Kurtz who labored during the summer with the congregation near Hubbard, Or., but who is again with the church near Nampa, Idaho, have been lending faithful assistance to the work at the respective places. I found the brotherhood at Nampa earnest and interested in the work. I felt amply rewarded for the fatigue and work incident to a journey of 1800 miles and return and preaching almost daily for four weeks, sometimes twice a day, during the heat of summer, by having the privilege of fellowshiping with the earnest and devoted brethren and sisters whom I met along the way. This was all the preaching I did during the ten months except three appointments I filled in the U. B. church of this place. We have been doing some house to house work, conducted some cottage meetings, did personal work as we had opportunity, and took part in other Christian services.

We hope to establish a church here sometime, I think there is an opportunity for successful work to be done here, and we would be willing to lend any assistance we could to accomplish that end. Nearly a year has now passed since we said good bye to our friends in the east, for a visit to friends in Southern California, and now that we are about to return, we look forward to the time of meeting loved ones again, with joy. While we have in a manner been isolated from the body of the church, we have none the less interest in and for the welfare of the church, and all that pertains to her best interests. It is with hopeful signs that we look forward to the coming years to bring greater blessings to the world through her faithful ministry.

Brethren, let us guard ourselves for the battle, with no untied armor but put on the whole armor of God, that we may be able to stand against the world, the flesh, and the Devil, and the powers he is making into our ranks, and having done all to stand, in the name of Christ, the captain of our salvation.

I am more and more constrained to believe that one of the things we need to do, is to take a firmer stand on those principles that make us of a distinctive people, not only in theory but in a real sense, that our very lives may be a living testimony of the faith we profess, and that we be not drawn away by a fair show and criticizing words of men, but prove all things, holding fast to the inviolable Word of God, which I have saideth forever looking for that blessed hope, the glorious appearing of our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works.

There has been a laxity of effort in

the few generations just past that is now largely overcome, and we behold with pleasure the increased activity, both of old and young along all lines of true Christian endeavor; but another danger is threatening us, the lack of practical piety, self-denial, and cross-bearing for the sake of Christ. The disposition, as we come in contact with the world, like Peter, is to deny our relation with Christ. When the world points the finger of derision and scorn at us, if not by cursing and declaring we never knew him, yet by appearing like the world, so as to avoid the offense of the cross.

Let me entreat all who love our Lord, especially my young brethren and sisters, to be loyal to Christ, the church, and the vows you sealed in baptism. Strive diligently to advance in the spiritual life. Let no root of bitterness spring up as a snare of the Devil to trouble you, but being rooted in love you may go on to know the Lord as one who promises through faith, to give us the victory over sin. Let not sin therefore reign in your mortal body, that ye should obey it, in the lusts thereof. For sin shall not have dominion over us. Be not satisfied to have a form of godliness, but denying the power thereof, Jesus has promised to give power, (the ability to do something) if we ask him in faith, and are willing to use what he sees fit to bestow on us.

In conclusion, my prayer to God is that he would grant you according to the riches of his glory to be strengthened with might by His Spirit in the inner man that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth all knowledge, that ye might be filled with all the fullness of God.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.

AARON LOUKS.

For the Herald of Truth.

CHRISTIAN CONFLICT.

BY A. E. STOLTZBUS.

"Whatever things were written aforetime were written for our learning." Rom. 15:4.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3:16.

From the above Scriptures we learn that the whole Bible or all of the Word of God is given for some purpose, but a great many times in reading and perusing the Word of God, we meet with passages and sometimes whole chapters that we must wonder. Why is this Scripture given, and in what way is it profitable to us? Now, if the reader will turn with us to the book of Numbers, chapter 1 and 2 of his Bible, we have such a portion of Scripture and the reader will perhaps say, What can I learn from this Scripture? What instruction is there in it for us? Let us see.

March 1,

1902.

In chapter 1, verse 1, we see to whom, where and when God spoke; in verse 2 we learn why He spoke; namely, because the people were to be numbered, and let us notice that only those were taken into account, those that were young and upward, those that were "able to go forth to war in Israel." Let the reader meditate upon these words deeply and prayerfully. They are used quite frequently throughout chapter 1 and certainly mean something to the Christian at the present time. In verses 17 and 18 we read: "And Moses and Aaron took these men which were expressed by their names, and they assembled all the congregation together on the first day of the second month and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names from twenty years old and upward by their polls." Here we have the congregation assembled for the purpose of declaring their pedigrees because they were now in the wilderness and were soon to engage in the battle with the enemy, and for this reason they were to declare their pedigrees, so that each one knew just where his place was in battle, and under whose standard or banner he was to carry on the warfare. If a man in Israel had not known his standard or flag, perhaps when he had come to be engaged in battle with the enemy, and not knowing his standard, he might easily have been mixed up with Amalek and fight under the standard of the enemy.

Dear reader, has this any hint to us? Is there any instruction in Num. 1 and 2 for us? Can we declare our "pedigrees"? Do we know under whose banner we are engaged in this Christian warfare? Is it under the standard of the enemy or under the standard of the Christ? Dear Christian reader, can you declare your pedigree or Christian genealogy as I can? could declare the pedigree of his natural birth? Phil. 3: 5. It is the privilege of every child of God to declare his or her pedigree, to know under whose standard we are engaged, yet we believe there are many at the present time who can not do this. We do not wish to be understood that they can not be saved, without knowing or declaring their pedigree, but this we do say, that we must be able to declare our pedigree and recognize our standard before we are "able to go forth to war" in the Christian warfare and conflict, or we will frequently be found under the standard of Amalek or Satan. We sometimes meet people and perhaps these lines will meet the eyes of some who are of this mind, that say we can not know that we are saved or a Christian until we enter heaven. But I would only ask, Do you believe the Word of God when it tells us that "we know that we have passed from death unto life"? "We know that we are of God." Does it mean that we can not know? We must be able to say we believe and are sure before there can be any real advance in the life. We walk of a Christian. This is one reason why these lines are written,—to help such to know that they have the privilege of knowing by the Word of God that they are saved because it is a very great help to the Christian in this life to know that he is saved. How can we be happy and enjoy our religion otherwise? We must know our pedigree and recog-

nize our standard before we are able to go forth in Christian conflict. This is the Christian's pedigree. "Now are we the sons of God." 1 John 3:2. "Ye are all children of God by faith in Christ Jesus, and if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:26-29. "For as many as are led by the Spirit of God, they are the sons of God. The Spirit itself beareth witness with our spirit that we are the children of God." Rom. 8:14, 16.

It is the Christian's privilege to declare his pedigree in this way, because he is born from above—born again—born of water and the Spirit, that is, by the Word of God and the Holy Spirit. Compare John 3:5; Jas. 1:18; 1 Pet. 1:23; Eph. 5:26.

Now, if we can declare our pedigree in this way in the sight and presence of God, we are able to go forth to war in the Christian conflict. If we look in the Word of God we find three different kinds of conflict. In Rom. 7:14, 24, we have the first, where we find a quickened soul, but without power because he says, "For that which I do I allow not; for what I would, that do I not; but what I hate that I do." This man is yet under the law. This is his conflict; he is trying by the power of self or the flesh to fulfill the law. After coming to the end of self he cries out, "O wretched man that I am, who shall deliver me from the body of this death?" Finally he comes to the conclusion that it is only through Christ. Now he has advanced by experience and we find him in Gal. 5:17, "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other so that ye can not (may not) do the things that ye would." Let us notice that he does not speak of the conflict between the two natures, the old and the new, but between the Spirit and the flesh. He now has power, the power of the Spirit to overcome the lust of the flesh, which is his conflict here, because in verse 16 he says, "If we walk in the Spirit, we shall not fulfill the lust of the flesh." He now has the Spirit to fight his battles, and the Word of God to guide him.

The next conflict we find in Eph. 6: 11, 12, where the conflict is against the "wiles of the devil," for he is not wrestling with flesh and blood any more, (although he must watch them) but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places, and he is called upon to "put on the whole armor of God that he may be able to stand in the evil day." This is true Christian conflict, and is carried on under the Christian's standard, Christ. The children of Israel were able to declare their pedigree and recognize their standard in their time, and that is what saved them from getting into conflict among themselves and they thereby were able to overcome the enemy Amalek. Has the Scripture which has been cited any word for us in the way of reproof or correction? Does it instruct us in the ways of righteousness? Can we learn anything from "the things that were written aforetime"? Assuredly we can; and what are they? We should always be able to declare our pedigree, i. e., be born again before we attempt to go forth in Christian warfare and know under whose standard we are carrying on the conflict, and in doing

this there will be more unity and power in the church to overcome the "wiles of the devil" and each one will know his place and work.

Imagine an Israelite or a tribe in Israel in the wilderness abandoning their standard and trying to carry on the war under some other standard, or not helping to carry on the war against Amalek at all! What confusion it would have wrought! Just so in the church at the present time; it causes confusion, when one of the seed of Abraham does not recognize his standard, "Christ," any more. For this very reason we should be able to declare our pedigree, that we be not found warring under the standard of the enemy, Satan.

Selden, Kansas.

For the Herald of Truth.

SOMETHING ELSE!

BY MATTIE HERBROUCK.

Something else! you cannot rest,
Ah! your heart is sad;
Something else your longings crave,
Which you never have had—
Something else! you scarce know what,
Ah! this dream pursue!
Ah! this yearning, something else!
Weights your weary breast.

Something else! beside the world,
All its pleasures, its end,
Do not all this longing void,
Do not comfort seek;
Cold and cheerless, empty, vain,
Ah! that joy is mine alone,
Vanishes, alas! 'tis gone,
Something, something else!

Something else! Ah, yes, dear one,
Well I know your pain;
Sighing, longing, reaching out,
O'er and o'er again;
Sighing through the weary hours,
Groping through the years,
Filled with weeping, restless thoughts,
Trembling doubts and fears.

Something else! I thought to find,
Groping round like you;
Flitting hither, yonder, full of fears,
Dore of hate than love;
Did you ever think to search,
For your quest in heaven?
Did you ever learn that there,
Plenituous grace is given?

Yea! 'twas there, my sighs were hushed,
Gave my mind release,
Faith and trust in God, my friend,
Bids my trembling cease.
Longing, yearning, craving, lo!
Hastened to depart;
Something else! side sweetly in,
O'er my troubled heart.

Ah! my friend, 'tis heavenly joy,
Which alone can ease,
All thy longing, yearning sighs,
After rest and peace;
Ah! the world cannot suffice,
Something else! Thy Lord!
He alone can earth's joys fall,
Can something else afford.

For the Herald of Truth.

WHAT SALVATION DOES FOR US.

EMMA NEUBIRCHWANDER.

Salvation is freedom from all sin. To be redeemed is to be brought back into the first stage of purity. Before the fall Adam and Eve were pure and holy; but the fall brought condemnation upon the human race, but God had compassion and sent His dear Son into the world to redeem us that we could again live pure and holy while in this life. Jesus in addressing his followers said, "The disciple is not above his

master; but every one that is perfect shall be as his master." To follow our Master's steps we must be entirely submissive to His will in all things. We also must possess purity of life to testify the truth of the communion and profession of faith and also to assure us of the forgiveness of our sins by Christ's death. The Scriptures plainly teach that it is God's will that we shall live pure and holy lives. "Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. 5:40.

"For we are glad when we are weak and ye are strong, and this we wish, even your perfection. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."—2 Cor. 13:11. "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection." Heb. 6:1. Those who have received full salvation may make mistakes and err in judgment, but it is not necessarily sin. Committing sin is defined by the apostle James as follows: "Then when lust hath conceived it bringeth forth sin."—James 1:15. We cannot commit sin until some lust has conceived in our heart. On this side of the general resurrection we are not perfect in knowledge, wisdom, judgment, nor in understanding, for in these things we are to increase and grow more and more. While the carnal mind was within us our growth was constantly hindered by that which was enmity against God, but now since this inward enemy is destroyed, our entire being responds to God and His holy law. Birch Tree, Mo.

For the Herald of Truth.

"WHO TOUCHED ME?"

BY BARBARA SHERK.

Very many years ago there lived a poor woman who had lost her health. In just what way the story does not say, but for twelve long years she was in a miserable and wretched condition, probably without friends or a home, as she had spent all her living upon physicians who, however, could not heal her.

There was also living at the same time, in some part of that country, a Good Man who it was said had the power of healing all manner of diseases and His fame had spread abroad all over the land. One day this poor woman heard about this great Healer and wondered within herself if it could be possible that there was also help for her? The more she thought about it the stronger became the desire to see this man, if perchance He could heal her. Therefore, she resolved within herself to find this Great Physician, if so be, He would restore her. So she started out and presently she sees a great multitude of people slowly winding their way toward the house of Jairus, the ruler of the synagogue, who prayed to this Man to come down to his home and heal his daughter who was very sick.

When she came near this crowd of people and saw this Good Man in their midst, she felt if she could only get near enough to touch the hem of His garment she would be made whole. See her pressing her way slowly, but anxiously, through the crowd, and although they press her to one side and the other, she struggles bravely on.

75

See she is drawing nearer, a little nearer still, but her strength is almost exhausted, yet she strains every nerve to get there—nearer and still nearer. Shall she ever reach Him? Oh! she says, if I can only get so near that I can touch Him, but only the hem of His garment! How her whole being thrills with the intensity of her longing to touch Him and be made whole. Almost there! yes, see her now stooping down and touching the hem of His garment, and oh, what rapture, what joy; she feels she has been healed of her malady immediately! But see, what is this, the Physician stands still, looks around and asks, "Who touched me?" Those near Him denied having done so. One says, Master the multitude throng and press thee, and thou sayest, Who touched me.

No, no, it is that some one with an intense longing for help has touched me; for I perceive virtue has gone out from me. He turned, and he saw He knew it was she that had touched Him, and that she could not hide it from Him, so she came back trembling and fell down before Him and confessed before all the people that it was she that had touched Him and how she was healed immediately.

And now, hear Him call her by such an endearing name, and in such gracious tones as only a loving Father can. "Daughter be of good comfort, thy faith hath made thee whole; go in peace."

My dear fallen, sin sick sister or brother, He is just the same great Healer yesterday, to-day and forever more as He was then. Will you not come and touch His garment and hear the blessed words, Daughter, son, be of good comfort, thy faith hath made thee whole, "Go in peace."

Berlin, Ontario.

BROTHERHOOD.

If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter,
God help me speak the word
And take my bit of singing,
And drop it in a lonely vale
To set the echoes ringing.

If any little word of mine
May make a life the sweeter,
If any little cure of mine
May make a friend's life dearer,
If any little word of mine
May make a heart more true,
The burden of another,
God give me love and care and strength
To help a falling brother.

For the Herald of Truth.

NOTES AND COMMENTS.

BY CETHAS.

IX.

Those who truly accept Christ will do so gladly, while those who reject Him must go away sorrowful.

It is a great mistake to expect "a real good time" in this life without coming to the Source of all good.

Disrespect to parents and reverence towards God cannot be found in the same person.

Respect should always be shown to the agent which implies that the agent should always show themselves worthy of respect.

Misfortunes and difficulties make strong those who surmount them and use them as stepping stones instead of stumbling blocks.—*Mission Bulletin.*

We may imagine that we are praying to be made willing to do whatever God wants us to do, but when this has really become our heart's desire and prayer to God we already have the petition we desire of Him."

Where there is a desire manifested to pose before the world as a plain, unpretentious and humble people, the genuineness of these desirable qualities may well be called into question.

Since "the chief end of man is to glorify God and enjoy Him forever," to miss the end and purpose of our creation and make a miserable failure of life, one need only to live for self glorification and to enjoy the pleasures of a life for a season.

When a minister of the gospel is more deeply interested in the conversion of the products of his farm into money than he is in the conversion of souls to Christ, he has either mistaken his calling or is not true to that calling.

The recipients of our "favors" will undoubtedly notice a difference between a good deed willingly and gladly done, out of the goodness of the heart, without any thought as to what people may say or think about it, and the same deed done grudgingly, as though one were obliged to do it, or perhaps even done only for the purpose of making a "good appearance," yet contrary to the desires of the heart. Question.—How will our "good deeds" appear in the all-seeing eyes of God?

If we want to measure our goodness by comparing ourselves with law-breakers and criminals, and say we want only what the law allows, no more and no less, we have not learned the first principle of the greatest commandment in God's law.

Morality cannot make anyone a Christian, but Christianity alone can produce the highest form of morality—doing right, not simply because the law demands it, but because right is right, and the Spirit of Christ moves its possessor in the right direction.

Character is what we are; what people think of us makes only our reputation. A man may apparently conform his outward life to the requirements of the law, and stand before the world as a strictly moral without being a Christian; but the "highest possible moral character" is made possible only through Christ, the perfect Character, and can only be found in a life that is horn out of the will of the flesh but of God.

Brother, it is impossible that you and I should see everything in the same light and have the same convictions on all subjects, but we can "be of one mind" in this that we sympathize with each other's peculiar religious convictions. If I believe that you are perfectly sincere and honest, and you believe the same of me, then we can cultivate a sympathetic and charitable feeling toward each other, even while each tries to instruct and enlighten the other, and instead of trying to "hit" each other we can unite our forces against the common enemy and direct all our hard blows against the Devil.

Ohio.

GOD CARES.

BY MATTIE HERBRUCK.

God cares? Yes! He does,
When our kindred near rise there and high,
Around his children here;
When on their bosoms, heaving wild,
They cry in anxious fear.

God cares? Yes! He does,
His eye discerns their helpless state,
His ear doth hear their wail,
His hands shall reach and lift them up,
Or ever their courage fall.

God cares? Yes! He does,
And He will heed their cry;
He will not let them sink—oh! say,
Though He may test their faith in Him,
He'll rescue them straightway.

God helps? Yes! He does,
He never was known to turn away,
When we are joined wild
Upon the sea of life—He aids
And saves each sinking child.

God cares? Yes! He does,
He saves His trusting ones;
Though He carries off "the true, my friend,
To see if we have faith enough
To trust Him to the end."
Akon, Ohio.

For the Herald of Truth.

A WORD FOR THE CHURCH AND SABBATH SCHOOL WORK.

BY LEVI BLAUCH.

Every Mennonite should be interested in the work of the church and Sunday school. It should make our hearts feel glad when we hear that souls are gathered in and that so many of our Sunday schools are continued the whole year. May God speed the time when all our schools will be "ever-green." In regard to the suggestion given in the *HERALD* for January 15, I would say a clerk in each congregation to report each month would be a good plan providing the *HERALD* would have room for the reports. [Let them try it "once."—Ed.] Mention is made of the six hundred congregations. Now give this a thought, and let each report have just enough to take up one inch of the *HERALD*, that would make six hundred inches.

Much of the *HERALD* would be left for other matters? Not much. Well, what are we going to do? We would like to read reports from all our congregations the world over. Can we have a monthly Sunday school paper containing all the correspondence in favor of Sunday school work? If not, can we have a record kept and at the end of one, two or three years have the same compiled in book form, so that all who wish can buy one? It seems to me that it would be a good plan to have a record of the various phases of our church work, so that coming generations could see when, where and how we had our church conferences, our Bible conferences, our Sunday school conferences, and all about other meetings and everything that would really be useful. The above is a suggestion to be considered, I, for my part, would prefer a book. To have these things in a paper is all right for the time being, but the paper, when read, when laid away in files, and consequently the records therein are lost. Now, will some one who is more shrewd than I give this a thought and be heard from through the *HERALD*?

Johnstown, Pa.

Nor.—It would not be expected that every correspondent in every congregation would have something special

to report for every issue of the paper, or even if the 600 correspondences well boiled down, of course, would on an average occupy one inch each, there would still be left over 100 inches of space for other matter in every issue. But suppose one-fourth of the *HERALD* were devoted to correspondence and the rest to other matter, there would already be a marked change.

Secondly, the editor keeps a file of the *HERALD* on hand, from which, if deemed advisable, a condensed record could be compiled in book form for future reference, more easily and cheaply perhaps than from the mass of manuscript sent in for that purpose.

We are glad, however, for the suggestions of our brother, and we earnestly hope that some method may be evolved by which a better record will be kept than has been the case so far.—Ed.

PARTING.

If thou dost bid thy friend farewell,
For one night though that farewell may be,
Free from his hand in thine,
How earnest thou wilt tell me that thou may
Fate or caprice may lead his steps ere that
tomorrow cometh
Men have been so lightly torn the
corner of a street,
And days have grown to months,
And months to lagging years, are they have
looked in loving eyes again.
Parting, at best, is underlaid
With tears and pain.

Therefore, lest sudden death should come between,
Or time, or distance—clasp with pressure firm
the hand
Or him who goeth forth.
Unseen, Fate goeth too.
Yes, find thou always time to say some earnest
set word.

Between the idle talk, lest, with these bene-
dicts
Night and day, regret should walk.

COVENTRY PATMORE.

MARRIAGES.

BIXLER-BARE.—At the residence of the bridegroom in Fort Wayne, Ind., by Eli Stoffer, Samuel B. Bixler to Sarah A. Bare of Elkhart Co., Ind.

BOSHART-NEBEL.—On the 9th of February at Sugar Creek meeting house, by Bish. Sebastian Gerig, Elmer Boshart of Henry Co., to Martha Nebel of Washington Co., Iowa.

NEY-KRIVILL.—On the 13th of Feb. 1902, at the residence of the bride's parents, near Maytown, Lancaster Co., Pa., by Bish. Martin B. Rutt, Samuel C. Ney to Minnie B. Krivill.

WYSE-GERIG.—On the 9th of Feb. 1902, at the Sugar Creek meeting house, near Wayland, Iowa, by Bish. Sebastian Gerig, Bro. Amos Wyse to Lovina Gerig, both of Henry Co., Iowa.

RAP-GOOD.—On the 16th of Feb. 1902, at the residence of the officiating minister, Bro. Jacob K. Kasper, of Mount Joy, Pa., John Rap of West Donegal, and Fanny N. Good of Rapho Twp., Lancaster Co., Pa.

DETWILER-DETWILER.—On January 18, 1902, at the home of the bride's parents, Bro. J. W. Detwiler, by Bro. D. F. Driver, Bro. William Detwiler of Shelby Co., Mo., and Sister Barbara Detwiler of Morgan Co., Mo. May their lives be crowned with joy and happiness.

ESHAUGH-WISLER.—On Thursday, Feb. 13, 1902, by Bish. Abraham B. Herr, of New Danville at his residence, Bro. Henry F. Eshbaugh of Millersville and Sister Emma H. Wisler, of New Danville, both of Lancaster Co., Pa.

Nor.—It would not be expected that every correspondent in every congregation would have something special

DEATHS.

OBITUARY.

PRE. JOSEPH GASHO.

was born in Woodford Co., Ill., Dec. 14, 1841, died near Milford, Seward Co., Neb., Feb. 3, 1902, aged 60 years, 1 month and 20 days. He was married in 1868 to Maria Burk, with whom he lived in happy matrimony for 33 years, 10 months and 21 days. To this union were born seven sons and five daughters, two sons preceding him in death. He united with the Amish Mennonite church, and for thirty years he served the church as a minister of the gospel. His earnest admonitions to follow Jesus will not soon be forgotten. His affliction was cancer in the face. He suffered greatly, but patiently, and when it became evident that the malady was incurable he was resigned and said, "God's will be done." When the end drew near he called to his side his beloved children and to his need and lovingly ministered to his needs and who had for so many years shared with him the joys and sorrows of life, and earnestly admonished him to remain faithful unto the Lord. He also called his children, one by one and gave them loving, fatherly counsel, exhorting them to be faithful and obedient to their dear mother and to follow Jesus. May the admonitions of a loving father never be forgotten. His end was peace. Funeral services were conducted at the home by Nicholas Both, of Milford, Neb., at the M. H., by Chas. Rediger, of Hamilton, Neb., and P. P. Hersberger and Chas. Beller, of Shickley, Neb. May the God of all comfort sustain the bereaved ones in their affliction.

BUZZARD.—Martin K. Buzzard, oldest son of Jacob C. Buzzard, died at his mother's home in Harrison Twp., Elkhart Co., Ind., on Feb. 5, 1902, aged 39 years, 8 months, and 5 days. His mother, five brothers, and one sister survive him. Funeral services were conducted by Noah Metzler and Jacob Christophel, from Detroit, 32:39.

BLOSSER.—On the 6th of February, 1902, near East Lewistown, Ohio, Barbara, wife of Bro. W. M. Blosser, aged 30 years, 8 months, and 27 days. Funeral services were held in East Lewistown, after which the remains were taken to the home of her parents in Virginia for burial. She leaves a husband and one son to mourn her early death, two children having preceded her to the spirit world.

OBITUARY.

PRE. JOHN ALLERBAUGH.

was born in Hilltown Twp., Bucks Co., Pa., March 21, 1806, and died at the residence of his son, John B. Allebach, near Sellersville, on the 12th of February, 1902, aged 96 years, 10 months and 22 days. He united with the Mennonite church in his youth, was for many years a deacon in the church, and was a life minister in the Rockhill Mennonite Cong. He retained most of his faculties almost to the last, enjoying remarkable health throughout his long and busy life. He was extremely active for a man of his years. Several years ago he broke one of his legs and to the surprise of the medical fraternity the limb healed as nicely as that of one many years younger.

Up to the time of his death he had a great many friends who paid him visits. His kindly disposition and Christian virtues won the genuine admiration of all who knew him. He was entirely unassuming in manner, modest in dress, and free from all pretensions to the extreme. His parishioners have influenced hundreds of the younger generations.

His wife, whose maiden name was Bergey, died ten or more years ago. He leaves four children, one of whom is Pre. Christian, of Sellersville, Pa. He also leaves two sisters, twenty-seven grandchildren, sixty great-grandchildren and four great-great-grandchildren. His remains were interred on the 20th in the Rockhill Mennonite cemetery, followed by a vast concourse of relatives and friends. Thus within a few days two of the oldest ministers in Bucks Co., Pa., have been called away from the scene of their labors. But let us pause for a moment to consider that should be for her to remain in this earthly home or to depart and be with Him, which is far better. Buried on the 3rd of Feb. Services by D. D. Miller, from Jno. 11:25, assisted by D. J. Johns.

HAINES—Elizabeth Weaver was born in Cambria Co., Pa., moved with her parents to Elkhart Co., Ind., in the year 1860; was married to William Haines, Dec. 24, 1871; died of consumption, Jan. 31, 1902, aged 51 years, 27 days. She leaves one husband, one daughter, and one son to mourn her departure, but not as those without hope. Her desire was that the will of the Father should be done, whether that should be for her to remain in this earthly home or to depart and be with Him, which is far better. Buried on the 3rd of Feb. Services by D. D. Miller, from Jno. 11:25, assisted by D. J. Johns.

ALDERFER.—On the 12th of February, 1902, in Franconia Twp., Montgomery Co., Pa., a lingering illness, John S. Alderfer, aged 47 years. He leaves a widow, one sister and four brothers. Buried on the 17th at the Franconia Mennonite meeting house.

CULP.—On the 14th of Feb. 1902, at Logansport, Ind., at the insane asylum, Bro. Frederick Culp, aged 67 years, 3 months, 22 days. Buried at Yellow Creek, Elkhart Co., Ind., Feb. 18, 1902. Services were conducted by John Metzler and Jonas Loucks, from Jena the 4:11. Peace to his ashes.

BENNER.—On the 2nd of Feb. 1902, in Souderton, Montgomery Co., Pa., of heart trouble, Lester B., son of Elmer and Annie Benner, aged 5 months, 14 days. Buried on the 6th at the Souderton Mennonite M. H. Funeral services by M. H. Moyer. Text, Heb. 1:3.

MOYER.—On December 31st, 1901, Sister Emma Moyer, widow of Dr. Simon Moyer, of Blooming Glen, Bucks Co., Pa., aged 33 years, 7 months, and 10 days. Internment at the Blooming Glen Mennonite M. H. Services at the house by Pre. Henry Angeliemy and Pre. Aaron Freed; at the church, by Bishop Henry B. Rosenberger and Pre. A. O. Hissand.

BUZZARD.—Martin K. Buzzard, oldest son of Jacob C. Buzzard, died at his mother's home in Harrison Twp., Elkhart Co., Ind., on Feb. 5, 1902, aged 39 years, 8 months, and 5 days. His mother, five brothers, and one sister survive him. Funeral services were conducted by Noah Metzler and Jacob Christophel, from Detroit, 32:39.

BLOSSER.—On the 6th of February, 1902, near East Lewistown, Ohio, Barbara, wife of Bro. W. M. Blosser, aged 30 years, 8 months, and 27 days. Funeral services were held in East Lewistown, after which the remains were taken to the home of her parents in Virginia for burial. She leaves a husband and one son to mourn her early death, two children having preceded her to the spirit world.

KNABLE.—On the 18th of February 1902, at Painsborough, Somerset Co., Pa., Maria, wife of Peter Knable, aged 56 years and 23 days. For about three months she suffered severely with cancer, but bore it all with Christian patience. She was a member of the German Baptist Church and seemed to be fully resigned to the will of her heavenly Father. The funeral took place on February 20. Services by Pre. Levi Blauch.

FRYMER.—Feb. 13, 1902, at his home in Augusta Co., Va., Bro. John Frymer, aged 62 years, 2 months, 3 days, was called away. Had suffered for quite a while of dropsy of the heart, being unable to lie down at all for four weeks or more. He was born in Lancaster Co., Pa., came to Augusta Co., Va., and married Susie Grover. He resided here ever since. His widow and only son survive him. Funeral services were held at Springdale. Services conducted by the brethren E. C. Shank, A. P. Heston and J. H. Martin. Text, Eccl. 8:3, and 2 Kings 4:1. Buried on the 16th in order, for those that die and not live.

HAINES—Elizabeth Weaver was born in Cambria Co., Pa., moved with her parents to Elkhart Co., Ind., in the year 1860; was married to William Haines, Dec. 24, 1871; died of consumption, Jan. 31, 1902, aged 51 years, 27 days. She leaves one husband, one daughter, and one son to mourn her departure, but not as those without hope. Her desire was that the will of the Father should be done, whether that should be for her to remain in this earthly home or to depart and be with Him, which is far better. Buried on the 3rd of Feb. Services by D. D. Miller, from Jno. 11:25, assisted by D. J. Johns.

DETWILER.—On Jan. 25, 1902, Sister Annetta Detwiler, nee Eby, quietly passed from this world to the beyond. Deceased was born in Waterloo, Ont., April 14, 1846. In 1868 she was married to Bro. Jonas W. Detwiler, and moved to Michigan. In 1870 they

moved to Morgan Co., Mo., where they have since resided. She united with the Mennonite church in her youth and lived a faithful Christian life. She leaves a husband, three sons, five daughters and nine grandchildren and a host of relatives and friends to mourn our loss, but we believe our loss is her eternal gain. On Jan. 25, funeral services were held at the home of Bro. M. H., conducted by Bro. D. F. Driver, from Rev. 14:13.

MUSSEY.—On the 12th of Feb. 1902, near Bowmanville, Lancaster Co., Pa., Mary, wife of Reuben Mussey, aged 32 years, 10 months and 21 days. She was a beloved sister in the church and respected by all who knew her. She leaves a husband and two sisters. Her parents preceded her to the spirit world several years ago. Her death was sudden and unexpected, she being sick only thirty hours. We mourn for her early departure, but not as those who have no hope. Her peaceful, quiet disposition is worthy of imitation. Her remains were laid to rest in the Bowmanville Menn. graveyard. Services were conducted by Noah Bowman, Henry Good and Bish. Benj. Weaver. Text, Job 14:10. A large concourse of friends and relatives met to pay the tribute of respect. Peace to her ashes.

DETWILER.—On January 10, 1902, Bro. John B. Detwiler, of East Levis, Bucks Co., Pa., in his 53rd year. The deceased left home about three weeks before his death, and was taken to Philadelphia, where he was taken every week, when he was taken suddenly with inflammation of the brain, superinduced by a previous attack of a gripper. He was unconscious most of the time until death relieved him of his intense suffering. He leaves a sorrowing wife, four sons and one daughter to mourn their loss. Funeral on Jan. 14th, which was largely attended by relatives, friends and neighbors. Internment at Doylestown Mennonite M. H. Services at the house by Bishop Henry B. Rosenberger and Pre. Henry Angeliemy; at the M. H. by Pre. David L. Gehman and Pre. O. O. Hissand. Text, Ecclesiastes 12:9.

AKER.—On the 17th of Feb. 1902, near Zionsville, York Co., Pa., the only daughter of Bro. Wm. and Sister Elizabeth Aker was hurried to death. The father was at a neighbor's sale, the wife went to the barn to feed the cow. She was gone only about ten minutes, but when she returned to the house the little girl was lying lifeless behind the door. It is supposed that she succeeded in getting the matches from the mantle, lit one, set fire to her dress and burned all but the shoes, stockings and part of her chemise. Her fingers were all blistered and the body badly scorched. From the knees up to the top of the head where the hair was not even singed, only around the head. She was very bright and dearly loved by her parents and all who knew her.

She was 2 yrs. 4 mo., and 8 days old. Buried on the 19th at two P. M., at Manchester. Funeral services by Pre. Theo. B. Forry. Text, Luke 23:28.

SNYDER.—Feb. 12, 1902, Catherine Snyder, beloved wife of Bishop Jacob B. Snyder, at her home near Martinsburg, Pa., aged 75 years, 4 months and 29 days. She was married to Jacob B. Snyder 1857, who preceded her to the beyond. She leaves one son, one daughter, and one son to mourn her departure, but not as those without hope. Her desire was that the will of the Father should be done, whether that should be for her to remain in this earthly home or to depart and be with Him, which is far better. Buried on the 3rd of Feb. Services by D. D. Miller, from Jno. 11:25, assisted by D. J. Johns.

DETWILER.—On Jan. 25, 1902, Sister Annetta Detwiler, nee Eby, quietly passed from this world to the beyond. Deceased was born in Waterloo, Ont., April 14, 1846. In 1868 she was married to Bro. Jonas W. Detwiler, and moved to Michigan. In 1870 they

The funeral services were in charge of Bishop Durr, assisted by Pre. Charles Anstadt of Martinsburg, Pa. The family return thanks to many

friends for their assistance rendered and the many kind expressions of sympathy received.

JACOB SNYDER.

DAVIS.—On the 16th of Feb. 1902, at the home of her husband, Bro. Parker, near Bremen, Ind., of the infirmities of old age, Mary J. Steigerwalt (widow of John Davis), aged 85 years, 7 months, and 25 days. She was born in Schuylkill, (now Carbon) county Pa., came to Ashland Co., Ohio, with her sister in 1835, and was married to John Davis at Mansfield Ohio, on the 18th of Jan. 1837. She was the mother of six children, two sons and four daughters of whom five are still living, one daughter, Elizabeth Ann Myers, having died in 1877. There are twenty-seven grand, and a number of great grandchildren. Mother Davis will be greatly missed by the large circle of her friends. She lived a devoted Christian life, and always preserved her membership in the church. Her husband died July 6, 1872. She was buried at the Olive Men. Church in Elkhart Co., on the 18th where funeral services were conducted by John F. Weaver, assisted by Pre. Peter of Wakarusa. Text, Matt. 25:46.

STUCKEY.—On the 5th of Feb. 1902, at his home in Leavitt, Pa., Bro. Joseph Stuckey. He was born in Alsace Lorraine, France (now Germany), and was the oldest of a family of eight children who came to this country. His parents first landed at New Orleans, La., and later settled in Butler Co., Ohio. He was married to Barbara Roth in 1844. She died Apr. 27, 1891, leaving a son and a daughter. He was the oldest of a family of eight children. He leaves a son, one daughter, and twenty-one great grandchildren. He was a bishop for forty-two years, but was not closely identified with any conference. Buried on the 7th at the Olive Men. Church. Funeral services in the North Danvers M. H., by J. H. King, from 2 Tim. 4:7. Text, Ps. 137:8. Buried on the 7th at the Olive Men. Church. Text, Ps. 137:8.

GHOFF.—On the 7th of Jan. 1902, near Elkhart, in Elkhart Co., Ind., of paralysis, Maria, wife of John Groff, aged 50 years, and 19 days. She was born in Tazewell Co., Ill., Dec. 18th, 1851; married to John Groff, Sept. 29, 1869; after their marriage they moved to Elkhart where they have since lived. On the 19th of Sept. 1893 she had a severe sickness from which she suffered about 3 months. One dark, quiet evening, while patiently enduring much pain and nearly all hope of recovery was past, she suddenly broke forth in singing:

"Jesus paid it all,
All to Him I owe,
Sin has left a crimson stain,
He washed me white as snow."

She began to mend and her life was prolonged until the 20th of June 1899 she had her first attack of paralysis, and from this on her health declined. On the 19th of Sept. 1899, she assisted in preparing and a pleasant Polonaise dinner. On the following Tuesday evening she had a second stroke from which she did not recover and died as above stated. A short time before she died she spoke of seeing Jesus, and said to one of her sons who was standing by her bedside, that she was going home to see him. Her sorrowing husband and eleven children to mourn her death. Peace to her ashes.

MARTIN.—On the 5th of Feb. 1902, at his home four miles north west of Waterloo, Ont., after a lingering illness, Abraham Martin, aged 67 years, 9 months, 15 days. He was the second son of John and Mary Martin, of New York, and was born on the farm where he lived and died. He was married to Charles Annstadt of Martinsburg, Pa. His wife died in 1874. He leaves ten children eight are left with

D. L. Moody. Of Life. By
By A. L. O. E.
Pictures. By
et Hour. Ed-
e. By Charles
Moody. Vol.
Moody. Vol.
Dead Church.

D. L. Moody,	87	A Missionary Penny
A Story. By	88	Calvary's Cross. A. H.
ons by Mac-	89	How to Pray. By H. C.
ditions, Moody,	90	Nellie Holmes.
g. By D. L.	92	Short Talks. By H. C.
Story. Illus-	92	The Great Appeal.
ert Boyd.	94	McClure.
nce By F. B.	94	Pilgrim's Progress. I. A.
By Christie. By	95	Christie, the King's
W. B. Beane	95	What Is Manartha's
hittie, C. H.	96	Gillings.
g. Young. By	96	Kelcey the Master's
ure. By Mrs.	100	R. Haverall.
The Power of	100	Back to Bethel. By
By Rev. J.	101	From Sin. By A.
Little Dot.	101	ton.
Illustrated.	101	The Ten Command
By D. L.	102	C. Morgan.
Other Sermons.	102	Popular Amusement
Age.	103	tion Life. By F. W.
	103	Harmonies
		McLeod.
		HOME SEEKER
		Excursions at very low

By the late
in two parts:
"over" and "jes-
s" by addresses.
By Rev. A. C.
mons. By
By Andrew
J. G. K. Mc-
n, Finlayson,
and Moody.
By Mrs. O.
By Rev. A.
By J. Wilbur
ing. Address
By D.
By Dolph. By
nstrated.
By C.
s' Use. By
did it come

Only author-
 late Henry
 A book to
 flurements of
 ible. illus
 ost. By Rev.
 By D. L.
 Scenes. By
 nce. By Rev
 from the Old
 npress.

To Southern Farmers

**Queen & Crescent
and
Southern Railway**

On January 6, 1902, the Florida Special will go into regular service, with the following schedule:

1:00 p.m.
4:25 p.m.
6:30 p.m.
7:20 p.m.
8:35 p.m.
8:45 p.m.
9:30 p.m.

Particulars as to rates, baggage, etc., will be furnished on application to the agent at the address

W. C. MURPHY, W. C. RINEA
DEPT. A, MANAGER
CINCINNATI, O.

Great Living
 mate where
 in the year,
 hirements are
 when you go
 Queen and
 best induce-
 ment cars are
 rior cars on
 tickets sell
 over one fare
 books, maps
 to stock and
 will be sent
 RINEARSON,

E Route

way.

Chicago &
to service
ent train,
observation
ment and
of Chicago.
s. Little-
natti to
ce. Three
Fort la
Charles
Cincinnati
enty-four
rist tick-
P.
ter.

RSON,
GRABY.

Our Periodicals

Herald of Truth.

A Religious Semi-Monthly Journal, 18 pages, devoted to the interests of the Mennonite Church, the exposition of Gospel Truth, and the promotion of practical piety among all classes.

Subscription Price, \$1.00 per year 52 months, 50 cents. Payable in advance. Sample Copies Free.

Mennonitische Rundschau.

A German, four column, 16 page, weekly paper, devoted to news from Mennonite Churches and communities in all parts of the world. It contains also general news, as well as valuable instruction and information on Agriculture, Education, History, Science and Religion, adapted for both old and young. Published weekly.

Subscription Price, \$1.00 per year in advance. Sample Copies free.

Words of Cheer.

A nice four page, illustrated paper for the Sunday school and the home. Published weekly. As a Sunday school paper there is nothing superior to it. It contains valuable points and practical observations on the lessons for both old and young. The lesson story in large type, for the children, is a special feature. It contains four pages of four columns each, and is nicely illustrated. Size of page is 11 x 15 inches. Thousands of hearts are cheered by its weekly visits.

Prices: One copy one year, 50 cents. Over 10 and less than 50 copies, 1 year, per copy, 36 cents. Over 50 copies, 1 year, per copy, 30 cents.

This paper may be ordered for a shorter length of time if desired, at proportionate rates. Special terms for introduction. Sample copies free.

Der Christliche Jugendfreund.

A German four-page, illustrated paper. Size of page, 11 x 15 inches. A paper for the Sunday school and the home. Published weekly. This enables Sunday schools to give a paper to the scholars every Sunday. This paper is to the German Sunday school and the German home what the "Words of Cheer" is to the English.

Price, per single subscription, 50 cents per year. Price in quantities for Sunday schools, the same as "Words of Cheer." See above.

Young People's Paper.

A twenty-page illustrated monthly, published in the interest of the young people. It is non-sectarian, and is designed for young people of all classes. The contents appear under the following heads: Educational and Literary; Fictitious; Sunday Reading; Good Health; Missionary; Story and Rhyme; Current History; Naturalists' Nook; Miscellaneous and Editorials. Price, 75 cents per year. Sample copies free. Address, "Young People's Paper," Elkhart, Ind.

Sunday School Lesson Helps.

as the International Lessons, published in English and German. It expects attention for both teachers and scholars use. The most comprehensive quarterly for class use for the price. Adapted to all Sunday schools. All who use them are most anxious in pronouncing them the best.

Prices: One copy, one year, 20 cents; 5 or more copies, one year, per copy, 10 cents; 5 or more copies, 3 months, per copy, 3 cents. Sample copies free.

Primary Sunday School Lesson Helps.

Two pages are devoted to each lesson, one page containing the text of the lesson, with practical suggestions for the teacher, questions, answers, etc., and the other the Lesson Story. Several pages are devoted to black-board illustrations of all the lessons, with a short description of each. Very practical and helpful to primary teachers.

Prices: One copy, one year, 15 cents; 6 or more copies, one year, per copy, 8 cents; 6 or more copies, 3 months, per copy, 2 1/2 cents. Sample copies free.

Mennonite Publishing Co.,
Elkhart, Indiana.

Books Worth Having

Talks With Great Workers
By O. S. Sweet. In cloth, postpaid, \$1.25. This book brings the reader into contact with the minds of some of our greatest men. "The world makes way for a determined man."

Pushing to the Front
Or, Success Under Difficulties. By O. S. Sweet. In cloth, postpaid, \$1.00. A book of inspiration and encouragement to all who are struggling for success along the paths of knowledge and duty. "I will find a way or make one."

Great Books as Life Teachers
By N. L. Hill. Under this title Dr. Hill treats ten masterpieces of literature, forming excellent study material. Cloth, gilt top, postpaid, \$1.12.

The Old Evangel and the New Evangelism.
By C. A. Eaton. 12mo. Cloth, gilt top, net, postpaid, 75 cents. Dr. Eaton treats of the divine message of redemption from the new point of view, emphasizing the necessity for a close adherence to the apostolic principles.

The Spirit of God.
By G. C. Morgan. 12mo. Cloth, postpaid, \$1.00. Every page is enriched by deep, spiritual thought.

Latin America.
By H. W. Brown. 12mo. Cloth, net, postpaid, \$1.20. It contains a clear and exceedingly interesting account of the history and development of the Latin speaking countries of America, including a record of the struggles and triumphs of Christianity.

Put Up Thy Sword.
By Rev. J. H. McLaren. A powerful discussion of the question "Can a Christian Believe in War?" The subject is treated in an able, presented. An unusually interesting and profitable study. Cloth, postpaid, 50 cents.

Into the Light.
The Story of a Boy's Influence. By Elmer E. Rexford. Cloth, postpaid, 50 cents.

Traits of Character.
An and profitable study. Illustrated. Cloth, postpaid, 80 cents.

Pandita Ramabai.
The high-caste Hindu woman. The story of her life. By Helen S. Lytton. 12mo. Cloth, postpaid, \$1.00. This story should be read by every woman. Her work of rescuing the child-widows of India from the curse to which their religion consigns them, is truly a noble and grand study.

Mennonite Publishing Co.,
Elkhart, Ind.

A WONDERFUL RECORD

Four editions of 70,000 copies printed in less than one year. Over 17,000 copies sold since January 1st, 1902. A new edition of 40,000 copies is now on the press. Such is the record of the book.

Mr. World and
Miss Church Member,

OR
The Secret Service of Satan,
By W. S. Harris.

Nearly 325 pages, 18 original illustrations. Cloth Binding. Price, \$1.00. This book sells everywhere. Agents are having wonderful success. One agent alone sold over 1500. Write at once for terms. If you want to make a business of selling, send us 65 cents for a sample to use in taking orders. Do not delay. Act at once. Address,

Mennonite Publishing Co.,
Elkhart, Indiana.

MENNO SIMON'S COMPLETE WORKS.

The Complete Works of Menno Simon should be in the hands of every member of the church. This work contains 747 octavo, double column pages, 8x11 inches. It was translated from the original Holland or Dutch language, and contains all the writings of Menno Simon now extant, giving his Renunciation of the Church of Rome. An account of the severest persecutions against him. A description of the place where he last preached the Gospel, where he died and was buried, Plain Instruction, The True Christian Truth, The New Birth, The Cross of Christ, Meditation on the Twenty-fifth Psalm, Spiritual Resurrection, Excommunication, The Education of Children, Reply to Gellius Faber, A Supplication to Christians, Apology, Reply to John A. Lascio, The Triune, Eternal and True God, Christian Baptism, Reason Why, A Confession, Reply to Zylis and Lemmeken, Replication, the Incarnation, Reply to Martin Miron, Jesus the True Scriptural David, Letters, Etc.

The Book is printed on good paper, large, clear type and substantially bound. It contains a large portion of the writings of Menno Simon never before published in either the English or German languages.

Every family and, especially, every Minister should have a copy of this excellent work.

Andrew Miller, of London, England, the author of an extensive Church History, says of Menno Simon, after reading these works, "I think him a more spiritual and scriptural man than I, for, but to be a Baptist at that time, though as sound in doctrine as St. Paul, was to be treated as a heretic."

Published and for sale by
The Mennonite Publishing Company,
Elkhart, Ind.

A SPECIAL BARGAIN.

Every family ought to have and can now afford to buy **WALKER'S UNABRIDGED DICTIONARY**. We are offering this very excellent work for only \$5.50 by express. It is the authorized and copyrighted edition, containing 2,012 pages, and over 3,000 illustrations. It is double indexed, and is bound in full law sheep. It should be found in every family library and at this extremely low price, no one can afford to be without it.

Mennonite Pub. Co., Elkhart, Ind.

BIG FOUR ROUTE
to the world famed Virginia Hot Springs. Fine train service, dining cars, Pullman Sleepers, observation cars. The new fire-proof Homestead Hotel, entirely rebuilt, will be opened March 10, 1902.

Reduced rate tickets now on sale. For full information call on agents of the Big Four Route, or address the undersigned.
WALKER J. LYNCH,
Gen. Pass. & Tkt. Agt.,
W. P. DEPPE, Asst. G. P. & T. A.
Cincinnati, O.

— OUR EDITIONS OF —
Matthew Henry's Commentary
Are the best, because they contain all that any other editions do; and more, too, for ours have the Preliminary Notes by Dr. John A. Broadus, the illustrations and extensive foot-notes—all of which are valuable and cannot be found in any other editions.
They are printed on good paper and are well bound in durable cloth.
3 volume edition only \$6.00
[Original price \$10.00.]
6 volume edition only \$7.20
[Original price \$12.00.]
Whitefield, when asked where he studied theology, replied: "On my knees, reading my Bible and Henry's Commentary." Whitefield read it continuously through four times.
Mennonite Publishing Co.,
Elkhart, Ind.

Cleveland, Cincinnati, Chicago & St. Louis
RAILWAY.
(BIG FOUR ROUTE.)

MICHIGAN DIVISION.

CONDENSED SCHEDULE OF TRAINS.

Effective Aug. 1, 1901.

GOING NORTH.			STATIONS.	GOING SOUTH.		
No.	No.	No.		No.	No.	No.
28.	23.	24.		23.	25.	27.
a m	p m	p m		a m	p m	p m
8.50	1.43	6.20	Benton Harbor	7.10	1.00	5.00
8.01	12.50	5.25	Niles	8.01	1.56	6.18
7.87	12.30	5.06	Granger	8.22	2.19	8.40
7.20	12.15	4.50	Elkhart	8.41	2.37	7.10

11:55	4:23	Goshen	9:02	2:58	
11:54	4:18	Muskegon	9:27	3:10	
11:08	8:50	Warren	9:54	3:20	
10:05	2:25	N. Manchester	10:25	4:30	
9:22	1:56	Marion	11:25	5:15	
8:15	12:40	Anderson	1:15	7:30	
8:00	12:15	Indianapolis	2:35	8:50	
8:00	12:15	Indianapolis	2:35	8:50	
8:00	12:15	Indianapolis	2:35	8:50	
8:00	12:15	Indianapolis	2:35	8:50	

All trains daily except Sunday.
G. A. Henry, Ticket Agent, Elkhart, Ind.
Oscar C. Murray, Train Mgr.,
Cincinnati, Ohio.

HERALD OF TRUTH.

Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., MARCH 15, 1902.

VOL. XXXIX. No. 6.

ABRAHAM B. KOLB, Editor.

Entered at the Post Office at Elkhart as second class mail matter.

Contents of This Number.

Editorial Notes	\$1.50
Personal Mention	\$1.50
Burn of Water	\$1.50
The Evil Consequences of Pride	\$1.50
Perpetuating the Doctrine	\$1.50
Righteousness	\$1.50
To Communicate Forget Not	\$1.50
Into the Hills	\$1.50
Life	\$1.50
Conference of Workers Among Lepers	\$1.50
The Need of Spiritual Power is S. S.	\$1.50
Work, How Obtained, Its Hindrances	\$1.50
Worldly Attainments	\$1.50
Are We Letting Our Lights Shine?	\$1.50
The Lord's Prayer	\$1.50
Business Notices	\$1.50
Sunday-School Lessons	\$1.50
Correspondence	\$1.50
Conference	\$1.50
Report of S. S. Union of Logan and	\$1.50
Champaign Counties, Ohio	\$1.50
Divisions	\$1.50
Tribe	\$1.50
True Love to God	\$1.50
Dealing With Transgressors	\$1.50
Family	\$1.50
Things to Think About	\$1.50
Prayer	\$1.50
Evening Hymns	\$1.50
No Smoking on the Upper Deck	\$1.50
Marriages	\$1.50
Deaths	\$1.50
Financial Reports	\$1.50
Advertisements	\$1.50

EDITORIAL NOTES.

The greatest pleasure is to please God.

It is a great mistake to mistake prejudice for principle.

A book that is not worth studying is hardly worth reading.

Christ is our best "Counselor." That is His office. (Isa. 9:6).

Time for spring conference announcements. Kindly send them early.

In speaking of the injury which one man's unkind words may do to another man, Charles S. Morris makes the pertinent statement in the Independent that "the Philistines are not the only people who have been injured by the jaw-hone of an ass."

A reader asks, "Why do you not put all the best articles in front?" We might reply that we fear our editorials would find a place on the last page instead of the first. We might also say that we have noticed that some people

whose judgment we admire, do not put the best apples on top of the barrel, or the straightest sticks on the outside of the load, or the largest potatoes along the outside of the bushel. Other reasons might be given, but taking the above as a criterion, we will let the reader guess them for himself.

To indulge in sin in order to be able to denounce it is making sin serve as a virtue or as a power to make men better. God does not intend that Satan's tools should be used to overcome Satan. The best man in the world cannot handle the least of Satan's tools without getting his hands blackened in the operation. Sin needs to be denounced, the strongholds of Satan need to be pulled down, but there is no power so potent in this direction as the power of a pure life.

When the editor of "The Review" of Newton, Kansas, informs his friends that in the settlement of the difficulty in the congregation at Elkhart, Ind., the bishop has been suspended from "the active ministry for a year except in emergency cases," he is, to say the least, misrepresenting facts. From a number of references in his sheet, during the past year, to affairs at Elkhart and the publishing interests here, we prefer to take a charitable view of his utterances and conclude that "you must take a Dutchman as he means to say and not as he says it."

OUR SUBSCRIPTION LIST. We are at this time sending out statements of account to all who are owing us, either for books purchased or for subscriptions to any of our papers. We hope our friends and patrons will not be offended when they receive a kind, brotherly request to pay their dues. We would gladly refrain from doing this, because it would save us time and expense, besides avoiding the danger of hurting some sensitive people's feelings. We would indeed be glad if we had no occasion to send out these "dunning letters" as they are often termed, but it has become a necessity, on account of the large accounts we have outstanding on these lists. We are pleased, however, to say that many of our kind friends have responded to our recent calls and

have renewed and a number of new names have been added.

We wish to say to all those who are still in arrears and who have not been able before, or who possibly have overlooked this account, will you kindly give the matter your early attention, and by draft, post-office money order or in some other way that is convenient, send the amount and have your paper credited and continued. The paper contains so much that is edifying, profitable and interesting to every faithful member of the church that no one should be without it. I am sure it will afford every one pleasure and profit to read it and know what is going on among the brethren and in the different congregations.

Articles bearing on the subject of our Lord's betrayal, suffering, death and resurrection will be appropriate for the next number of the HERALD. The editor will be glad to receive a number of articles on these subjects. They should reach the office not later than the 24th of March. Perhaps among the ministering brethren, D. Kaufman, D. H. Bender, S. Stetler, M. S. Steiner, J. S. Shoemaker, L. J. Heatwole, L. J. Lehman, I. J. Buckwalter, D. D. Miller, S. P. Yoder, A. Metzler, E. S. Hallman, S. F. Coffman, Noah Mettler, David Burkholder, David Garber, D. J. Johns, Geo. R. Brunk, T. M. Erb, J. L. Wines, Jacob Wines, J. B. Smith, Andrew, John and Daniel Shenk, D. G. Lapp, John and Noah Blosser, Amos Mumaw, I. A. Wambold, Jacob Woolner, Abram Metzler, A. O. Hilsand, J. C. Kolb, A. D. Wenger, Ed Miller and several hundred others, as well as among several hundred lay members that might be named, the HERALD might be filled with articles bearing on this and other subjects.

MENNONITE BENEVOLENCE. Many of our people, no doubt, are not aware of the many branches of benevolent work that have sprung up in the Mennonite church within the past several years. Years ago the charity fund which almost every congregation maintained, the building of a new church-house, the buying and fitting up of a graveyard, an occasional loss by fire or other misfortunes that might have befallen

a brother or sister, about made up the sum of benevolent or charitable contributions which our brethren felt they owed to the church and to the brotherhood in general. Now we have, aside from these, not less than an even dozen of special standing objects or causes for which we can give and all of which appeal to our sympathies, not only occasionally but all the time. These are: India Mission, India Orphan, India Famine Sufferers, General Missions, Evangelizing Fund, Chicago Mission, Welsh Mountain Mission, Philadelphia Mission, Old Peoples' Home, Orphans' Home, Tract Fund Free Herald Fund.

All contributions sent with other money to the office of the HERALD OF TRUTH will be properly acknowledged and applied to the cause designated by the donor.

FASHIONABLE Just now most towns and cities are well supplied with sweepers.

They are divided into three classes, only two of which work for pay, the third class doing the work free of charge. To the first belongs the street sweeper; to the second the chimney sweep; and to the third, the sidewalk sweeper. The first is appointed by the municipality; the second, by the individual, and the third, by Dame Fashion, who has decreed that the gown worn shall touch the ground. In the great majority of towns there are no ordinances prohibiting spitting on the sidewalks, and even where there are there is still quite a respectable (or disreputable) amount of sundry varieties of filth found on the walks to serve the purposes of the sidewalk sweeper. A well bespattered walk forms a good field of operation for this contingent of the sweeper fraternity. The first is a respectable, if lowly, calling; the second remunerative and, in one sense elevating; the third is neither. It is not even cleanly, much less godly; it is filthy, and it is a comfort to know that there are some women with enough self-respect and independence and sense not to engage in this inelegant calling of their sisters, even though so high and exalting an authority as Madame Fashion ordains it. When we look at the sily and ever-changing demands of fashion we are made to think that the

most "peculiar" article of dress ever adopted by the churches who believe in and practice simplicity and uniformity of attire are not one hundredth as strange to the practical, sensible mind as the sweeping or trailing skirts is only one example. This erratic goddess teaches her devotees to unquestioning submission, and when her moods suggest a change she proclaims it and her followers, like the martyrs that they are, shut their eyes, sacrifice their sense of propriety, their spirit of independence, the laws of health, of economy, of comfort, and say, "Not my will, but thy will, O goddess, be done."

THINK ON "Whatever things are THESE THINGS, true, whatever things are honest, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report; if there be any virtue, and if there be any praise, think on these things." Add to every phrase above being the words, "in a man," thus: "whatever things are true in a man," etc., and we have one excellent application which Paul evidently wishes his words to receive.

To follow this injunction is in itself a virtue. Let us take a view of the opposite side of the case and see how it looks by contrast. It would be something like this: "Whatever things are untrue, whatever things are dishonest, whatever things are impure, whatever things are unlovely, whatever things are of evil report, if there be any vice, and if there be any condemnation, think on these things." What unchristian teaching that would be! And yet, if our thoughts run in this channel, whether as regards our fellow men or our own inclinations, (and our words and acts sometimes betray or reveal our thoughts,) let us know thereby that we are all wrong for the time being, and no manner what matter of profession we may make at certain other times and places, these evil thoughts—whose so often breed evil words and deeds—unlike up a telling part of the epistle which our life writes to the unsaved world, and which is known and read of men, better than the written word on the sacred page. The every day world, the unsaved world in general regards the value, the good, the power, the virtue of Christianity, not so much by what the Bible represents it, as by what they see in the lives of those who profess to be the followers and exponents of its teachings. They read not what we profess to be, but what we are. If we indulge in any kind of ungodliness in word or deed, if our daily walk and conversation is the same as theirs or worse in our relation toward those of our brethren with whom we may have differences, how do we teach Christ? Are

we not putting Him to open shame? It is the life as well as the lips of the consistent Christian which forms the heaven of love that acts upon the lost, that convinces the world of its sin and leads it to seek the better life. What, then, shall be uppermost in our thoughts? The good things or the evil things? What feelings and impulses shall rule our hearts? What manner of words shall be on our tongues? What kind of epistle shall our lives present to the world? The thistle cannot bring forth figs, neither can the natural man bring forth the fruits of the Spirit, but Christ which strengtheneth us is able to do in us, and for us, and through us all these things that are true, honest, just, pure, lovely, reputable and praise-worthy, and will keep our minds and hearts. Therefore let us think on these things.

Judge Richard S. Tutthill, at a meeting of the Social Influence. Economics Society at Handel Hall, Chicago, recently, dwelt on some of his experiences as a jurist which are well worth a second thought. In speaking of the causes of crime among the well to do class he said: "The wealthy criminal class is due to social conditions as well as any other class of criminals." Continuing, the judge said, "That there is such a class of criminals is an absolute fact. This class of criminals corrupts city councils, legislatures, congress, jurors and perhaps courts. The absorbing desire to accumulate greater wealth than they already possess leads to their acts of criminality. They desire to possess more money with which to purchase what they consider to be the luxuries of life."

"And perhaps women are the primary cause for this social condition. The men wish their wives to be upon the same social plane as other women in the gay whirl of the social world, that they may be enabled to give finer entertainments, more elaborate fancy dress balls, ride in finer equipages and wear more brilliant diamonds. It is the social condition which makes men believe happiness can be bought with money, which is the most fallacious proposition ever advanced in the world."

Commenting on the enormous and ever growing amount of juvenile delinquency, more than 6000 boys under sixteen years of age having been brought before him within the last two years, charged with all sorts of crimes and petty misdemeanors, he charged practically all of the evil to the lack of proper parental training. It is his opinion that with proper parental training fully ninety out of every one hundred boy criminals could be brought up to become useful and respected members of the community. He

greatly deprecates the lack of inculcating the first principle—that of obedience—in the mind of the child by those upon whom this great responsibility naturally falls. He further stated that it is "the neglected children, those who fail to receive proper parental care, who rapidly develop into criminals. This is so simply because society has neglected the fundamental principles which would wipe out the social conditions which make such things possible."

Many a child is taught from its earliest infancy that anything that it does that is "smart" is commendable. The more "cuteness" and mischief the little child can crowd into the fifteen minutes' call of a neighbor or relative, the happier the parent and the more outspoken the flattery and applause of the visitor. Later, that child, having been already taught vanity, is easily taught to feel its relative importance among its companions according to the relative grandeur of the house in which it lives or the clothes it wears or its native smartness. The whole life of the child may thus be placed upon a false basis, and it considers the purpose of life and advancement from a wrong point of view.

But a greater than Judge Tutthill has said, "Honor thy father and thy mother." The child must be taught this by the parent, and the parent can teach it only by so living and doing as to be worthy of honor and respect. And a wiser than Judge Tutthill has said, "Hear, ye children, the instruction of a father." But the true father is he who gives instruction that is based on right principles, and obedience to which brings happiness and blessing. And another who is more widely known than Judge Tutthill has said, "Provoke not your children to wrath." Might he not also have said, "Provoke not your children to pride, to disobedience, to lying, to vice, to crime?" Probably the best material investment a man can make of his time is in the careful training of his children. Better lose your season's crop than your son's confidence. A parent who has lost his child's confidence or good will, has lost his good influence with the child. Loss of confidence means often loss of respect. Where there is no confidence, or lack of it there is lack of obedience.

"Train up a child in the way he should go,"—in obedience, by being obedient to the laws which govern the right relation of parent and child;—in respect toward others by being respectful toward others;—in reverence to God, regard for His church, proper regard for the rights of others and for temporal powers, by setting a proper parental example in all these things. Of course, if example and admonition fail, rather than spoil the child, Solomon recommends the very old-fashioned but often very effectual remedy

of the rod, the proper use of which has worked wonders, while the unwise use of it has brought results that were painful in a broader sense than the literal, for while it brought a forced obedience it brought hatred instead of love, and created a desire to get from under parental restraint. For where the child is punished in a way that makes plain that the parent is taking this way of wreaking his anger or revenge upon the child, it is more often than not the case that the child is simply angered, and harbors thoughts of revenge toward the parent. Of this sad fact the daily papers give abundant proof. The strongest and best parental influence is that which love yields, for that alone awakens in the child the desire to obey the parents and makes its greatest pleasure that of doing that which gives the parent pleasure.

PERSONAL MENTION.

Pre. J. B. Gingrich of Preston, Ont., expects to move to Adams Co., Pa., in the near future.

Bro. A. D. Wenger of Millersville, Pa., conducted services at Souderton, Montgomery Co., Pa., at the regular meeting Sunday, March 2.

Will Sister Annie Stauffer, who wrote us a letter on the 3d of March 1902, kindly give us her address? The letter also stated that \$1.50 was enclosed, but the letter contained no money. Both omissions were simply an oversight, and as we have not the address we hope to reach the sender in this way.

Joseph Godshalk, formerly of Blooming Glen, Pa., who has for some years been engaged in missionary work in various parts of India, and who was for a while with our missionaries at Dhantari, is expected to return to America. He states that the climate does not agree with him. Money is being collected by his friends to pay for the passage of himself and family.

Bro. John Mumaw, who during the past year, has been travelling among the brotherhood in different localities in Ohio, in the interests of the Mennonite Publishing Co., will again start out about the 20th of March to visit Logan, Champaign, Fulton and other counties in Ohio. Later he will also visit other localities. He is authorized to sell books, take subscriptions for the papers published by the Publishing Co., and to collect outstanding accounts. We hope our brethren will give him a kind reception and that those who are indebted to the House will be prepared to pay their accounts. Bro. Mumaw has his credentials to show to such as are not personally acquainted with him.

Do not forget to renew your subscription to the HERALD OF TRUTH.

1902.

For the Herald of Truth.
"BORN OF WATER." John 3: 5.

BY A. D. WENGER.

When and how is a person born of water? This is a matter that we should understand, for without such a birth no soul can be saved. A birth of the Spirit is likewise necessary. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3: 5.

Is water baptism a birth? Some claim that when persons are baptized by immersion they are born of water. The writer claims that a new birth from such an act is an utter impossibility. Throughout the material and spiritual realms like produces like. "Do men gather grapes of thorns, or figs of thistles?" "Whoever a man soweth, that shall he also reap." Just so it is in the animal kingdom. That which is born is of the same nature as that which gave it birth. This is so well known that it needs no argument. The same thing is true in the spiritual kingdom. Jesus says, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3: 6. In the light of these facts, the claim that elemental water can give a spiritual birth into the kingdom of God is unreasonable and absurd. Natural water would thus become the mother to give spiritual nourishment to the new-born babe in Christ. How men of learning and apparent sincerity can continue to build on such a wretched foundation seems a marvel.

"Born of water" means a birth of the Word of God. The Word is called water. Cleansing by the Word is termed washing with water. "Christ also loved the church and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word." Eph. 5: 25, 26.

There are but two births, hence the word regeneration which signifies a second birth. Jesus said, "Ye must be born again." John 3: 7. The first birth, that of the flesh, was easily comprehended by Nicodemus, but the second was a marvel to him. The first time we are born into the human family, the second time into the family of God. Just as every babe born in the flesh has two parents, father and mother, so every new-born babe in Christ has a spiritual father and mother. The water (Word of God) is God and performs the relation of mother. The Spirit is God and is Father. Both parents have eternal existence, hence the offspring is a creature having eternal life.

We are born of God and of the Word at the same time. It is sometimes termed "born of the Spirit," because both God and the Word are called Spirit. "God is a Spirit." "The words that I speak unto you, they are Spirit, and they are life." The new creature in Christ Jesus is not born of any perishable, corruptible substance like flesh or elementary water. "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." 1 Pet. 1: 23. This new creature ought to settle forever the erroneous teaching that water baptism by immersion causes one to be born again. We need nothing to tell us more plainly that the second birth is of the Word of God which is in connection

with the Spirit. Just a few verses farther on (1 Pet. 2: 2) it shows us that the Word is the mother and affords nourishment to the child just born into God's kingdom. "As new-born babes, desire the sincere milk of the Word, that ye may grow thereby."

They who experience the new birth are washed by the Word. "According to his mercy he saved us by the washing of regeneration." Titus 3: 5. Regeneration means a second birth and when that takes place the soul is washed and purified by the Word which gave it birth. The Word has a cleansing power. Jesus said to His disciples, "Now ye are clean through the word which I have spoken unto you." John 15: 3. "Seeing ye have purified your hearts in obeying the truth through the Spirit." 1 Pet. 1: 22.

Another way of wording the same truth is found in Heb. 10: 22. "Having our hearts sprinkled from an evil conscience and our bodies washed with pure water." The blood of Christ upon the heart will cleanse it from all unrighteousness. If we obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under subjection to the Word of God, the whole body, when we are washed with it, and the Word of God, if obeyed, will cleanse not only the surface but the whole body from center to circumference. The body is never washed in baptism even when immersion is practiced, and very seldom if ever are the baptismal waters pure. The Word of God is the pure water that washes clean and when we are washed with it, our feet, hands, tongue, eyes and all our physical members, are cleansed from evil deeds and set apart for the Master's service and we present our bodies a living sacrifice to Him. When the whole being is brought under

- Elkhart, Ind.

MISSIONS.

For the Herald of Truth.

CONFERENCE OF WORKERS
AMONG LEPROS.

BY J. A. HESSLER.

Christian work among lepers has been carried on for some time in India. The mission to Lepers in India and the East, with its headquarters in Edinburgh was founded in 1874. There are now sixty-two stations either wholly or in part supported by this mission in India, Burma, and Ceylon. The work is all in the interests of lepers or their untainted children. Most of these stations have been in the North-West Provinces, Bengal, and in South India. The most neglected parts until recently have been the Bombay Presidency and the Central Provinces. This has reference to British India. The native states are, of course, more neglected than any other parts. The recent families have given rise to a number of leper asylums in Central Provinces and the Bombay Presidency.

The workers as well as the home committee have felt that it would be well to have more uniformity and system in the work. Mr. Thomas A. Bailey, a man of strong Christian character and independent financial means, has recently accepted the position of honorary secretary for India and has come with Mrs. Bailey to remain for some time in this country. It was at his call that the conference of leper asylum superintendents met at the home of Dr. Revie in Wards, C. P., on the fifth and sixth of this month. Nine asylums were represented at the conference. To one but newly introduced to the subject of leprosy many new, strange and wonderful things were brought out at this meeting. As the full report is to be published and will appear in papers read in America, no attempt will be made to give a full report now.

The medical aspect of leprosy and leper asylums was given special prominence by the presence of four doctors of medicine, some of whom have given special attention to the subjects of heredity and contagion of leprosy. The medical treatment of leprosy was also considered. The universal testimony concerning true leprosy is that it can have only one termination—death. There is no cure to be expected from any known remedy. The symptoms may be ameliorated and life may be prolonged, but that is all.

Mr. Bailey expects to visit Dharmari sometime during the coming months and we look forward with pleasure to his visit. We want to do some preliminary work in the way of getting the leading natives ready for the occasion so as to give him a reception worthy of the cause he represents and thus doing some lasting good both to the people and to the lepers themselves.

There are now about one hundred and forty inmates in the asylum at Dharmari. Will not the readers help to pray for these helpless ones? The first report of the asylum has just been received. Those who are interested in the work can obtain copies of this report from the agencies in America who forward funds to us.

Dharmari, C. P., India, Feb. 12, 1902.

THE NEED OF SPIRITUAL POWER
IN S. S. WORK. HOW OBTAINED, ITS HINDRANCES.

ESSAY BY ELLA E. STUTZMAN.

We see to-day among all classes of people a desire for power. Every man and woman is a lover of power, a coveter of strength. But, and to say the power that is mostly wanted nowadays is educational, social, physical, political and mechanical power. The strong man rules in every age.

God is anxiously awaiting, or pleading for a chance to endow poor humanity with a power far more mighty than these other powers. God is continually seeking to make men powerful and strong with His strength, for there is a constant need of spiritual power; and especially is this true of the Sunday-school. Here is where the young plants are trained with tender care to bloom for God.

"Where youthful hearts may find the way,
To perfect peace and endless day."

This work can not be done any other way than by the power of God working in and through His children, and this power depends entirely upon our inward supply of grace.

Ere our blessed Savior ascended to heaven, He commanded His disciples to tarry at Jerusalem until they be endued with power from on high. He told them they should be baptized with the Holy Ghost not many days hence, and that they should receive power after that He came upon them. They with one accord continued to pray until the promise was verified. After this event they had power which before they knew nothing of—power for real service for God. The apostles had received a three years' training under Jesus, yet they were not prepared or qualified for real service until after the Pentecost. If they with their unparalleled preparation for work were not permitted to enter into service before endowed with that power from on high, what daring presumption it is for any of us with our inferior training, to attempt to do so. Jesus even did not go upon His ministry until the Spirit came down upon Him. Hence we see this is an absolutely essential preparation for all Christian work.

We see in apostolic times when the seven deacons were appointed to look after the needs of the church, the disciples said, "Brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom ye may appoint over this business." Acts 6:3. They even needed spirit-filled men to look after the temporal affairs of the church. How much greater, then, is the need for spirit-filled men and women, superintendents and teachers in the Sunday-school, for this may well be called the nursery of the church.

Let us notice how far Christian methods of work to-day have strayed from apostolic methods or practice. We need not only more workers in Sunday-schools to-day, but that our workers should have a new power, a different life—workers that are able to bring more blessing.

We all confess there is a great deal of work, a great deal of teaching, of machinery, and of earnest effort of

various kinds, in our Sunday-schools, but there is not enough of the manifestation of the power of God in it. Too much of the work is done in the power of the flesh, and not in the power of God. We need more of this inner, energizing power, which will drive all this machinery to useful purpose.

We see in our Sunday-schools how different plans are tried, in order to bring about the desired results; one is trying this plan, another that, and but few have found a plan that is a permanent success. Let us go back to Pentecostal methods and the power of God will manifest itself in the Sunday-school work.

How can God through His children appoint such men and women as He would have to lead, superintend and teach in the school, if we have not that Spirit or Comforter abiding within to lead, guide, direct and prompt us in our work?

Furthermore, God does not only offer this gift of power of the Spirit, but He commands us to accept it. "Be filled with the Spirit." Eph. 5:18. If we are not filled we are living in disobedience to God, and are guilty of the sin of unbelief. So many Christians seem to think only missionaries, ministers, or those that have some great work before them, need this gift of power. This is a wrong conception of the command, for it can be proven by the Bible that for every worker in the Sunday-school, it is a command to every child of God, to tarry at Jerusalem until they be endued with power from on high. He told them they should be baptized with the Holy Ghost not many days hence, and that they should receive power after that He came upon them. They with one accord continued to pray until the promise was verified. After this event they had power which before they knew nothing of—power for real service for God. The apostles had received a three years' training under Jesus, yet they were not prepared or qualified for real service until after the Pentecost. If they with their unparalleled preparation for work were not permitted to enter into service before endowed with that power from on high, what daring presumption it is for any of us with our inferior training, to attempt to do so. Jesus even did not go upon His ministry until the Spirit came down upon Him. Hence we see this is an absolutely essential preparation for all Christian work.

We see in apostolic times when the seven deacons were appointed to look after the needs of the church, the disciples said, "Brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom ye may appoint over this business." Acts 6:3. They even needed spirit-filled men to look after the temporal affairs of the church. How much greater, then, is the need for spirit-filled men and women, superintendents and teachers in the Sunday-school, for this may well be called the nursery of the church.

Let us notice how far Christian methods of work to-day have strayed from apostolic methods or practice. We need not only more workers in Sunday-schools to-day, but that our workers should have a new power, a different life—workers that are able to bring more blessing.

We all confess there is a great deal of work, a great deal of teaching, of machinery, and of earnest effort of various kinds, in our Sunday-schools, but there is not enough of the manifestation of the power of God in it. Too much of the work is done in the power of the flesh, and not in the power of God. We need more of this inner, energizing power, which will drive all this machinery to useful purpose.

We see in our Sunday-schools how different plans are tried, in order to bring about the desired results; one is trying this plan, another that, and but few have found a plan that is a permanent success. Let us go back to Pentecostal methods and the power of God will manifest itself in the Sunday-school work.

glory to Him by putting ourselves in a state where He can work in and through us to His own good pleasure.

Another absolute essential to spiritual power is a knowledge and understanding of God's Word. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. Just as the natural sword is the carnal man's weapon, so the sword of the Spirit is the Christian's weapon. We must know how to use and apply this sword, or it will be of no use to us whatever. If we are ignorant as to its use, defeat surely will be ours, for God can not use us. Therein God speaks to us, and shows us His will, which we are commanded to obey.

The primary object of the Sunday-school is to teach and to be taught the Word. To do this it requires study of the Word. God will not pour His Word into us without an effort on our part; we must study prayerfully, search diligently, then God will do His part. He will open our eyes that we may behold wondrous things in His law. One writer has said, "A Spirit-filled man will be a Word-filled man." In Col. 3:16, we read, "Let the Word of God dwell in you richly."

It requires more than merely reading the Word to have it dwell in us richly. It requires prayerful study and meditation. Without the indwelling of the Spirit we can not understand the Word, for the Spirit interprets and reveals the precious truths to us.

We believe the neglected Bible is the cause of the lack of spiritual power in our Sunday-schools. We may know a great deal about the Bible—its history, origin, etc., but do we really know the Bible? Can the teacher make a good impression upon his class, when he knows only about salvation, Jesus and the Holy Spirit and these things, and does not know them as a part of his very life, by his own Christian experience. It is impossible for us to lift souls higher than we ourselves are. The worker can not do very much for God if he is content with a shallow or meager acquaintance with the Word of God. We must know how to rightly divide the Word of Truth in order to properly apply it to the different classes of people with whom we come in contact in our work—the backslider, the indifferent or unconcerned, self-righteous moralist and formalist. So we must study that we may be a workman that needeth not to be ashamed, rightly dividing the word of truth.

Thus we can plainly see that a heart knowledge of the Word is essential to spiritual power in Sunday-school work. But we believe one of the greatest hindrances to this work is—God's people are not willing to get to the place where God can use them and endue them with His power. Another hindrance to spiritual power in the work is the great lack of love or charity for another; we do not hear enough with one another when we are of different opinions regarding the Word. We can not all see or understand alike; but we must all agree on the essential hindrance as the plan of salvation. But there are non-essentials which Paul commands each man to be persuaded of in his own mind. In all these minor things we must have charity with one another. "Charity beareth all things." If we do not exercise charity in our school as well as other places of Christian

work, the power of God will surely be greatly hindered, for difference of opinion on these lines, without the love of God shed abroad in our heart, will cause prejudice, jealousy, hatred and envy, which will cause the school to be a divided instead of a united body. In unity there is power. There is power where all are of one mind and heart, and where all work to the same end. We lose so much power by not working together with our prayers in one accord. We must also be rid of "pride and will and lust of station"—not want to choose our own places of work in Sunday-school. If we are not willing to work where God wants us, we will hinder the work and power of God.

In the election of our officers we should not know them after the flesh but after the Spirit.

I trust we may all be made to see more clearly than ever before the great need of deep spiritual life and power in the school. Power to set the entire school to action for God. Let us remember the school is not a number of isolated units, but a body organized or united body. Individuals have done, and are doing all there is in their power to do, but the school as a whole must be awakened and realize its responsibility, and the great need of more real soul-saving work for Jesus. For the sake of God, for the sake of souls, and for our own sake, let us not try to work for God without being filled with the Spirit.

West Liberty, Ohio.

For the Herald of Truth.

WORLDLY AMUSEMENTS.

ESSAY BY EVA YODER.

From the fall of man in the Garden of Eden down to the present generation, God has been warning his people of the dangers of worldly amusements. There are many things in this world that Satan uses to mislead people, and they are not always great things, but often little things. But little things will grow, and what God wants is bold soldiers like Paul to cry out against sin and its dangers. We know many Bible characters whom God used to warn His people. Moses who led the children of Israel out of Egyptian bondage warned them not to wander in the pleasures of the world. Isaiah, Jeremiah, Amos, and other prophets warned the people of God against wandering into idolatry and engaging in the wickedness of that age. No wonder the wise man said to his son, "My son, if sinners entice thee, consent thou not." Prov. 1:10. I am glad that God has given us something better than worldly gain or honor, and that is real, genuine religion through Jesus Christ, that takes away all the desires for worldly pleasure, we "being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away." 1 Pet. 1:23-24. Let us not forget what it cost God to make the enjoyment of the new life possible to us, and to implant such love in us that we know that we have passed from death unto life because we love the brethren. "His that loveth not his brother abideth unto death." 1 John 3:14.

I thank God for a "know-salvation," that people may say from the depth of the heart, "One thing I know, that, wheresoever I was blind, now I see." John 9:25. The God who gave sight to the blind man in the apostolic age is just the same to-day and able to cure us of the lust of the eye, the lust of the flesh and the pride of life, and to open our eyes to spiritual things on the highway of holiness.

"For the grace of God that bringeth salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in the present world; looking for that blessed hope and glorious appearing of the great God, and our Savior Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:11-14.

If only every person could see the influence that they wield upon the world, God would have more devoted children in His service to this age. God expects us to live every moment as if the next moment Jesus would come in His glory, letting our lights shine brightly before those who are looking to us as Christians for examples. We are indeed "living epistles, known and read of all men," as soon as we have turned from the world and worldly things to follow Christ, serving God with our whole heart, being shining lights to those out of Christ, that they may see that there is a reality in the religion of Jesus Christ, so they will seek salvation of God. "Are they of this world: therefore speak they of this world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." 1 John 4:5, 6.

A great responsibility rests upon each of us; namely, that we be not stumbling blocks to those out of Christ, having the form of godliness and denying the power thereof. Godliness does not consist in going to fairs, theatres, ball games, shows, church festivals, oyster suppers, and taffy pullings, but I thank God for such a reality in the religion of Jesus Christ that the very desire for these things is taken away, and God puts in a desire and hunger for good religious meetings and holy communications.

God expects us by our daily walk and conversation to be such examples of purity and holiness that "He that is of a contrary party may be ashamed, having no evil thing to say of us." We are taught that charity is the bond of perfectness, and that it is long suffering, kind, is not puffed up, not selfish, not easily provoked, or exalted in spirit, and thinketh no evil; but that charity beareth all things, endureth all things, and rejoiceth in the truth. 1 Cor. 13. How careful we should be in living "attract" for God. Many people of this age are seeking worldly fame and ambition, and, sorry to say, there are preachers in this world that preach to please the people and not to save souls. They care more for worldly honors than for spiritual results, and substitute church joining for regeneration, or education for the sanctifying baptism of the Holy Ghost, claiming to believe in Bible holiness, and at the same time opposing it. They fish for church joiners more than they do for

souls. They itch for salary, honor and office, and have no use for real, Holy Ghost preaching or preachers, being "loyal, faithful, gifted, acceptable" servants of worldly churches, but Judas-like betrayers of the real church of Christ.

Let this be our motto, "But thou, O God, art a shield for me; my glory, and the lifter up of my head." Psalm 3:3. The pleasures of this world are but for a season. Every wrong course has a bitter ending. The man who loves the intoxicating cup cannot be drunk all the time, and when he is sober then comes the headache and heartache of a troubled conscience. The worldly and sinful live for the present, but there is a future for them as well as for others. At last comes sorrow, shame and pain. The wine that stirred the pulse and awoke their passion, at last "biteth like a serpent, and stingeth like an adder." Those who turn from evil in its beginning and follow after righteousness find peace and joy in the end, while others who spend their days in sinful pleasures now, shall have their portion at last in eternal punishment. "He ye therefore also ready, for the Son of man cometh at an hour when ye think not."

For the Herald of Truth.

ARE WE LETTING OUR LIGHTS
SHINE? Matt. 5:16.

BY AARON HOOVER.

Our Savior says, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." This includes all the true children of God. Let us, then, want to be faithful put on the whole armor of God, and show to the world that we are workers for the Lord. The Savior says, John 16:14, that we are His friends if we do what He commands us. The command comes to us to work, to be obedient, to be faithful stewards in God's vineyard. Luke 12:47. He says: "And that servant which knew his Lord's will and prepared not himself, neither did according to His will, shall be beaten with many stripes." Let us not be of those who carelessly disregard His Word. Let us be willing to comply with our Father's wishes in all things and be willing to be led by the Spirit of God. Let us prove our faith by our works instead of seeking excuses and feeling too weak to comply with all of the Lord's teachings. Let us by the help and grace of God be willing to carry out the whole will and counsel of God.

Are we letting our light shine by doing all the good we can? Are we making use of all the time we can in reading and meditating upon the Word of God? Are we letting our light shine in our walk, conversation, and everyday life? Let us who have accepted Christ as our Savior think what we are doing for Him. Let us ever be faithful and true to our blessed Lord, by His grace and power ever striving to be bright and shining lights to the world, that some poor sinners that are living careless and ungodly in this world may see the blessedness of living for Jesus, and turn before it is too late. Let us be sober and earnest in the Christian life. Let us be of those that wait upon the Lord

to renew their strength so we may go through this life with the power to wield a great influence for good, and not become weary in well-doing.

Are we interested in every good work, and laboring for the advancement of the cause of Christ on earth? Are we willing to give our aid, and to be used as instruments in the hands of God in the great and important work of bringing sinners into the fold of Christ? Are we making use of the talents which the Lord has given us for the upbuilding of His kingdom? Let us be faithful and pattern after Christ, be shining lights in the world, and when our life's work is done we may hear His voice saying, "Well done, good and faithful servant, enter into the joys of thy Lord."

For the Herald of Truth.

THE LORD'S PRAYER.

BY AARON G. KOLB.

Our Father in heaven, exalted high,
To Thee we bring reverence, to Thee we draw nigh;
We hallow Thy name, we adore Thee an-gel-ic,
For Thou hast ordained our souls to re-dem-
-tion; Thou givest Thy Son as a ransom for all,
To restore sinful man from his sorrowful fall;
Being holy, Thy family of saints, we may share
All the blessings to which God's dear children are heir.

We bless Thee, O Lord, for Thy sweet sover-eign love,
Which maketh us delight in Thy kingdom above;
We pray that Thy kingdom come down among men,
To conquer as with all Thy statutes, and then
We would pray Thee, O Lord, be Thou pleased to instill
In each heart a desire to do all Thy will;
Thus as angels above, for love unto Thee,
Fulfill all Thy bidding, so also may we.

We weak of Thee, Lord, that Thou give us our bread,
Each day as we need it, as our journey we tread,
Our souls will Thou strengthen with food from on high,
And all of our spiritual wants satisfy.
And teach us, O Lord, to forgive as we ought,
Though wronged we may be, that we harbor no grudge;
O' Lord, 'gainst any; for oft while we live,
We need Thy forbearance; then Thou canst forgive.

We need Thy blest Spirit to show us the way,
That leads to the realms of eternal day;
Temptations abound, but Thou knowest them,
And in Thy sacred keeping we never can fall.
Though evil shall threaten each step that we take,
And fears overwhelm, our faith e'en to shake,
Do Thou, blessed Master, draw us to Thy side,
In Thy great mercy deliverance provide.
For Thine is the kingdom in which all is love,
Thou reignest in power and glory above;
There's none to compare with Thy love and Thy might,
Yet salvation of man is Thy chiefest delight.
O ye angels of God, adore your great King,
May the thick vaults of heaven forever ring
With songs of redemption, Ye Redeemed among men,
Blessed with their new song, Amen, and amen.

SUBSCRIPTION PRICE.
THE HERALD OF TRUTH, one dollar per year.
Rundschau and Rundschau, one dollar per year.
Society papers to one address, \$1.00 per year.
HERALD OF TRUTH & WORDS OF CHEER to
one address, \$2.50 per year.

THE HERALD OF TRUTH is the Organ of the
following Mennonite conferences.

1. Lancaster, Pa.
2. Eastern District (Pennsylvania).
3. Franklin Co., Pa. & Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Peoria, Amish.
7. Ohio Mennonite.
8. South Western Pennsylvania.
9. Indiana and Michigan District (Pa.).
10. Illinois.
11. Western District Amish.
12. Missouri, Iowa and E. Kansas.
13. Kansas, Nebraska and Oklahoma.
14. Nebraska and Minnesota.

BUSINESS NOTICES.

Wanted:—Several good agents; apply
to the Mennonite Publishing Co., Elkhart, Ind.

We have received a handsome line
of Easter cards ranging in price from
one cent each, up to 10 cents each.
Send for same.

The Mennonite Publishing Co. has
on hand a very good selection of Sunday
school cards and Sunday school sup-
plies of all kinds, at prices to suit all
classes. Send for sample packages
when you wish to purchase.

"Dying Testimonies of Saved and
Unsaved" is selling rapidly. This book
has had a very large sale and we believe
has done much good. Agents find it a
ready seller. Price, postpaid, in pa-
per binding, 35 cents; in cloth, \$1.00.

Jacob's Model S. S. Sec'y Record, in
Manilla cover, 35 cents. Meyer's Para-
mount S. S. Sec'y Record, cloth, 47 cents.
The Superior Sunday School Teachers'
Book, 5 cents each; 40 cents per dozen.
Collection envelopes, 35 cents per dozen.
Order now.

Sunday schools which are desirous of
changing song books will find "GOSPEL
CALL" an exceptionally good book. It
is used in many Sunday schools. Try
it. Price, 25 cents per copy.

Mennonite Publishing Co.,
Elkhart, Ind.

Stock for sale.—Twenty-four shares
of Mennonite Publishing Company
stock for sale at par. A share is \$25.00
and it brings an annual income of not
less than six per cent. Parties wishing
to purchase may take the whole
amount offered or any part of it they
may desire. For particulars address
Mennonite Pub. Co., Elkhart, Ind.

Sunday School teachers who use
Scripture Text cards and tickets will
find that our complete line will enable
them to select such cards as are best
suited to their requirements. Proper
distribution of such cards encourages
attendance as well as attention and
study. We have a very large line em-
bracing a great variety of designs. A
sample package will be sent to any ad-
dress upon receipt of 15 cents.

Our New Catalogue.—Our new illus-
trated 80-page catalogue of standard re-
ligious and miscellaneous books is ready.
It is the finest and most complete we
have ever published and will be sure to
please our ever-increasing number of pa-
trons. We offer great value in Bibles
and other books, and as we constantly
carry a large stock, we can fill orders
promptly. Send for our catalogue. It
contains a complete index so the books
desired can be easily found. The cat-
alogue is sent free to any address.

Hymns and Tunes.—Our English
Hymn Book, which is now being used
in most of our congregations, and which
is known among our people as "Hymns
and Tunes," has been reduced in price
as follows:
Cloth binding, per copy, prepaid, \$.45
Cloth binding, per dozen, prepaid, 5.00
Cloth binding, per hundred, not
prepaid, 35.00

Flexible leather binding, per copy,
prepaid, .65
Flexible leather binding, per dozen,
prepaid, 6.25
Flexible leather binding, with tuck,
per copy, prepaid, .65
Flexible leather binding, with tuck,
per dozen, prepaid, 7.50
We have also recently issued a *Word
Edition* with paper covers, which we
sell at the following prices:
Per copy, postpaid, \$.15
Per dozen, postpaid, 1.50
Per hundred, not prepaid, 10.00

HERALD OF TRUTH CLUBBING
RATES.

Herald of Truth, semi-Monthly, \$1.00
Herald of Truth and Young Peo-
ple's Paper, 1 year, 1.50
Herald of Truth and Rundschau, 1.50
Herald of Truth and Words of
Cheer, 1.35
Herald of Truth, Rundschau,
and Young People's Paper, 2.25
Herald of Truth, Young People's
Paper and Words of Cheer, 1.00
Words of Cheer and Young Peo-
ple's Paper, 1.00
Herald of Truth, Words of Cheer,
Young People's Paper and
Rundschau, 2.05

Address:
MENNONITE PUBLISHING CO.,
Elkhart, Ind.

SUNDAY SCHOOL LESSONS

LESSON XII.—MARCH 23.
TEMPERANCE LESSON.—
Eph. 5:11-14.
[Read Eph. 5. Memory Verses 15-16.]
GOLDEN TEXT.—Be not drunk
with wine, wherein is excess.—
Eph. 5:18.

INTRODUCTION.

TIME.—Paul's epistle to the Eph-
esians was written about A. D. 62.

PLACE.—The epistle was written at
Rome while Paul was in prison.

PERSONS.—The writer. The church.

EPHESUS.—Was a celebrated city of
Ionia, in Asia Minor, and was situated
on an arm of the *Egean* sea, between
Smyrna and Miletus. It was the po-
litical and commercial capital of the
province, the most important city of
Asia Minor. It became famous be-
cause of the Temple of Diana, the mag-

nificence of which attracted strangers
from all the known world. Paul first
visited the city in A. D. 54. Acts 18:19.
He afterwards came and abode there
three years, laboring faithfully among
the people until he was obliged to leave
the city on account of a sedition, raised
by Demetrius, the silversmith. Paul
was instrumental in establishing a
flourishing church at this place, but for
some reason they afterwards lost their
first love, and were exhorted by John to
repent. (See Rev. 2:1-7.)

PAUL'S LETTER TO THE EPHESIANS.
—Was written by him during the latter
part of his first imprisonment at Rome,
probably during the time he was oc-
cupying his "own hired house." Acts
28:30-31. It greatly resembles his pa-
thetic letter to the Colossians which
was written about the same time. The
epistle "was written to confirm and
strengthen the believers in the faith
and hope of the gospel, and to give
them some most important teaching
in the deepest and sublimest truths
of the Christian religion." It is one of
the richest and most valuable of all his
epistles, and one that is especially
instructive, and comforting to every
true Christian in every land and age.

TEMPERANCE, AND WHAT IT IM-
PLIES.—Temperance in its true sig-
nificance, is a very broad term; and in
its importance ranks third in the con-
stellation of graces, which, according
to 2 Peter 1, are the adornings of true
Christian character. Its proper applica-
tion implies the total abstinence from
that which is wrong, and the moderate
use and enjoyment of that which is
right. It is a mistaken and harmful,
but too frequent conception, that it
means only to abstain from intem-
perate. Properly understood, it compre-
hends all the inward impulses and out-
ward acts of life. Thus viewed, we find
in the lesson forbidden fellowship.
Evil instinctively seeks the shelter of
darkness, while right as naturally de-
sires the light. "He that doeth truth
cometh to the light," while every one
that doeth evil, hateth the light, neither
cometh to the light lest his deeds
should be reproved. Righteousness
walks unveiled; that which appeals
for sanction under cover of secrecy,
whatever its avowed purpose, is justly
an object of suspicion. "Children of
light" cannot have fellowship—that is,
harmony of purpose and pursuit—with
the works of darkness.—*B. H. Clark.*

HOME READINGS.

24. M.—The promise of power ful-
filled. Acts 2:1-21
25. T.—The lame man healed. Acts 3:1-16
26. W.—The first persecution. Acts 4:1-22
27. Th.—The sin of lying. Acts 4:32 to 5:11
28. F.—The stoning of Stephen. Acts 5:12 to 8:2
29. S.—The disciples scattered. Acts 8:3-17
30. S.—The Ethiopian converted. Acts 8:26-40

SUMMARY OF LESSONS.

LESSON I.—THE PROMISE OF POWER.
Jesus delivers unto His disciples a
far-seeing charge. They are commanded
to return to Jerusalem and wait for the
promise of the Father. They inquire
as to the restoration of the kingdom to
Israel. He gives them the promise of
the Holy Spirit. Jesus then ascends to
heaven. Angels appear and deliver a
message. The disciples return to Jeru-
salem and continue in earnest prayer.

HOME READINGS.

17. M.—Temperance lesson. Eph. 5:11-21
18. T.—Evil fruits. Gal. 5:16-26
19. W.—Putting off the evil. Eph. 4:17-32
20. Th.—The way of blessing. Ps. 1
21. F.—Things to avoid. Col. 3:8-17
22. S.—Christian living. TH. 2
23. S.—Be sober. 1 Pet. 4:1-11

LESSON XIII.—MARCH 30.

REVIEW OF THE FIRST
QUARTER.—1902.

GOLDEN TEXT.—Therefore let all
the houses of prayer know and see
that God hath made that same Jesus,
whom ye have crucified both Lord
and Christ.—Acts 2:36.

INTRODUCTION.

TIME.—From A. D. 30 to A. D. 37.

INTRODUCTORY THOUGHTS.—The

lessons of this quarter teach us very
clearly what God in His love has done
for His people, and what they through
the power of the Holy Ghost have been
able to do for Him. At the very be-
ginning of the Christian era, the dis-
ciples, according to promise, received a
baptism of fire and power, consuming
all their dross, such as timidity, selfish-
ness and worldly ambitions, and trans-
formed them into bold, uncompromis-
ing advocates of the truth, and enabled
them to triumph over every foe. Miracles and wonders were performed
in the name of Jesus, and hypocrites
were punished through the power of
the Spirit. In the midst of perse-
cution and death the name of Jesus
was magnified and His glory revealed;
so that even the means intended by
Satan's servants to suppress and crush
the Christian religion, tended to the ad-
vancement of the gospel and establish-
ment of Christ's kingdom. Thousands
were brought to believe on the Lord
Jesus Christ through the earnest, un-
tiring efforts of the early disciples, who
were filled with the power of the Spirit.
Disciples in all ages have access
to the same fountain from whence all
power is received. Power to praise
and speak with new tongues as they
did on the day of Pentecost. Power to
preach as did Peter and Paul. Power
to work as did the early disciples.
Power to prevail over all our foes.
Power to make practical all Christian
graces in absolute obedience.

HOME READINGS.

24. M.—The promise of power ful-
filled. Acts 2:1-21
25. T.—The lame man healed. Acts 3:1-16
26. W.—The first persecution. Acts 4:1-22
27. Th.—The sin of lying. Acts 4:32 to 5:11
28. F.—The stoning of Stephen. Acts 5:12 to 8:2
29. S.—The disciples scattered. Acts 8:3-17
30. S.—The Ethiopian converted. Acts 8:26-40

SUMMARY OF LESSONS.

LESSON I.—THE PROMISE OF POWER.
Jesus delivers unto His disciples a
far-seeing charge. They are commanded
to return to Jerusalem and wait for the
promise of the Father. They inquire
as to the restoration of the kingdom to
Israel. He gives them the promise of
the Holy Spirit. Jesus then ascends to
heaven. Angels appear and deliver a
message. The disciples return to Jeru-
salem and continue in earnest prayer.

HOME READINGS.

17. M.—Temperance lesson. Eph. 5:11-21
18. T.—Evil fruits. Gal. 5:16-26
19. W.—Putting off the evil. Eph. 4:17-32
20. Th.—The way of blessing. Ps. 1
21. F.—Things to avoid. Col. 3:8-17
22. S.—Christian living. TH. 2
23. S.—Be sober. 1 Pet. 4:1-11

LESSON XIII.—MARCH 30.

REVIEW OF THE FIRST
QUARTER.—1902.

GOLDEN TEXT.—Therefore let all
the houses of prayer know and see
that God hath made that same Jesus,
whom ye have crucified both Lord
and Christ.—Acts 2:36.

INTRODUCTION.

TIME.—From A. D. 30 to A. D. 37.

INTRODUCTORY THOUGHTS.—The

were converted, and added to the
church. The apostles performed many
wonders.

LESSON IV.—THE LAME MAN
HEALED. Peter and John repair to
the temple at the hour of prayer. They
see a lame man who asked them for
alms. They do not give him money
but that which is far better. The man
was perfectly healed and went leaping
and praising God. The people came
hastily together in Solomon's porch.
Peter preached to them of Christ.

LESSON V.—THE FIRST PERSECU-
TION. While Peter and John were
preaching the authorities came upon
them. They were grieved because they
preached Jesus and His doctrine.
Peter and John were arrested and put
in prison. Many who heard the Word
believed. The apostles were put on
trial the next day. The council after
consideration threatened the apostles
and let them go.

LESSON VI.—THE SIN OF LYING.
Those who believed were united and
had all things common. Barnabas sold
his land and gave the proceeds to the
apostles. Ananias and Sapphira sold
their possessions. They kept back part
of the price, but pretended to have
given all. They were punished with
instant death. Great fear came upon
all.

LESSON VII.—THE SECOND PERSE-
CUTION. The rulers and Sadducees be-
came alarmed about the rapid growth
of the church. The apostles were ar-
rested and brought before the council.
Peter again preaches Jesus to them.
They were cut to the heart and took
counsel to slay them. Gamaliel's plea
secured for them liberty.

LESSON VIII.—THE ARREST OF
STEPHEN. The number of believers
increased. A general meeting was
called and seven men full of the Spirit
were chosen to look after this work.
Stephen, one of the seven, did many
signs and wonders. The council could
not resist his wisdom. He is arrested
and false witnesses testify against him.

SUMMARY OF LESSONS.

LESSON I.—THE PROMISE OF POWER.
Jesus delivers unto His disciples a
far-seeing charge. They are commanded
to return to Jerusalem and wait for the
promise of the Father. They inquire
as to the restoration of the kingdom to
Israel. He gives them the promise of
the Holy Spirit. Jesus then ascends to
heaven. Angels appear and deliver a
message. The disciples return to Jeru-
salem and continue in earnest prayer.

LESSON II.—THE PROMISE OF
POWER FULFILLED. The disciples
were assembled in an upper room, and
were engaged in prayer and supplica-
tion. Suddenly there was a sound from
heaven. Tongues "like as of fire" ap-
peared and sat upon each of them.
They were all filled with the Holy
Ghost. They spoke with other tongues.
The multitude heard and came wonder-
ing.

LESSON III.—THE EARLY CHRIS-
TIAN CHURCH. Peter continues his
sermon begun in last lesson. Proved
from the scriptures that Jesus was the
Christ. The people were pricked to the
heart. Peter tells them to repent and
be baptized. About three thousand

were converted, and added to the
church. The apostles performed many
wonders.

LESSON IV.—THE LAME MAN
HEALED. Peter and John repair to
the temple at the hour of prayer. They
see a lame man who asked them for
alms. They do not give him money
but that which is far better. The man
was perfectly healed and went leaping
and praising God. The people came
hastily together in Solomon's porch.
Peter preached to them of Christ.

teaching, accepted Jesus by faith and
was baptized. The Spirit carried
Philip into another field of labor.

LESSON XII.—TEMPERANCE LES-
SON. Christians should live blameless,
spotless, holy lives. Have no fellow-
ship with the unfruitful works of
darkness. Reprove sin of every kind.
Walk in the light of God's Word. Be
not drunk with wine. Be filled with
the Spirit. Give thanks to God always
for all things. Submit to one another
in true humility.

CORRESPONDENCE.

HOPEDALE, ILL., FEB. 28, 1902.—We
recently enjoyed a spiritual feast
through the meetings held while Bro.
Chr. Stuckey, bishop of the congrega-
tion at Arcubold, Fulton Co., Ohio, was
here. May the Lord add His blessings.
Bro. Noah Augsburg and Bro. Jos.
Springer (both ministers of the gospel)
are sick at present. There is quite a
bit of sickness among the younger class
of people.

NAFTANEE, IND., FEB. 27, 1902.—A
greeting in Jesus' name. Last Sunday
was the first time I attended our Sun-
day school and church for a long time.
I was glad to be there again. I notice
there have been some changes made,
but I hope they are for the better.

Bro. Noah Metzler was with us. He
fed us with the bread of heaven, which
was a great benefit, and encouraged us
to stand nearer to Christ, and to follow
closer in His footsteps. May the
Lord bless the seed which was sown
that it may bring forth much fruit, that
it may revive the living and awake the
spiritually dead.

Brethren, pray for us. God bless you
all.
LEVI S. YODER.

FROM LINE LEXINGTON, PA.—An
aged brother from Eastern Pennsylv-
ania, writes us under date of Feb. 22,
as follows:

Last Sunday we had fair weather;
about midnight it began to snow and
continued until Tuesday night, with a
high wind. All the roads running east
and west were impassable. It rained
or snowed every day this week. The
trees are loaded with sleet and ice; a
good many are stripped of their
branches, so that only the stem remains.
I have never before seen anything like
it. The telegraph wires are nearly all
down, so that Philadelphia, and other
towns were without communication
with the outside world. Many horses
were killed by the electric wires. The
country roads are impassable and the
low places are filled up with snow and
water. In some places to the depth of
three or four feet.
HENRY RUTH.

IOVA, LA., MARCH 6, 1902.—Dear
readers, greeting in the worthy name
of Jesus. We should feel thankful
for the many blessings He bestows
upon us from time to time. We have
had a very pleasant winter with but
very little rain and no snow, and the
fruit trees are again covered with their
mantle of bloom. We, a small band,
with Bro. J. T. Wise as minister, held a
business meeting on Feb. 19, to discuss
the matter of building a meeting house,
and we decided to build, procured the
ground and elected three trustees, and

appointed the same as building com-
mittee. We now kindly ask through
the HERALD, of the churches of our
faith if they would feel to cast their
mole and aid us in the work. If so, we
would very much appreciate it. Money
may be sent to either of the trustees,
James Miller, John Shrock and the
writer. Will close by wishing God's
blessings.
C. C. SHROCK.

ELKHART, IND., MAR. 10, 1902.—
Yesterday was a day of rejoicing in
our congregation. After having the
church doors closed for a number of
weeks on account of the smallpox,
which had broken out among the stu-
dents at the Elkhart Institute just as
the short Bible Term was closed, we
resumed regular services and Sunday-
school on the 9th inst. More than
this, our hearts rejoiced because of a
united church, for which we praise and
thank God. The thirty-five or more
classes in the primary, intermediate
and advanced departments in the ba-
sement and auditorium of the building
presented a scene of activity edifying
to behold. The church services in the
morning were conducted by Bro. Lewis
Harkholder, assisted by Samuel Yoder.

In the evening Bro. J. S. Hartzler
preached, being assisted in the Intro-
ductory by Bro. J. Burkholder. The
house was filled at both services.
COR.

FROM THE OLD PEOPLE'S HOME,
RITTMAN, OHIO.—Bro. A. Burkholder
and Bro. C. Z. Yoder made a business
visit to the O. P. H., Feb. 15, and
Bro. L. J. Lehman, of Culum, Ill., was
at the O. P. H., Saturday night, Feb.
15. He preached Sunday morning at
the M. H., and Sunday afternoon he
went to the Salem M. H. to hold meet-
ings all week and perhaps longer. We
wish him God's blessing, and hope he
may be the means of gathering many
into the fold.

Bro. Morrel, of Hawspeth, Ind., has
been here since the last of October, and
has been conducting worship, admon-
ishing us by singing, reading of scrip-
ture and prayer. We are very thank-
ful for this. He expects to go to his
western home early in the spring, if
God so wills. He has been to some
visiting in Ohio before he starts for his
home.
Sister Fannie Amstutz is still in a
critical condition; if any change a little
weaker in body, but strong in faith.
May her faith never fail her, but grow
stronger until she reaches the shining
realms of glory. Brethren, sisters,
pray for her.
There are now ten inmates in the
Home and we expect another soon.
Number of visitors at the Home from
Oct. 15, 1901, to Feb. 15, 1902, 354.
M. J. C.

CARSTAIRS, ALBERTA, CANADA,
MARCH 3, 1902.—Dear HERALD Read-
ers: Greeting in Jesus' name, the name
that is so precious to all the children
of God. No doubt many are wondering
how we are getting along in the far
northwest. We are all enjoying the
rich blessings of our heavenly Father,
both temporal and spiritual.

The Lord has been very gracious to
all the brethren and sisters in this com-
munity. Our new house of worship,
named the West Zion Mennonite M. H.,
is now finished, and was opened for
public worship March 2. The house
was filled so that many had to stand.
The sermon was preached by the writer.
Remarks were also made by Bro. David
Shantz of Dildabery, Bro. Amos Bru-
bant of Innisfail, and Deacon Amos
Weber. The services were impressive
and encouraging. Feb. 26 we had a
wedding in the M. H., when Bro. Moses
Schmitt of Carstairs, Alta, and Sister
Leah Weber of Hespeler, Ont., were
united in matrimony, the writer officiat-
ing. Feb. 14, myself and Bro. Amos
Weber visited the May City congrega-
tion at Innisfail, and held three ser-
vices. The interest is very good there;
the brethren are earnest in the Master's
cause. We expect some more to join
us in this community this spring. May
the Lord bless and keep us all.
Your brother in His service
ISRAEL R. SHANTZ.

is now finished, and was opened for
public worship March 2. The house
was filled so that many had to stand.
The sermon was preached by the writer.
Remarks were also made by Bro. David
Shantz of Dildabery, Bro. Amos Bru-
bant of Innisfail, and Deacon Amos
Weber. The services were impressive
and encouraging. Feb. 26 we had a
wedding in the M. H., when Bro. Moses
Schmitt of Carstairs, Alta, and Sister
Leah Weber of Hespeler, Ont., were
united in matrimony, the writer officiat-
ing. Feb. 14, myself and Bro. Amos
Weber visited the May City congrega-
tion at Innisfail, and held three ser-
vices. The interest is very good there;
the brethren are earnest in the Master's
cause. We expect some more to join
us in this community this spring. May
the Lord bless and keep us all.
Your brother in His service
ISRAEL R. SHANTZ.

FROM COLUMBIANA CO., OHIO.—On
the 8th of February, Brother S. G. Shel-
ter, of Davidsville, Pa., came into our
midst and commenced a series of meet-
ings the same evening in the Woodville
schoolhouse about five miles south-
west of Columbiana where our people
have been conducting Sunday-school
and church services every two weeks in
the afternoon during the summer for
the last two years. At this place we
have now two members of our church.
On Sunday, the 8th, Brother Shetter
preached at the Midway M. H., at our
regular services, then continued the
meetings at Woodville every evening
until the 17th. These meetings were
well attended and a good interest was
manifested.

There were no direct results, but we
hope and pray that the good seed that
has been sown by the brother may
spring up in the future and bring much
fruit to the honor and glory of God.
On the 18th, Bro. Shetter commenced
a series of meetings in East Lewistown
and continued them until the 24th of March.
These meetings were all well attended and
a good interest manifested during these
meetings. Fourteen souls confessed
Christ, nearly all young people. We
hope more will follow their example.
May the Lord bless these dear young
souls and keep them safe from sin, and
may they be bright and shining lights,
and hold out faithful unto the end.
M.

FROM MAY CITY, IOWA.—Dear
Christian friends, I had the opportunity
again to visit the Home Mission. I
found Bro. Leaman and all the workers
as busy as ever. Wednesday evening we
visited a sick woman with the intention
of holding prayer service, but when we
came there the woman was too far gone
to partake anything of the Word of
God, and could not stand any noise, so
we had to go home without any wor-
ship. Thursday afternoon Bro. Lea-
man and I made a few calls at some of
the poor homes. At the first place we
found an old man alone, but of good
faith. We had a nice visit and prayer
with blessing. At the next place was a
middle-aged woman, her children at
school, her husband at work, if not in
the house. They had a few rooms in
a basement, a window from the north
to light the first room, the other room
had to be lighted with a lamp, no stove
in the front room, house furnishings

very scarce. The woman is very anxious that they might find a place in the country so that her husband would be away from the saloons. It is pitiful to see a woman try to bring up children in such a place.

At the next place was an old man and his wife, and as they were both very feeble they had to trust in God for help. The month's rent was due that day, and so they were watching every moment for their landlord, and had nothing to pay rent with. In the summer the man gathers rags out of the ash boxes in the alleys and sells them to make a living. In the winter the city relief keeps them, but very scantily. The Word of God was their trust. If a person's heart does not melt to see such sights, it must be made of stone, to see such people, living in those basements, with a dim light and no sunshine.

Thursday evening was their meeting at the Mission; they had a very nice congregation and a blessed meeting. It has been increasing every year since I commenced to visit it, but meetings and Sunday school. If any of the Mennonites do their duty to save souls, it is Bro. Leaman. Everybody seems to like him, even the children on the streets seem pleased to see his face. They greet him by calling him Bro. Leaman, and very often follow him a short distance to have a little talk with him.

Friday morning I went to Elkhardt. In going along South Prairie street and seeing the dwelling houses in which the Mennonites live and comparing them with the small basement rooms where so many poor people have to live in the city of Chicago, I could not help thinking of the rich man and poor Lazarus. Undoubtedly there are more and better rooms vacant in those houses than those poor people have for dwelling place on earth. Such rooms may be not be entirely vacant; they may be furnished, but seldom used, only to go in if some other rich person comes, so that they may see the furnishings and treasures stored in them. What became of the King Hezekiah, when the King Berodach-baladan sent him presents? He was so glad that he took them through his house and showed them everything he had (2 Kings 20:12-18).

If some of that money were spent for poor people, many a family might be out in the country and have a neat and comfortable house to live in, with plenty of fresh air and sunshine. That would bring more people in the country, then the land could be worked better, and the weeds kept down. Every word makes life plain. Dear Christian friends, open your eyes before it is too late, that you will not be like the rich man was, when he opened his eyes. Do not neglect that mission. Many a soul can be saved by it. I would not advise any one to try to bring up a family in that city, if there is any possibility of living in the country. Children need fresh air and sunshine and exercise as well as bread and water, and that is almost impossible to get except on the streets, and there they learn nothing good. Just think how a mother's heart must ache to know that her children are on the streets, amongst wicked children. I think the mission workers are doing the right thing in finding places for those people in the country, when they get converted; if they live amongst the Mennonites it is more likely that they will join church than if they live in the city.

A. S. BAUMAN.

CONFERENCES.

THE LANCASTER CONFERENCE will meet, at the Lord willing, on Thursday morning, March 20, and Friday morning, March 21, at the Lohrerstown M. H., three miles west of Lancaster City.

REPORT

OF THE S. S. UNION OF LOGAN AND CHAMPAIGN COUNTIES, OHIO.

The fifth annual Mennonite S. S. Union of Logan and Champaign counties was held at West Liberty, Ohio, on Dec. 25 and 26, 1901.

After singing a number of inspiring songs, devotional exercises were conducted by Bro. Levi Plank. The program committee's selection of S. L. Wraye to act as moderator and Eli Stoltzfus assistant moderator was endorsed after which the following addresses were given: Eli Stoltzfus, treasurer; Lydia Belle Stutzman, and B. R. Smith, secretaries; Manda Troyer and S. H. Plank, choristers.

The subjects discussed, the speakers and the gist of each discussion were as follows: 1. Divine Methods of reaching out into the world to win souls for Christ.—John Y. King, S. L. Wraye, Essay by Dora Lantz.

"Christ alone can save the world but He cannot save the world alone." He uses human instrumentality. Mark 13:34. Only a Christian that is filled with His Spirit and His Word can be a successful worker. Study the methods Christ used. Scatter the workers. Your influence, your means and your prayers may win some soul for the Master. Only divine methods must be used and all others avoided.

2. How to Interest and Encourage Young People in S. S. Work, Young People's Meetings and Mission Work. B. F. Umbel, C. H. Byler, Essay by Mollie Bettelweiser. Be interested yourself. This you will be if you are enjoying your own salvation. Do not neglect the handshake, the smile and the word of cheer. Parents, say "Come," not "Go" to your children. Inculcate in them early in life a respect and reverence for the institutions of the Lord's house. The interest of S. S. pupils is often lost because teachers do not know their lessons. There should be no "guess so's" with the teacher. "Seek first the kingdom of God." The King's message requires haste. Such passages from God's Word, the whitest harvest fields and the Macedonian calls should stimulate interest and action in every child of God.

3. Spiritual Life; What it is and how Manifested. S. E. Alliger, Essay by Manda Troyer. It is not emotion, but the observance of the ordinances, not mere morality, not church membership. One may belong to all the creeds in Christendom and yet not have a spark of salvation. It is a life born of the Spirit and the Word. It cannot be earned, but is a gift. "He that hath the son hath life." A change of heart has taken place. No one can know what it is unless he has experienced it himself. It will be manifest. "Ye are the light of the world" and a light can be seen in the darkness. The fruits of the Spirit (Gal. 5:22) will be manifested in the life. There will be a desire to bring

others to Christ. This may be done by speaking a word for Him when opportunity presents itself and by letting our lights shine that others may see our good works.

4. The Social Duties of a Christian. S. H. Plank, A. Metzler. Essay by Dora Fett. Handshaking. Be ready and willing to help any one in need temporarily as well as spiritually. A Christian has created us to help others. A Christian is not to be a hermit. He should make sacrifices for the good of others. Study Christ among men. He is our example. In the modern socials about one per cent is religion and ninety-nine per cent nonsense; therefore they must be avoided.

5. Children's meeting. Subject.—The Bible. Conducted by Sadie Troyer. The aim of the teacher was to impress the children with the need of a love and reverence for the Bible because it is God's Word. This was an interesting part of the program.

6. The Need of Spiritual Power in S. S. Work; how obtained and its hindrances. Eli Stoltzfus, J. B. Smith. Essay by Ella Stutzman.

(1). The need. Mechanical, social and intellectual power will not suffice. S. S. work is a spiritual work and the great motive power needed in the S. S. as in all other religious institutions is spiritual power.

(2). How obtained. a. By prayer Luke 11:13. b. By tarrying until Luke 24:49. c. By being obedient Acts 5:32.

(3). Hindrances. Lack of Bible study. "Search the Scriptures" is a command. If that is not obeyed the power of the Spirit will be forfeited. Therefore if you would be full of the Spirit be full of the Word. Other hindrances are: Worldliness, pride, jealousy, secret sin, substitution of culture, mechanical, intellectual or social power for the power that comes alone through the Spirit and Word.

7. Pride. a. What it is and its origin. Uriel Yoder. Essay by Nancy B. Hartzler. b. Its evil consequences. D. S. Yoder. Essay by Eva Alliger.

Pride is inordinate self-esteem, etc.—Webster. "The big I and the little you disease."—Yoder. It originated with Satan. It leads to envy, self righteousness, slander, extravagance, covetousness and destruction. It is one of the most heinous of evils and in its train follow all others. Different kinds of pride are: ostentatious pride, intellectual pride, financial pride, circumstantial pride, religious pride and moral pride.

8. Ten minute talks on dangers that threaten young people:

a. *Vain conversation.* Noah Troyer. We must give an account for every idle word. "Let no corrupt communication proceed out of your mouth." Avoid neighborhood gossip. The blood of Christ will save us from all these.

b. *Evil associates.* Joseph Beach. Avoid business partnership with ungodly men. Do not take an ungodly companion for life. 2 Cor. 6:14-18. Men are known by the company they keep because they usually either are or become like their company. Associate with the good people. Spend much time with the Friend that sicketh closer than a brother.

c. *Worldly amusements.* Eva Yoder. Among those mentioned are the drink habit, fairs, theaters, church fe-

tivals, oyster suppers, etc. Let a person be saved to the uttermost and he will have no desire for such things, but his delight will be in the law of the Lord and in the affairs of His kingdom.

d. *Sunday desecration.* J. S. Kenagy. Sunday visiting with a view of entertaining with worldly affairs; late rising; doing manual labor that should either already have been done or should be put off for week days. The day of service should be kept holy. It is a day of service spiritually, but of rest physically.

The closing session was devoted to an open conference which was marked for its spiritual tone and power. Many earnest, spirited talks were given most of them praising God for the rich spiritual feast and expressing a desire to make the truths presented practical in their lives.

Secretaries, LYDIA B. STUTZMAN, J. B. SMITH.

For the Herald of Truth.

DIVISIONS.

BY ADAM G. ROBERT.

When Moses was upon the mountain receiving the law, the children of Israel made them a golden calf, which was not pleasing in the sight of Moses, or in the sight of God, and when Moses came down from the mountain, and saw what they had done, it grieved him so that he threw the tables of stone on the ground and broke them. The children of Israel suffered because of these heresies or divisions, and all through their history we learn that when the people did not do God's will, it was not well for them. God help us, and work in us that we may be entirely submissive to His almighty will. God forbid that we should think of anything else but to do His whole will, as nearly as we understand it.

Through trials and tribulations we learn what men is, and without God we could not endure them, therefore we are drawn closer to God (Hebrews 4:16). When God wants us to come higher up He shows us how uncomfortable it is below. When the eagle teaches his young ones to fly he sits up their nest. When I was in the city of Toronto last summer I saw a street-car stop on a very steep grade. The wheels slipped, the connection was kept with the electric power, but the track was too smooth to pull up the heavy load. But they put some sand on it and it began to move upward. By making our track just rough enough to keep our feet from slipping God brings us higher up.

If we complain against tribulation we choose inquiry rather than affliction, because through affliction sin will be removed as dross is removed from gold as it passes through the fire; we feel the fire, but God seeth the dross. Job learned this lesson by experience. God was satisfied with Job before he was tried, but Job did not know his weakness before he was tried; God was satisfied with Abraham's faith, but Abraham did not know that his faith was so strong, before he was tried. Paul says, "Tribulation worketh patience, and patience experience; and experience, and hope." Paul learned by experience, and I believe those that learn by experience are the best teachers. "Therefore, let us glory in tribulation knowing that the time will come when God shall gather up those who have for His sake passed through great tribulation. For the Son of man shall come in the cloud of heaven with power and glory, and He shall send His angels with a great sound of a trumpet and they shall gather his elect from the four winds from one end of heaven to the other." How do you think we are prepared for that tribulation which is sure to come before the end comes, if we are

Peabody, Kansas.

For the Herald of Truth.

TRIBULATION.

BY SILAS BAUMAN.

"And the Lord said unto him, that thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil." Job 1:1.

"This (iniquity) hast thou chosen rather than affliction." Job 30:21.

"Behold, God exalteth by His power, who teacheth like Him?" Job 36:22.

"Many are called but few are chosen." Matt. 22:14.

In Job we see a man who is called upright out of God's own mouth. We notice that Job believed in a Redeemer and called Him his Redeemer, and said, "I know that my Redeemer liveth." But before he was tried he did not know how to trust.

Why have the Christians to suffer so much tribulation? Because our flesh is sinful, and we are a people chosen from the world, and since the flesh is weak we are inclined to turn to the world, but through tribulation we cling to God who helped us out of our sinful life, and we learn to love God rather than this world. Why have Christians more tribulation than most worldlings? Because the worldling makes this world his choice with the rich man; but the Christian chooses rather to suffer affliction with the people of God than to enjoy the pleasure of sin for a season.

Through trials and tribulations we learn what men is, and without God we could not endure them, therefore we are drawn closer to God (Hebrews 4:16). When God wants us to come higher up He shows us how uncomfortable it is below. When the eagle teaches his young ones to fly he sits up their nest. When I was in the city of Toronto last summer I saw a street-car stop on a very steep grade. The wheels slipped, the connection was kept with the electric power, but the track was too smooth to pull up the heavy load. But they put some sand on it and it began to move upward. By making our track just rough enough to keep our feet from slipping God brings us higher up.

If we complain against tribulation we choose inquiry rather than affliction, because through affliction sin will be removed as dross is removed from gold as it passes through the fire; we feel the fire, but God seeth the dross. Job learned this lesson by experience. God was satisfied with Job before he was tried, but Job did not know his weakness before he was tried; God was satisfied with Abraham's faith, but Abraham did not know that his faith was so strong, before he was tried. Paul says, "Tribulation worketh patience, and patience experience; and experience, and hope." Paul learned by experience, and I believe those that learn by experience are the best teachers. "Therefore, let us glory in tribulation knowing that the time will come when God shall gather up those who have for His sake passed through great tribulation. For the Son of man shall come in the cloud of heaven with power and glory, and He shall send His angels with a great sound of a trumpet and they shall gather his elect from the four winds from one end of heaven to the other." How do you think we are prepared for that tribulation which is sure to come before the end comes, if we are

more concerned about this world and its vanities than we are about the welfare of souls? Let us not think of these things. In Revelations we read that "a great multitude which no man could number of all nations" were worshipping and praising God, and when John asked who they were he was told that, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve Him day and night in His temple." *Revelation, 6:1.*

For the Herald of Truth.

TRUE LOVE TO GOD.

BY R. E. BUCKWALTER.

"He that hath my commandments and keepeth them, he it is that loveth me, so he that loveth me shall be loved of my Father." John 14:21.

What a blessed promise this is to those who are true and faithful to the Word, and how important it is that we keep the commandments delivered unto us, for hereby we do show that we love Him. "He that hath my commandments, and keepeth them," says Christ, "he it is that loveth me," not he that hath His commandments only, but he that keepeth them also.

There are many who know what the Lord requires of them, and they go on studying and learning, and like Paul says to Timothy, ever learning but never able to come to the knowledge of the truth. It does not profit us much if we have the commandments, and do not obey them. Christ gives us the plain command, that we should follow in his footsteps. "If any man will come after me, let him deny himself and take up his cross and follow me daily." He also says that if we live as He lived, the world will hate us, because it hated Him. "If ye were of the world the world would love its own; but because ye are not of the world, therefore the world hateth you."

How many of us, my friends, are willing to suffer for Christ, and have the world look down on us, and separate us from their company, and speak evil of us? If we are not willing to suffer all this and more too, if we need be, for Christ, but so plan and shape our lives as to please the world and Christ too, we shall be greatly deceived in that great day. How can we say grace unto Him, when at the same time we are not willing to do as He says? How many there are who cannot stand to be slighted, as they suppose, or to have any one speak an evil word of them. They will go to that person and tell him he has to ask forgiveness and confess his wrong, and they are wonderfully hurt. But how did Christ do when His accusers buffeted Him? He opened not His mouth; and when they reviled, He reviled not again, and Paul says, "Why do ye not rather suffer wrong, brethren?" Many sing the beautiful hymn, "My Jesus, I love Thee, I know Thy heart mine," who never show any sign of their love to Him by their actions, and actions speak louder than words every time. Think of a father commanding his child to do so and so, and that child would say, "Yes, I love you, father, above any earthly thing," and that

would be all that was of it? Do you think that father would believe his child loved him? No. He would almost have to think the child was mocking him, and so do many mock Christ to-day, whether they realize it or not, by professing with their lips that they love Him, when at the same time their hearts are far from Him. We had better give up our religion altogether, if we never wish to suffer for Christ's sake, and the gospel, for anything short of this will not do. Who are those who read of in the book of Revelations as being saved? They are those who have washed their robes white in the blood of the Lamb, and have come out through great tribulations. "Those only who love Christ so much that they are willing to suffer anything for the furtherance of His cause are going to be saved. Hereby we do show that we love Him if we keep His commandments."

Kinzer, Pa.

DEALING WITH TRANSGRESSORS.

AN EPISTLE OF MENNO SIMON, TO THE BRETHREN AT FRANKER, PROVINCE OF FRIELAND, NETHERLANDS.

"The love of God is true wisdom."

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have eternal life."—John 3:16.

With a sorrowing and troubled heart I write to you, because a letter was handed me, signed by five brethren, in good standing, from which I learn that a violent dispute has arisen (God be praised) amongst some of you, concerning the harm (excommunication). If I do not misunderstand, one party would that no transgression should be punished with excommunication until the transgressor should have been thrice admonished. I cannot agree with this doctrine. For there are some sins, as for instance, murder, witchcraft, incest, fornication, theft, and other like criminal deeds, which require summary punishment at the hands of the magistracy.

If we were to admonish transgressors thrice, in such cases, before they were punished, then the sweet bread of the church would be changed into sour leaven, before the whole world. Therefore, act with discretion, and do not treat criminal matters, especially if they are public, the same as you would other carnal works which are not considered by the world as requiring discipline.

The other party desires, if I understand the matter right, that all transgressors should be punished with excommunication, without being first admonished at all; and that all penance should be outside of the church. That doctrine, according to my humble understanding, erroneous and against the word of Christ, Paul and James. For avarice, pride, hatred, discord, defamation and quarrelling are carnal things which work death, if not repented of. Gal. 5:19, 20; James 3:16; notwithstanding they are not punished until after having been thrice admonished by the scriptures command. I wish that it were taken into consideration that, as "the wages of sin is death," so also the repenting, converted heart brings forth life, as may be seen in the case of David, Peter, the murderer, Zacheus, and others.

I also understand that these same brethren are of the opinion that if some brother should secretly have transgressed in something or other, and in sorrow of heart, should confess to one of his brethren that he had thus sinned against God, that then this same brother should tell it unto the church; and if he should fail to do so, that he, then, should be punished with the transgressor. This opinion is not only absurd, but it sounds in my ears as a terrible one. For it is, clearly, against all scriptures and love, Matt. 18; James 5:19, 20.

Excommunication was, in one respect, instituted for the purpose of repentance. Now, if repentance is shown, namely, the contrite, sorrowing heart, how can excommunication, then, be pronounced against such? O, my brethren, do not put this doctrine in force, for it will lead to sin and not to reformation.

If we were thus to deal with the poor, repenting sinners whose transgressions were done in secret, how many would we keep from repentance, through shame. God forbid that I should ever agree with or act upon such doctrine! Lastly, I understand, they hold that if anyone, in his weakness, transgresses and openly acknowledges his transgression, that they should consider him, then, as a worshipping.

This, again, is an absurd doctrine; for, if the transgression was done through weakness, then let us not be arrogant and too hard on the poor soul, lest we commit a worse fault.

Not the weak, but the corrupt members are cut off, lest they corrupt the others. Of those unscriptural doctrines and practices I want to be clear. I desire that excommunication be practiced in a sincere, paternal spirit, in faithful love, according to the doctrine of Christ and his apostles, as I have abundantly declared in my writings for over five years.

My chosen brethren, guard against innovations for which you have no certain Scriptural foundation. Be not too severe nor too lenient. Let a paternal, compassionate, prudent and discreet heart, and the Lord's holy Word, actuate you.

Follow this my brotherly admonition in this respect, which has been acted upon for twenty-one years. I could give you no other and better advice. I feel constrained to write to you, for the above mentioned reason. I have, in sincerity of heart, served my beloved brethren without any partiality, as becomes us in Christ. I was asked to give my grounds for my doctrine, which I am at all times willing and prepared to do; not to the pious only, but also to the whole world, as the Word of the Lord commands me to do. I do not teach nor live by the faith of others, but by my own faith. Oh, that all were of one mind with me! How paternally and discreetly we have communicated, then, be practiced, without self offense, while now it is sometimes practiced so offensively.

I beseech all the pious, for God's sake, to seek peace. And if you have offended each other in the least, purify your hearts and be reconciled in Christ Jesus. Remember that you are the Lord's people, called unto peace, put under the cross, separated from the world and hated unto death. If you are baptized in one spirit, then fulfill my sincere desire, and be of one mind with me in

felt annoyed and nettled and reminded the brown girl that I was out of doors, and surely the smoke of so fine a cigar could do no harm out there on the deck, but she grew excited and said, "You want to smoke, yes, but you've got to smoke, yes, go below." I followed her down the stairs, and when I descended the stairs to the lower deck I saw the sign, sure enough, "No Smoking on the upper deck." When I reached the "below" I found myself in company with Italians who were smoking cigars, and I saw for myself how drunk, and thieves who stole, and, indeed, the same sort of a gang that I formerly associated with when I was a reckless drinking man. I realized that to remain there was to be a part of the life of the upper deck. So I went away by myself with my cigar, and descended to the lower deck. There the atmosphere was as clear and the birds sang a welcome from the numerous cages that hung about. There was music and singing and happy faced girls and sweet-smelling flowers hanging from the rigging. The upper deck was heaven, and compared with it the lower deck was

Our Periodicals

Herald of Truth.

A Religious Semi-Monthly Journal, 16 pages, devoted to the interests of the Mennonite Church, the exposition of Gospel Truth, and the promotion of practical piety among all classes.

Subscription Price, \$1.00 per year Six months, 50 cents. Payable in advance. Sample Copies Free.

Mennonitische Rundschau.

A German, four column, 16 page, weekly paper, devoted to news from Mennonite Churches and communities in all parts of the world. It contains also general news, as well as valuable instruction and information on Agriculture, Education, History, Science and Religion, adapted for both old and young. Published weekly.

Subscription Price, \$1.00 per year in advance. Sample copies free.

Words of Cheer.

A nice four page, illustrated paper for the Sunday school and the home. Published weekly. As a Sunday school paper there is nothing superior to it. It contains valuable points and practical observations on the lesson for both old and young. The lesson story in large type, for the children, is a special feature. It contains four pages of four columns each, and is nicely illustrated. Size of page is 11 x 15 inches. Thousands of hearts are cheered by its weekly visits.

Prices: One copy one year, 50 cents. Over 10 and less than 50 copies, 1 year, per copy, 36 cents. Over 50 copies, 1 year, per copy, 30 cents.

This paper may be ordered for a shorter length of time if desired, at proportionate rates. Special terms for introduction. Sample copies free.

Der Christliche Jugendfreund.

A German four-page, illustrated paper. Size of page, 11 x 15 inches. A paper for the Sunday school and the home. Published weekly. This enables Sunday schools to give a paper to the scholars every Sunday. This paper is sent to the German Sunday school and the German home what the "Words of Cheer" is to the English.

Price, per single subscription, 50 cents per year. Price in quantities for Sunday schools, the same as "Words of Cheer." See above.

Young People's Paper.

A twenty-page illustrated monthly, published in the interest of the young people. It is non-sectarian, and is designed for the young people of all classes. The contents appear under the following heads: Educational and Literary; Pictorial; Sunday Reading; Good Health; Missionary; Story and Rhyme; Current History; Naturalists' Nook; Miscellaneous and Editorials. Price, 75 cents per year. Sample copies free. Address, "Young People's Paper," Elkhart, Ind.

Sunday School Lesson Helps,

on the International Lessons, published in English and German. Especially arranged for both teachers and scholars' use. The most comprehensive quarterly for class use for the price. Adapted to all Sunday schools. All who use them are unanimous in pronouncing them the best.

Prices: One copy, one year, 20 cents 5 or more copies, one year, per copy, 10 cents 5 or more copies, 3 months, per copy, 3 cents. Sample copies free.

Primary Sunday School Lesson Helps.

Two pages are devoted to each lesson, one page containing the text of the lesson, with practical suggestions for the teacher, questions, answers, etc., and the other the Lesson Story. Several pages are devoted to black-board illustrations of all the lessons, with a short description of each. Very practical and helpful to primary teachers.

Prices: One copy, one year, 15 cents 6 or more copies, one year, per copy, 8 cents 6 or more copies, 3 months, per copy, 2 1/2 cents. Sample copies free.

Mennonite Publishing Co.,

Elkhart, Indiana.

Books Worth Having

Talks With Great Workers
By O. N. Sweet. In cloth, post paid, \$1.25. This book brings the reader into contact with the minds of some of our greatest men. "This world makes way for a determined man."

Pushing to the Front:
Or, Success Under Difficulties. By O. N. Sweet. Cloth, post paid, \$1.00. A book of inspiration and encouragement to all who are struggling for success along the paths of knowledge and duty. "This world makes way for a determined man."

Great Books as Life Teachers.
By N. L. Hillis. Under this title Dr. Hillis treats ten masterpieces of literature, forming an excellent study. 12mo. Cloth, gilt top, post paid, \$1.25.

The Old Evangel and the New Evangelism.
By C. A. Eaton. 12mo. Cloth, gilt top, post paid, 75 cents. Dr. Eaton treats of the divine message of redemption from the new point of view, emphasizing the necessity for a close adherence to the apostolic principles.

The Spirit of God.
By H. W. Brown. 12mo. Cloth, post paid, \$1.00. Every page is enriched by deep, spiritual thought.

Latin America.
By H. W. Brown. 12mo. Cloth, post paid, \$1.25. It contains a clear and exceedingly interesting account of the history and development of the Latin speaking countries of America, including a record of the struggles and triumphs of Christianity.

Put Up Thy Sword.
By Rev. J. H. Moore. A powerful discussion of the question, "Can a Christian live in a war?" The most able arguments are fully presented in a unusually interesting and profitable study. Cloth, post paid, 50 cents.

Into the Light.
The Story of a Boy's Reading. By Elton C. Lefkoff. Cloth, post paid, 65 cents.

Traits of Character.
An excellent book for everybody to read. Presents character of different people. Illustrated. Cloth, post paid, \$1.00.

Pandita Ramabai.
The high-caste Hindu woman. The story of her life by Helen Dyer. If 2mo. Cloth, post paid, \$1.00. Pandita Ramabai was one of the American women. Her work of rescuing the children of India from the curse to which their religion consigns them, is truly a noble and grand deed.

Mennonite Publishing Co.,
Elkhart, Ind.

A WONDERFUL RECORD

Four editions of 70,000 copies printed in less than one year. Over 17,000 copies sold since January 1st, 1902. A new edition of 40,000 copies is now on the press. Such is the record of the book.

Mr. World and Miss Church Member,

OR

The Secret Service of Satan,

By W. S. Harris.

Nearly 325 pages, 18 original illustrations. Cloth Binding. Price, \$1.00. This book sells everywhere. Agents are having wonderful success. One agent alone sold over 1500. Write at once for terms. If you want to make a business of selling, send us 65 cents for a sample to use in talking orders. Do not delay. Act at once. Address,

Mennonite Publishing Co.,
Elkhart, Indiana.

MENNO SIMON'S COMPLETE WORKS.

The Complete Works of Menno Simon should be read by every member of the church. This work contains 747 octavo, double column pages, 8x11 inches. It was translated from the original Holland or Dutch language, and contains all the writings of Menno Simon now extant, giving his Renunciation of the Church of Rome. An account of the severest persecutions against him. A description of the place where he last preached the Gospel, where he died and was buried, Plain Instruction, The True Christian Truth, The New Birth, The Cross of Christ, Meditation on the Twenty-fifth Psalm, Spiritual Resurrection, Excommunication. The Education of Children, Reply to Gellius Faber, A Supplication to Christians, Apology, Reply to John A. Lasco, The Triune, Eternal and True God, Christian Baptism, Reason Why, A Confession, Reply to Zylis and Lemmeke, Replication, the Incarnation, Reply to Martin Micron, Jesus the True Scriptural David, Letters, Etc.

The Book is printed on good paper, large, clear type and substantially bound. It contains a large portion of the writings of Menno Simon never before published in either the English or German languages.

Every family and, especially, every Minister should have a copy of this excellent work.

Andrew Miller, of London, England, the author of an extensive Church History, says of Menno Simon, after reading these works, "I think him a more spiritual and scriptural man than Luther, but to be a Baptist at that time, though as sound in doctrine as St. Paul, was to be treated as a heretic." Published and for sale by

The Mennonite Publishing Company,
Elkhart, Ind.

A SPECIAL BARGAIN.

Every family ought to have and can now afford to buy WENGER'S UNABRIDGED DICTIONARY. We are offering this very excellent work for ONLY \$5.50 by express. It is the authorized and copyrighted edition, containing 2,012 pages, and over 3,000 illustrations. It is double indexed, and is bound in full law sheep. It should be found in every family library and at this extremely low price, no one can afford to be without it.

Mennonite Pub. Co., Elkhart, Ind.

BIG FOUR ROUTE
to the world famed Virginia HOT SPRINGS. Fine train service, dining cars, Pullman Sleepers, observation cars. The new fire-proof Homestead Hotel, entirely rebuilt, will be opened March 10, 1902.

Reduced rate tickets now on sale. For full information call on agent or the Big Four Route, or address the undersigned.

WARREN J. LYNCH,
Gen. Pass. & Tkt. Agt.,
W. P. DEPPE, Asst. G. P. & T. A.,
Cincinnati, O.

—OUR EDITIONS OF—

Matthew Henry's Commentary

Are the best, because they contain all that any other edition do; and more, too, for ours have the Prefatory Notes by Dr. John A. Broadus, the illustrations and extensive foot notes—all of which are valuable and are not to be found in any other edition.

They are printed on good paper and are well bound in durable cloth.

3 volume edition only \$5.00
(Original price \$10.00)

6 volume edition only \$7.20
(Original price \$12.00)

Whitfield, when asked where he studied theology, replied: "On my knees, reading my Bible and Henry's Commentary." Whitfield read it continuously through four times.

Mennonite Publishing Co.,
Elkhart, Indiana.

Cleveland, Cincinnati, Chicago & St. Louis
RAILWAY.
(BIG FOUR ROUTE.)

MICHIGAN DIVISION.

CONDENSED SCHEDULE OF TRAINS.

Effective Aug. 1, 1901.			
GOING NORTH	STATIONS.	GOING SOUTH	
No. No. No.		No. No. No.	
28, 22, 24.		25, 23, 27.	
8:30 a.m.		8:30 a.m.	
8:30 p.m.		8:30 p.m.	
8:50 1:48 6:20	Benton Harbor 7:10 1:00 5:00		
9:01 12:45 5:30	Niles 8:01 1:06 12		
7:57 12:30 5:06	Granger 8:52 2:10 6:46		
7:50 12:15 4:50	Elkhart 9:00 2:27 7:10		
4:50	Elkhart		
11:55 4:25	Grand Rapids 9:08		
11:54 4:13	Millford Jet. 9:27 9:19		
11:53 4:09	Grand Rapids 9:28		
10:35 3:12	Manchester 10:35		
10:35 2:25	Wabash 11:25 5:15		
9:25 1:56	Marion 11:55 5:55		
8:30	Anderson 11:55 1:00		
8:15 12:40	Anderson 11:55 1:00		
8:05	Greenburg 4:05		
8:00	Cincinnati 6:00		
8:00	Louisville 6:30		
6:40 11:15	Indianapolis 2:35 8:15		

All trains daily except Sunday.
G. A. Henry, Ticket Agent, Elkhart, Ind.
Oscar G. Murray, Traffic Mgr.,
Cincinnati, Ohio.

HERALD OF TRUTH.

Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., APRIL 1, 1902.

VOL. XXXIX. No. 7.

ABRAHAM B. KOLB, Editor.

Entered at the Post Office at Elkhart as second class mail matter

Contents of This Number.

Editorial Notes.	97, 98
Personal Mention.	98, 99
The Easter Lamb and where slain.	98, 99
He suffered.	99, 100
The Plan of Salvation.	100
We shall all come forth.	100
The Greatest of All Events in World History.	100
Am I Truly Blessed with Christ?	100, 101
What shall the Harvest be?	101
Obedience.	101
Home Mission Notes.	102
The Unfortunate Ones.	102
Notes and Comments.	102
Mission Work—The Notice.	103
Savior's Signs.	103
Business Notices.	104
Sunday-School Lessons.	105
Correspondence.	105, 106
Confessions.	106
Progress of the Church and S. S. Hymnal.	106
Worthy of Imitation.	106
A Few Points on American Mennonite History.	106, 107
An Admission to Girls.	107
Spiritual Life: What It Is and How Made.	107, 108
Victory in Defeat.	108
The Living Temple.	108, 109
John's Lord.	109
Marriages.	109, 110
Deaths.	110, 111
Financial Reports.	111
Advertisements.	111, 112

EDITORIAL NOTES.

Christ is risen indeed!

Has the resurrection become a reality to you?

Every unfolding bud points to the resurrection.

We sing of Jesus' dying love. Let us sing yet more of His living love.

The C. Eby Cong., Berlin, Ont., has made arrangements to hold services in the Waterloo Twp. Hall until the new meeting house is built.

We must turn our backs to death and the grave, to this world and worldly, perishable things if we would find the life-giving, joy-bringing Savior.

Render, is the Savior hearing your griefs and carrying your sorrows? Come unto Him all ye that labor and are heavy laden, and He will give you rest.

The weakest Christian has access to the power that raises men from doubts and fears, from trials and temptations into heavenly places in Christ Jesus.

Sin can live and reign only where hearts open the door to evil influences. Were all hearts shut to this influence sin could not find a dwelling place in all the world.

We may find the Savior at the tomb, but not in the tomb. Through His glorious resurrection death has become only a sleep, from which the saint arises in everlasting health and strength and immortal perfection.

It was the "us" and "we" that kept Moses out of the promised land. Christ said, "He that would be my disciple, let him deny himself and take up his cross and follow me." "Whoever hateth not his own life cannot be my disciple." "Without me ye can do nothing." The "We, Us & Co." may make a good combination for earthly treasures but they are unable to lay up treasures for heaven.

The Home Conference of Elkhart Co., was held in the Yellow Creek M. H., on the 25th of March. Bro. David Burkholder was appointed moderator and filled the place acceptably. The spirit of unity, love and peace pervaded the deliberations, and the meeting was edifying and profitable to all. May God's rich blessing attend the work and the workers and so unite us in the bonds of love that the walls of Zion may be built up with enduring material upon the true foundation which is Jesus Christ. 1 Cor. 3:9-13.

We are glad to present in this issue a number of excellent contributions by our ministers on the subject of Christ's suffering, death and resurrection. We believe that these articles will be read with much profit. In behalf of our readers we wish to thank all who so kindly responded to the request for articles for this issue. No doubt more would have written had there been more time to prepare the articles. A number have given us their promise to contribute articles on other subjects.

"He saved others, himself he cannot save," was the mocking taunt of the Pharisees. Jesus did not save Himself. He could not save Himself and save others. He spared nothing, God, even,

spared not His only begotten Son. If at His baptism by John He would suffer to be so now; for thus it became eth us to fulfill all righteousness, so also at His crucifixion He suffered it to be so, for thus it behooved Christ to suffer, and to rise from the dead, that He might make reconciliation for the sins of the people, for in this very way He was enabled to save us. Luke 24:46; Heb. 2:17, 18.

"All power is given unto me," said the risen Lord. This was a greater power than that which raised Him from the dead—it is a power of an endless life. And in that power He will come again to gather unto Himself from all nations and tongues those who have washed their robes and made them white in the blood of the Lamb. It is the resurrection power that gives us strength in weakness, comfort in sorrow, patience in tribulation and hope in adversity (1 Peter 1:2).

A dear aged brother in Ontario sends these encouraging words, and incidentally shows how some kind friend does not let his left hand know what his right hand doeth (Matt. 6:3):—

"Dear brother in Christ, I have been a reader of your valuable paper now for two years or more. I did not subscribe for it, but a brother asked if I took the paper. I said, No; I was getting old and did not feel able to take any paper as I could not earn much more. But the paper came, I know not from whom. But the Lord has blessed me this year and now I feel I should pay for the paper this last year, and I have enough for myself and wife to live on besides, for which we are very thankful to the giver of all gifts. I am too old to earn very much, but will send you \$1.00. I enjoy the paper very much and would not like to do without it. I also received the book, 'Touching Incidents,' (Children's Edition), and think it very instructive."

As a financier John Alexander Dowrie has achieved wonders, especially when his methods of obtaining money were taken into consideration. His riches are gathered by a system of extortion which he calls tithes, and while the devotees over whom he has cast his magnetic spell are sending in the tenth of their hard-earned and oft scant wages, their leader, who calls himself Elijah II, and assumes other titles, lives in princely fashion like the great Mogul. His public appearances are calculated to impress the importance with his greatness and importance. Robed in priestly vest

St. Paul. In the year fifty one, in company with Luke the Evangelist, he visited Macedonia—where Miss Stone was captured by brigands. At Philippi he was scourged, imprisoned and put in the stocks. There was an earthquake while he was in prison and he converted the jailer. Having frightened the officials by telling them that he was a Roman, they permitted him to depart, and he sailed to Athens, where he preached an eloquent sermon from Mars Hill. Then he came to Corinth, lodged at the house of Gaius, where he found Aquila and Priscilla, and there Silas and Timothy joined him. He lived at Corinth a year and a half, and there wrote his first epistle to the Thessalonians, which he sent by the hand of Timothy. He was then brought before Gallio, the proconsul, a brother of Seneca, the great philosopher, who was prime minister for the Emperor Nero at this time. After this he tarried there yet a good while before returning to Syria and Jerusalem. Six years later he visited Corinth again, and there abode three months at the house of Gaius, where he wrote his epistles to the Romans and Galatians, after which he returned again to Jerusalem and then made his fatal journey to Rome.

"Timothy, as we know, was left in charge of the church at Corinth, and when Paul sent him there he said: 'Let no man despise him.' It would be interesting to know the place in Corinth where Paul lived and preached, and perhaps Americans should yet discover some evidences of his life there, although beyond his own testimony we know nothing about it."

As a financier John Alexander Dowrie has achieved wonders, especially when his methods of obtaining money were taken into consideration. His riches are gathered by a system of extortion which he calls tithes, and while the devotees over whom he has cast his magnetic spell are sending in the tenth of their hard-earned and oft scant wages, their leader, who calls himself Elijah II, and assumes other titles, lives in princely fashion like the great Mogul. His public appearances are calculated to impress the importance with his greatness and importance. Robed in priestly vest

body and took upon Himself flesh and

blood such as we are, sin excepted. Oh, dear reader, let us think of such love,—a voluntary abandonment for our dear Savior—to leave heaven, the paradise of God, for earth, a condemned, dark, chilly, and suffering world. This is not all, but He had to leave His Father's throne for a manger on earth, God's footstool. He also denied Himself of His associates which meant the leaving of Father, the holy angels, and heavenly glory for a sinful, stiff-necked, hard hearted, rebellious and blood-thirsty humanity. All this meant suffering. He became poor, despised, forsaken and rejected by man. Poverty stricken? We see His poverty in His parentage. They were poor in earthly goods. We see them not in a grand hotel in Jerusalem, but in a stable in the despoiled city of Bethlehem where the holy Child Jesus was born and laid in a manger, and from this place He had to flee to Egypt to save His life from a people which He came to save. We see His whole life a life of self-denial and suffering. He was without money, He had to be laid in another man's tomb. He was shamefully treated by being spit upon, and falsely accused; He had to pass through a mock trial; He was robbed of His reputation, which is so very painful; He was betrayed by His own and was condemned to die. He was numbered with the transgressors; in death, stripped of His garments and finally nailed to the cross.

Thus He suffered; The Father forsook Him, the elements mourned, the rocks were rent and the great Sufferer cried out, "My God! my God! why hast thou forsaken me?" Thus He passed away.

This is a very brief sketch of His life. We will notice the end for which He suffered. It was to pay the great debt of the human family, to satisfy a broken law, to fulfill a prophetic scripture, to usher in the new gospel dispensation, to bring grace and immortality to a perishing world, to be the world's greatest example, the perfect standard of Christianity, to shed His blood as a ransom for sin and thus to die in the place of transgressors, to rise again for the justification of sinful man, to be the ever living Advocate of His Church, to go to His Father again so that He may send the Holy Ghost, the abiding Comforter, into the world. To God be all the praise for a free and full salvation through Christ. *Gibson, Ind.*

For the Herald of Truth.

WE SHALL ALL COME FORTH.

BY A. D. MARTIN.

"Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

The good and the bad, the saint and the sinner, all shall be resurrected. Those that have made their beds in the depth of the sea, those that have been buried in the wild wastes, those that have been buried away under tons of earth, those that are laid away in their graves in the rock, closed in with iron bars, stone, and cement,—all these shall come forth in that great hour when the Lord shall call.

We know that we shall be raised be-

cause "Christ is risen from the dead, and in him become the first-fruits of them that sleep." 1 Cor. 15:20. In Joseph's dying hour he said to his brethren, "I die; and God will surely visit you, and bring you out of this land into the land which he sware to Abraham, to Isaac, and to Jacob." And then he took an oath of them, saying, "God will surely visit you, and ye shall carry up my bones from hence." They embalmed him and put him in a coffin. It was about a hundred and forty-four years until they went forth from Egypt, and then they were about forty years in the wilderness. During all this time they had that body with them. It seems to me that the very sign of that coffin was, to them, a constant reminder of God's promises, and Joseph's assurance concerning their coming into the land of Canaan. Now, we have no unburied man to remind us that we shall not always be here, that the time is coming that the grave will not be able to hold us; but there is the empty tomb from which our Leader rose, and it is a guarantee that we, too, shall come forth at the time appointed.

To those that do good, the thought of the resurrection is most precious. All think more or less of that which comes before the resurrection, which is death. Many consider death a great monster and fear it as something awful. Even some that are in Christ seem to look upon it with dread. Now view it from the standpoint of the resurrection and see how different it appears. The separation that death works is only for a short time. After a little while those that sleep shall come forth, and we shall see them. Paul says, "Now we see through glass darkly; but then face to face: now I know in part; but then I shall know even as I also am known." 1 Cor. 13:12. So we shall not only see them, but we shall know them. Each shall have his own body. (1 Cor. 15:35.) What a pleasant time that will be, when we shall see our Savior and our friends and relatives in their glorified bodies!

This we say concerning them that do good. But what is in the thought of the resurrection for them that do evil? It seems to me that this thought should be as troublesome to them as it is comforting to them that do good.

A missionary was preaching on the resurrection, when a notorious chief cried out, "What are those words about the dead?—the dead arise?" "Yes," said the missionary, "all the dead shall arise." "Will my father arise?" "Yes," answered the missionary. "Will all the slain in battle arise?" "Yes," answered the missionary. "Will all that have been killed and eaten by lions, tigers, and crocodiles, arise?" "Yes, and come to judgment." "Hark!" shouted the chief, turning to the warriors. "Ye wise men, did your ears ever hear such strange and unheard-of news? Did you ever hear such news as this?" turning to an old man, the wise man of his tribe. "Never!" answered the old man. The chief then turned to the missionary, and said, "Father, I love you much; but the words of a resurrection are too strange for me. I do not wish to hear about the dead rising again. The dead cannot rise!" "Tell me, my friend, why not?" said the missionary. "I have slain my thousands; shall they arise?"

It is indeed terrible to think that those wronged here on earth shall again come forth to judgment, and, perhaps, there stand before him that did the wrong. Think of it, the crucified standing before the crucifier; the murdered before the murderer; the belied before the liar; the robbed before robber; the deceived before the deceiver! What shame! What fear! John admonishes us to love one another and do good that we may have boldness in the day of judgment. (1 John 4:17.) Whether our misunderstandings, difficulties or troubles be between man and God or between man and man, they should be adjusted in this life, and as quickly as possible. It is foolish to leave these things for death to settle. Death does not end them. If we have not had them adjusted here, they will come up again in the resurrection hour.

We shall all come forth. Here is comfort for them that do good, and warning for them that do evil.

Scottsdale, Pa.

For the Herald of Truth.

THE GREATEST OF ALL EVENTS IN WORLD HISTORY.

BY L. J. HEATWOLE.

In searching through the annals of human history it is found that no circumstance ever occurred or perhaps will ever happen again in this world, that more remarkably displays the nature, the wisdom, and the all prevailing power of God than the glorious manner in which the redemption of the human race was accomplished.

Far back in the history of the Jewish religion we read of the instance of Israel of old being delivered from Egyptian bondage by the miraculous intervention of God's own powerful arm.

This being the most memorable event that ever occurred in all their history as a nation, it was very natural for them to reckon from this event the beginning of their religious year.

But as it has been the custom with the Jews to measure time by the moon, the Jewish Passover, which usually coincides with our Christian Easter festival, never happened upon the same date year after year as does the Christmas and New Year festival.

The period of time when the Israelites are said to have enjoyed their greatest religious prosperity was during the first half of the epoch when the Judges ruled the nation.

During this interval of both temporal and religious prosperity it was the custom of the people to gather themselves together year after year in vast assemblies at such points as Gilgal, Mizpah or Shiloh to celebrate each anniversary of their deliverance from Egyptian bondage. When the nation was thus assembled as a unit in one great throng, the voices of the people are said to have ascended as one grand and mighty outpour of praise to Jehovah as the One in whom they recognized the great power that delivered them from the hands of the oppressor.

In contemplation of this unbounded expression of gratitude as it came from the Jews in their day of prosperity, the solemn thought is suggested to the mind of the Christian believer of the need for a more profound and deeper expression of gratitude to the God of heaven for bringing to him the glad tidings of salvation through the gospel of Jesus Christ; that there is

far greater reason on his part to rejoice and be exceedingly glad over an event that is a thousandfold more far-reaching in importance than that the Jews ever had occasion to celebrate.

It remains for us to add that on Good Friday, March 23rd, all Christendom has the opportunity of celebrating the one thousand nine hundred and second anniversary of the day on which the price for the world's redemption was paid.

If the Jews saw proper to assemble in such great bodies to perpetuate a remembrance of their deliverance from a temporal bondage, how much more should it be in keeping with our high profession, in this age of gospel light and freedom, for God's people in all lands to send up one grand and glorious anthem of praise to Israel's God for the gift of His own dear Son.

Dale Enterprise, Va.

THE venerable and much beloved Dr. Cuyler said to a newspaper reporter who was interviewing him not long ago, "If you are going to write anything about me, don't forget these two things—that more than 200,000,000 copies of my sermons have been published, and that I believe a consecrated type is far more powerful for doing good than a consecrated tongue."

For the Herald of Truth.

AM I TRULY RISEN WITH CHRIST?

BY J. C. COLLE.

Am I seeking those things which are above, or am I still carnal and earthly minded? Have I my affections set on these perishable things of time? All Christian professors believe that Christ was betrayed, suffered and died; but do you know, my dear reader, that if you are true followers of Christ we also will be betrayed, we must also suffer, we must also die. (Col. 3:1.) "For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye also should follow his steps." 1 Pet. 2:21. Before there can be life there must first be death. (John 12:24.) Paul says, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Gal. 2:20. The Apostle Peter says, "Beloved, think it not strange concerning the fiery trial which is to try you, forasmuch as some strange things happen unto you; but rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye are reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; on your part he is glorified."

"Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come." Heb. 13:13, 14.

To the Christian the resurrection of Jesus Christ means much. Paul says, "And if Christ be not risen, then is our preaching vain, and your faith is also vain." 1 Cor. 15:14. And again, "For if

we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." Let us turn for a moment to John's gospel, 14, 15, 16, and 17th chapters. How tenderly He comforts His disciples and promises the "Comforter which is the Holy Ghost," and prays for them as well as for all believers which shall believe on Him through their word. We follow Him to the judgment hall. Hear his words: "My kingdom is not of this world, then would my servants fight?" Oh, what an expression! How full of meaning! Would to God that professed Christendom to-day could grasp it. Christ's servants do not fight with sword, nor law, nor tongue, nor pen.

"Every one that is of the truth heareth my voice."—Does not this draw the line? He is accused, crowned with thorns and crucified. (He is crucified still to-day, Heb. 6:6.) He was laid in the sepulchre and rose triumphant and is to-day "standing on the right hand of God." Acts 7:56. What awful scenes! What momentous events! What does Easter mean to you? To the worldling church member it means a new outfit—with all the pleasure and vanities of the world. To the Christian it means infinitely more; it means spiritual joy. To which class do you belong? How awful will it be for parents who tell their dear, innocent children such foolish untruths (Rev. 21:27) on Easter (if they do not repeat) when they must appear before the great judgment seat of Christ, "Be not deceived; God is not mocked; whatsoever a man soweth that shall he also reap."

Spring City, Pa.,

For the Herald of Truth.

WHAT SHALL THE HARVEST BE?

BY E. M. DETWILER.

Christ the great Teacher, the masterful Preacher, oft spoke to His disciples in parables. "These were always full of beauty and replete with meaning. In the parable of the sower there is a beautiful exemplification of spiritual truth. In the application of these illustrations, we must ever remember Christ as the perfect man. He was sincere, active and earnest, and the words that fell from His lips were always full of meaning and power. His life was beautifully consistent with His holy teaching, a magnificent exemplification of righteousness. It is taken for granted by the great Teacher that the seed sown by the husbandman in the parable was pure and good. It is understood that He sowed with faith, believing, that in due season He would reap. To-day, possibly, we need more preaching but more practice, more consistency, greater persistency. In purity is power. The consecrated life, the life that is devoted, the life that is true, such is the life that is potent in power. "Thou must get true thyself, if thou the truth would teach; thy soul must overflow with love, if thou another soul would reach." Heb. 13:15, 14.

As Sunday-school workers we need to have greater faith in our work. We do not have faith that a harvest shall

be gathered. We lack earnestness, enthusiasm, and persistency. We grow discouraged because results are not immediately seen; patience, pluck, and perseverance are so often wanting. We are not willing to do our part and leave the results with God.

Even in the days of Christ progress was slow and advance was oftentimes imperceptible. The heart of the great Master oftentimes grew faint but never discouraged. He labored on, constantly imbued with the thought that He must be about the business of His Father. He felt that He must work the work of Him that sent Him while it was day, knowing that the night would come when no man could work.

Our work in the Sunday-school often seems of little avail. The words spoken are not heeded, the admonitions are not obeyed.

It is our blessed privilege to sow the seed and if we are earnest and faithful the harvest gathered shall be bountiful. We must take God at His promises. How helpless we are without Him! What a power we can be with Him! That preacher of righteousness, Paul, felt his weakness, and yet he realized that he could do all things through Christ strengthening him. It is faith that gives the victory. He has promised us if we are faithful. He will never leave nor forsake us. The seed truths of Christianity have been developing and growing for centuries. It was long ago declared by Him who spoke not as man spake that His word would not return to Him void. Christ faithfully taught the people. Some heard Him gladly, while others turned a deaf ear to the gladsome story of salvation. He came to His own, but His own received Him not. Still, when the work of the great Teacher was completed the great plan of salvation had been established on the earth. There had been gathered together a noble band of faithful followers.

These were to continue in the work that Christ had begun; they were to sow with a liberal hand the great truths of salvation. They were to go to all parts of the world preaching the gospel to every creature. This work was faithfully done but it meant persecution and death to those who were obedient to the command. Still they counted it noble to be persecuted for righteousness' sake.

No sacrifice was too great for them to make for Him who first loved them. Their work was nobly done, they were faithful to Him who had promised, and yet how slow men were to believe. How little they heeded the declaration of love sent by God! Their ears were closed, their eyes were sealed, their hearts were as stone. It was not strange that if they had turned away from Christ that they should turn away from His disciples; that they who had persecuted Him who is the fairest among ten thousand, and the One altogether lovely, should also persecute His followers.

He had wept over Jerusalem but the wicked city chose to be loathsome than to be saved. Human nature is ever the same. Man is the same to-day in his nature as when the Man of Galilee taught him. He manifests the same

indifference as when Noah, the man of faith, taught on the earth and warned him of danger, still the faithful workers of the past have opened the way for higher and better things. The kingdom of God has grown, and the army of the great Jehovah is larger and stronger than ever before. But there never was a time of greater opportunity and larger responsibility than the present.

The demand for Christian workers was never greater. "The field for harvest is truly ripe, and yet the laborers are few. We need to-day true Christian manhood and lofty, pious womanhood, men and women who will make any sacrifice for the cause of Christ.

We need faithful workers in the Sunday-school. Here is a magnificent field for effort. The child mind is the fertile source from which the seed will grow and bear fruit. Here must be the reaping, and the nature of the harvest is decided by the character of the seed sown. There are many places from which evil emanates, and the wrecks all along the path of life as the results of the sowing of wild oats are innumerable. These evil influences must be overpowered. Here is a splendid field for the Sunday-school worker. The true teacher is an invaluable aid in bringing up the child in the way he should go. To be successful he must be earnest, sincere, sympathetic, enthusiastic, full of interest, faithful, most punctual, love humanity and have a deep, abiding faith in God.

"Sowing the seed by the sower's faith, sowing the seed by the sower's faith, sowing the seed by the sower's faith, sowing the seed in the solemn night, when the darkness is on us, when the dawn is in the darkness, or sown in the light, sown in the darkness or sown in the light, sown in the darkness or sown in the light, sure, ah, sure, will the harvest be.

Washingtonville, Ohio.

For the Herald of Truth.

OBEDIENCE.

BY JAMES N. KAUFMAN.

Obedience is a Christian duty. If a person applies for some situation in life the first requirement is obedience. That is, he must be willing to comply with the rules of his employer. Not only is obedience necessary for the duties of life, but it is an important characteristic of a person who is striving for the celestial city.

What is it to be obedient? It is simply throwing away self. It is complying with the rules of our superiors. It is substituting the will of another for our own. A great many people are faithful to Him who has promised, obey a part and disregard the rest. Is such obedience justifying? No. Just there is the place where we are tested sometimes in doing that which we otherwise would not do.

What will bring on obedience? A consecrated life does. Suffering will sometimes (Heb. 5:8.) Chastisement will bring on obedience. When Jonah was commanded to preach to the people of Nineveh he tried to hide his face from the Lord, but the Lord was determined to accomplish His end and we see how nicely He brought it about. When Noah was commanded to build the ark he did not stand and make excuses, but promptly obeyed. When Saul was struck blind he became per-

fected willing to do what the Lord had outlined for him.

Whom should we obey? First, we want to be obedient to our parents. "Children, obey your parents in the Lord: for this is right." The best place to learn obedience is in the home. When our minds are young and our hearts are tender we should exercise them in that way. "How about nonconverted parents?" you may ask. Obey all their commandments unless they conflict with the divine teachings, when we should "obey God rather than man." The first commandment with promise is the one concerning the obeying of our parents.

Wives should be obedient to their husbands. "Therefore shall a man leave father and mother, and shall cleave unto his wife; and they shall be one flesh." "Wives, submit yourselves unto your own husbands, as unto the Lord."

We should be obedient to authorities, in so far as it is in accordance with God's divine will. If we are not loyal to the church, if we are not law-abiding citizens, if we are not neighbor-loving people, how can we obey God who sitteth on the great white throne and hath the earth for His footstool.

We should be obedient to the Spirit. God says, "My Spirit shall not always strive with man." Many a time does the Spirit convict us of wrongs that we do. We may obey, or we may disobey. The one will be for our happiness, the other for our misery. Especially the sinner, if he would only realize the necessity of yielding to the stirrings of the Spirit, he would not hesitate long, but obey promptly. The Bible tells us that we are not to quench the Spirit, i. e., we are not to disobey the Spirit of God. This applies to the Christian as well as to the sinner.

We should be obedient to God. He says, "If ye love me keep my commandments." If we surrender ourselves fully to the Lord, obedience will come as natural to us as for the grass to grow upward. The great trouble is, we do not love God enough. The more we study God's law, the more we pray, the more we live for the good of others, the better will we understand Him and consequently we will love and obey Him more fully. Jesus is our friend and we want to be Jesus' friend. Those who do not obey God will receive His vengeance. (2 Thess. 1:7, 8.) God does not want only obedience but perfect obedience. As long as we have quarrels with neighbors, divisions in churches, cases of divorce, fashionable attire, the wearing of gold, in short, as long as we cling to self we cannot obey Him to perfection and consequently He cannot use us to His honor and to His glory. Since our heavenly Father gives us a great many more things than we deserve, should we not be in harmony with the teachings of the scriptures and be up and doing?

"Now then, whatsoever he hath said unto thee, do." "Let us hear the conclusion of the whole matter; fear God, and keep his commandments: for this is the whole duty of man."

"Trust and obey. For there's no other way To be happy in Jesus. But to trust and obey." *Durandville, Pa.*

This season for house cleaning is on. The season for house cleansing is always on.

April 1, 1902.
SUBSCRIPTION PRICE.
THE HERALD OF TRUTH, one dollar per year.
Rundschau and Herald, one dollar per year.
FIFTY COPIES TO ONE ADDRESS, \$1.50 per year.
HERALD OF TRUTH & WORTH OF CHEER TO
ONE ADDRESS, \$1.50 per year.

THE HERALD OF TRUTH is the Organ of the
following Mennonite conferences.
1. Lancaster, Pa.
2. Eastern District (Franklin Co., Pa. & Washington Co., Md.)
3. Virginia.
4. Ohio and Pennsylvania.
5. Ohio and Pennsylvania.
6. Ohio and Pennsylvania.
7. Ohio and Pennsylvania.
8. Ohio and Pennsylvania.
9. Ohio and Pennsylvania.
10. Ohio and Pennsylvania.
11. Ohio and Pennsylvania.
12. Ohio and Pennsylvania.
13. Ohio and Pennsylvania.
14. Ohio and Pennsylvania.
15. Ohio and Pennsylvania.
16. Ohio and Pennsylvania.
17. Ohio and Pennsylvania.
18. Ohio and Pennsylvania.
19. Ohio and Pennsylvania.
20. Ohio and Pennsylvania.

BUSINESS NOTICES.
Wanted:—Several good agents; apply to the Mennonite Publishing Co., Elkhart, Ind.
We have received a handsome line of Easter cards ranging in price from one cent each, up to 10 cents each. Send for some.

The Mennonite Publishing Co. has on hand a very good selection of Sunday school cards and Sunday school supplies of all kinds, at prices to suit all classes. Send for sample packages when you wish to purchase.

"Dying Testimonies of Saved and Unsaved" is selling rapidly. This book has had a very large sale and we believe has done much good. Agents find it a ready seller. Price, postpaid, in paper binding, 35 cents; in cloth, \$1.00.

Jacobs' Model S. S. Sec'y Record, in Manila cover, 35 cents. Meyer's Paramount S. S. Sec'y Record, cloth, 40 cents. The Superior Sunday School Teachers' Book, 5 cents each; 40 cents per dozen. Collection envelopes, 35 cents per dozen. Order now.

Sunday schools which are desirous of changing song books will find "GOSPEL CALL" an exceptionally good book. It is used in many Sunday schools. Try it. Price, 25 cents per copy.

Mennonite Publishing Co., Elkhart, Ind.
Stock for sale.—Twenty four shares of Mennonite Publishing Company stock for sale at par. A share is \$25.00 and it brings an annual income of not less than six per cent. Parties wishing to purchase may take the whole amount offered or any part of it they may desire. For particulars address Mennonite Pub. Co., Elkhart, Ind.

Sunday School teachers who use Scripture Text Cards and tickets will find that our complete line will enable them to select such cards as are best suited to their requirements. Proper distribution of such cards encourages attendance as well as attention and study. We have a very large line embracing a great variety of designs. A sample package will be sent to any address upon receipt of 15 cents.

Our New Catalogue.—Our new illustrated 80-page catalogue of standard religious and miscellaneous books is ready. It is the finest and most complete we have ever published and will be sure to please our ever increasing number of patrons. We offer great value in Bibles and other books, and we constantly carry a large stock, we can fill orders promptly. Send for our catalogue. It contains a complete index so the books desired can be easily found. The catalogue is sent free to any address.

Hymns and Tunes.—Our English Hymn Book, which is now being used in most of our congregations, and which is known among our people as "Hymns and Tunes," has been reduced in price as follows:
Cloth binding, per copy, prepaid, \$.45
Cloth binding, per dozen, prepaid, 5.00
Cloth binding, per hundred, not prepaid, 35.00

Flexible leather binding, per copy, prepaid, .55
Flexible leather binding, per dozen, prepaid, 6.25
Flexible leather binding, with tuck, per copy, prepaid, .85
Flexible leather binding, with tuck, per dozen, prepaid, 7.50
We have also recently issued a *World Edition* with paper covers, which we sell at the following prices:
Per copy, postpaid, \$.15
Per dozen, postpaid, 1.50
Per hundred, not prepaid, 10.00

HERALD OF TRUTH CLUBBING RATES.
Herald of Truth, semi-Monthly, \$1.00
Herald of Truth and Young People's Paper, 1 year, 1.50
Herald of Truth and Rundschau, 1 year, 1.50
Herald of Truth and Words of Cheer, 1 year, 1.35
Herald of Truth, Rundschau, and Young People's Paper, 1 year, 2.25
Herald of Truth, Young People's Paper and Words of Cheer, 1 year, 1.90
Herald of Truth, Words of Cheer, and Young People's Paper and Rundschau, 1 year, 2.65
Address: MENNONITE PUBLISHING CO., Elkhart, Ind.

SUNDAY SCHOOL LESSONS

LESSON I.—APRIL 6.
SAUL OF TARSAUS CONVERTED.
[Read Acts 22:1-16. Memory Verses 5-6.]
GOLDEN TEXT.—Repent ye therefore, and be converted, that your sins may be blotted out.—Acts 3:19.
TIME.—Probably in A. D. 36 or 37. Supposed to have been in midsummer.
PLACE.—Near Damascus, the capital of Syria, one hundred and forty miles north of Jerusalem.
PERSONS.—Saul, Ananias, those with Saul.

SAUL, THE UNCONVERTED.—Was born in Tarsus, a celebrated city of Cilicia, probably about A. D. 2, of Hebrew parentage, of the tribe of Benjamin. (Phil. 3:5.) Socially, his family was one of influence and high social standing. Saul was his Hebrew name, and Paul his Roman name, by which he is more generally known. Although Tarsus was noted as a seat of learning, yet Saul was sent to Jerusalem at an early age, and educated at the feet of Gamaliel, the great Jewish "Doctor of the Law." He was of a deep religious nature, and, being instructed in the religion of the Pharisees, became very zealous of the law. His traits of character were very marked; he possessed a strong will, an intense desire to live out his convictions, and a passionate nature that conquered all obstacles. As to his personality, he was considered weak in bodily presence, and in speech contemptible. (This, however, was a snare of his enemies, see 2 Cor. 10:10.) He possessed great physical strength and endurance, and was gifted with power of eloquence to such a degree that he could quell mobs to listen, and command the attention of princes and potentates. His manner was graceful and winning, yet his zeal was transformed into fierceness when engaged in carrying out his purposes, especially when persecuting the church of Christ. Saul, the unconverted, was a "diamond in the rough," which became both useful and valuable after being "polished into beauty" by the grace of God.

PAUL, THE CONVERTED.—Jesus Christ made a personal appeal to this misguided persecutor. "Saul, Saul, why persecutest thou me?" was the question that opened Saul's eyes to the fact that by persecuting the saints on earth he was actually persecuting the Lord of glory. Being convinced of his attitude toward God he at once asks, "What wilt thou have me to do?" This was the cry of a sincere soul fully surrendered to Christ. Saul's conversion was sudden and thorough. By the power of the gospel, which he had so bitterly opposed, the whole current and purposes of his life were changed. Saul's conversion is one of the most important events in the history of the Christian church. It furnishes the most positive evidence to the divine origin and converting power of the gospel. The bitter, persistent persecutor of Christ and His church became an humble, zealous, saintly apostle, esteeming himself "the least of all saints." The unconditional surrender of the will brings an instantaneous change of heart which results in a corresponding change in life.

HOME READINGS.
31. M.—Saul of Tarsus converted. Acts 9:1-20
Apr. 1. T.—A changed life. Acts 9:21-31
2. W.—Paul's own story. Acts 26:12-23
3. Th.—Chief of sinners. 1 Tim. 1:12-17
4. F.—Special revelation. Gal. 1:11-24
5. S.—Saved by grace. Eph. 2:1-10
6. S.—Cleansed from all sin. 1 John 1:1-10
Dent. 15:7-11
Matt. 25:31-40
Gal. 6:1-10
1 Tim. 6:19-19
Mark 2:1-12

LESSON II.—APRIL 13.
PETER, ENEAS AND DORCAS.
[Read Luke 10:1-24. Memory Verses 40-42.]
GOLDEN TEXT.—Jesus Christ maketh thee whole.—Acts 9:34.
If a man will not control self, self will not control him.

INTRODUCTION.
TIME.—Probably A. D. 40.

PLACES.—Lydda, a city in North-western Judea, twenty-five miles from Jerusalem; and Joppa, a seaport on the Mediterranean, ten miles north-west of Lydda.

PERSONS.—Peter, Eneas, Dorcas, certain disciples, the widows, a lion's tamer.

CONNECTING LINKS.—After Saul's conversion he remained a short time in Damascus and then went to Arabia. From thence he returned to Damascus (Gal. 1:17, 18), where the Jews sought to take his life; but Saul escaped by night, being let down by the wall in a basket. He then went to Jerusalem for the first time since his conversion. At first the disciples were afraid of him, but Barnabas told them of his wonderful conversion and how he had preached the gospel of Christ at Damascus. Saul also preached the gospel with great boldness and power at Jerusalem, and again the unbelieving Jews sought to slay him, "which when the brethren knew they brought him down to Caesarea, and sent him forth to Tarsus," the city where he was born. Following this, the persecution ceased and the churches had rest for a few years. Geikie states that the cause of this peace was that the Roman Emperor Caligula issued orders in A. D. 39 to Petronius, the Roman governor of Syria and Palestine, to set up the statue of the emperor in the Jewish temple for the purpose of being worshipped. This brought on a religious war, and the Jews had so much to attend to themselves that they had no time to spend persecuting the Christians. During this time the churches had peace and were built up and greatly multiplied. The apostles avoided themselves of this period of peace to travel extensively, preaching the gospel of peace and salvation. They were actively engaged in evangelistic and missionary work; the church was then (and should be now) a missionary church. Christians, at this early age, had become widely only in Palestine but in Damascus, Cilicia, Cyprus, Asia Minor, Antioch and at least one in Ethiopia. The headquarters of the church was at Jerusalem, from which place the apostles went out in various directions preaching the gospel of the kingdom. In the course of one of his missionary journeys, Peter came to Lydda and Joppa, where the events of our to-day's lesson occur, through which the gospel is brought into prominence, and the power of Jesus Christ greatly manifested.

HOME READINGS.
Apr. 1. M.—Peter, Eneas, and Dorcas. Acts 9:32-43
2. T.—Helper of the helpless. Job 29:1-13
3. W.—Care for the poor. Deut. 15:7-11
4. Th.—"Unto Me." Matt. 25:31-40
5. F.—Doing good. Gal. 6:1-10
6. S.—Ready to distribute. 1 Tim. 6:19-19
Mark 2:1-12

LESSON II.—APRIL 13.
PETER, ENEAS AND DORCAS.
[Read Luke 10:1-24. Memory Verses 40-42.]
GOLDEN TEXT.—Jesus Christ maketh thee whole.—Acts 9:34.
If a man will not control self, self will not control him.

FROM JOHNSTOWN, PA.—On the 17th of March, Bro. J. N. Dorr of Martinsburg, Pa., came into the T'bosias district and remained until the 25th, holding meetings. He left for home on the 26th. May the gospel seed sown here bring forth abundant fruit in due season.
* LEVI BLATCH.

MASONTOWN, PA., MAR. 21, 1902.—We left home on the 4th of March to pay a visit to some of our churches, stopping in Rockton, Clearfield Co. We found the brethren still striving for the Master. During the cold, disagreeable weather there was but little preaching there, but spring will again cheer them up in the work.

We went east to Snyder Co. to the Susquehanna meeting house and labored with them over a week but bad roads hindered many, yet the house gradually filled up to its capacity. Three young men became willing to confess before men their Savior. Many more decided to come soon. We pray God to hold them closely by His love until they can enter the fold. May our blessed Savior ever keep His people safe.
* J. A. BRILHART.

MAYTON, ALTA, N. W. T., CANADA, MAR. 19, 1902.—We were glad and thankful for the visit the brethren I. K. Shantz and A. S. Weber paid us February 15 and 16. Bro. Shantz preached a preparatory sermon from the words, "Lazarus, come forth." His words will not soon be forgotten. We have reason to realize that we are not forgotten by our brethren when they so kindly visit us from the far East and the nearer West. Such visits are highly appreciated. On the 18th, 19th and 20th of March, Bro. A. S. Bauman of May City, Iowa, was with us and on the 9th he preached for us at the residence of Bro. A. B. Wideman. The house was filled, and his sermon on Love was much appreciated. We hope to see more of our ministers visit us. Like all other congregations we need to be edified, instructed, reproved and warned. God bless us all.
* JOHN BRUBAKER.

FROM THE BARNE, (MICHIGAN) CONGREGATION, MARCH 15, 1902.—Greeting in the name of Jesus. On the 24th of Jan., Bro. M. S. Steiner of Columbus Grove, Ohio, came into our midst to hold meetings. He remained with us till the 9th of February, during which time he presented the Word of God to us very forcibly. Four young persons confessed Christ and many more were almost persuaded to come out on the Lord's side, but were not willing to step out on the promises of God. On the 15th of March we held our counsel meeting, and we expect to hold communion before long, at which time these young converts will be received into the church. On the 15th we reorganized our Sunday-school for nine months. The following officers were elected: For Supts., Bro. M. L. Steiner and Bro. Amos Kaufman; Sec'y, Bro. S. J. Speiser; Treas., Bro. Abr. Eash; choristers, Bro. John Steiner and Sister Mary Long. Our school is "evergreen" and we intend to keep it so. We used to "freeze out" in the fall of the year, but for the last three winters we held our school all winter. I believe it would be a good thing for

all our Sunday-schools if they were continued the year round. When the school is closed in the fall some of the pupils will go elsewhere and most of the time it is a hard matter to get them back in the spring when the school is reopened. Let this as well as all other church work have a real, warm place in our hearts and the weather will not have so much effect on the work. Let us all work together. Everything works together for good to them that love God.
* S. J. SPEICHER.

MCVEYTON, MIFFLIN CO., PA., MARCH 16, 1902.—Bro. Jacob Gerig of Wayne Co., Ohio, came to our county Feb. 18 and filled an appointment that evening at the Belleville M. H. Meetings were held every evening, and the stormy and rainy weather permitted, in that church and near Allenville for two weeks. On March 3d, Bro. Gerig came to the church near McVeyton and labored there earnestly about ten days for the edification of God's people and the winning of souls to God's service. During a part of Bro. Gerig's labors among us, heavy snows and rains made travel slow and difficult. The attendance, on this account, was not so good as it would have been in more favorable weather, yet there were good meetings. Our own ministers entered heartily into the work, deeply concerned for the salvation of such as yet "draw back into perdition." Heb. 10:39. In our three churches, six have made known their desire to turn to the Lord. We feel to say thankfully that once more we have seen verified the promise and picture of the fruitfulness and power of God's Word as given in Isaiah 55:10, 11. Our churches have been refreshed and quickened, a number have decided to serve God, and some others who yet draw back at the call of God (Heb. 10:38) have heard the Word preached and the call to repentance and may yet decide to come to God.

Our brother's visit, through the Lord's blessing, was helpful and we believe has strengthened the bond of love toward the brethren and sisters in distant churches.
* J. K. HARTZLER.

FROM MOUNTVIEW CONG., HIGH RIVER, ALTA, CANADA, MARCH 6, 1902.—Dear editor, a few lines from the so-called sunny Alberta may not be out of place. This is our first winter here, and has been the finest so far that I remember seeing. Some of the older settlers here call it a fair sample of an Alberta winter. We have had but little disagreeable weather thus far and no storms. We had sleighing a short time but wheels were used all along by some. The coldest we have had thus far was on the 25th, when the thermometer was 30 degrees below zero in the morning; at noon zero, fine and calm; 26 degrees was next, then 20 below. The thermometer was near zero for about two weeks during the night, and generally fine during the day. The past three weeks were springlike. Some horses and cattle were grazing out all winter and look well.

Bro. E. W. Bricker, after an absence of about two and a half months, has returned, he having been on a visit to Waterloo Co., Ont., where many of his relatives live, among them being his

aged father who had been very low, but we are glad to know that he has nearly recovered.

We are also glad to hear that more brethren and sisters and others from Waterloo, Ont., are preparing to settle here.

We have also had a few letters of inquiry from different states. There is still good homestead land to be had near by, as also unimproved railway land. Railway land is selling at \$3.00 per acre.

We expect to team lumber and so forth for our church, in a few days, and to build in the near future. We are for the present holding our services in a schoolhouse a few miles from Okotoks.

Yours in the cause of Christ,
* A. H. W.

FARNESVILLE, PA., MAR. 16, 1902.—Dear readers of the HERALD and all interested in church and Sunday-school work, greeting. The signs of spring, such as spring birds, warmer days, early buds, etc., are already forestalling the approach of spring and gladdening our hearts with the thought that winter will soon loose its icy grip to be followed by spring, which is suggestive of new life, renewed energy and restoration of health. It is some time since our church paper has brought our readers any news from the brethren and sisters in their church and Sunday-school work at Graftville. But let me beg of you, dear readers, not to think that we spent the winter months idly or indifferently. God forbid that any one should have done so here or elsewhere. It seems, then, that the writer was too busy or negligent in writing up some notes for the HERALD; or perhaps looked for some one else to do so. However the case may have been that nothing was written from here, let me write now and thankfully, too, that we were very glad to see our Master working during the winter months both in church and Sunday-school work. As a result of the former, we have now (not telling it boastfully but from a feeling of joy in Christ and that more would place themselves in the same position) three applicants for church membership receiving preliminary instructions for water baptism as an approval of the faith we believe in. Sunday-school work has also moved along nicely and peaceably. The bad roads and inclemency of the weather had, however, the effect of reducing the regularity of attendance, as well as to lessen the number in attendance. We hope and pray that, since spring is returning with new life and growth, our workers here, as well as elsewhere, may come forth with renewed energy, vigor and zeal.

Bro. M. S. Graybill of Bareville, was elected assistant superintendent of our Sunday-school, to fill the vacancy caused by the resignation of Bro. Benj. Wenger, who moved away from this vicinity. May God bless us all.
* In His name,
* D. M. W.

FROM WEST SIBERIA.—While the tide of emigration in North America is from the East toward the West, in Russia it is in the opposite direction, from west to east. Indeed the civilizing influence of western Europe entered Russia from the west of her, and the Mennonites also came from the West and brought civilization to the Russian Russia.

the West and brought civilization to the Russian Russia.

The tide of emigration among the Mennonites in Russia is still moving eastward. As the land in the South advanced in price and conditions became too crowded, they turned their eyes to the fertile and cheap lands lying to the north-east, resulting in settlements in Samar, Orenburg and Udm. Here also the land advanced so rapidly in price that as a natural result some of the brethren began to look beyond the Ural Mountains to the vast Siberian country, and in the spring of 1898 a small company was formed to look for suitable land in that section.

They were successful inasmuch as they found a large tract not far from Omak, the capital of the Akmolinsk District, which they bought at a low price. In the spring of 1900 this tract was settled. As it proved too small to accommodate all, another tract was purchased near Tokuchai, which is 350 miles from Tscheljabinsk, the point from which the great Siberian railway begins.

Although there is a vast amount of unoccupied land in Siberia, there is comparatively a small amount to be bought, as it is either government land or belongs to the Cossacks, or is the property of army officers. Land belonging to the government or the Cossacks is not for sale, and much of that belonging to the officers is held by such vague tenure that it is hard to obtain a legal title. The most advantageous way is to rent land, as rent is very cheap, varying of course according to the distance from the railway or the station, and the amount of improvements, and the amount of timber allowed for use.

The country from Tscheljabinsk to Omak, 500 miles in length, is level, in some places undulating but in other places almost too level for drainage. There is only one mountain, at the Iechim, near the city of Petropawlowk (pronounce the "w" in Russian names like the English "v"). Although Siberia contains some very large rivers, like the Obi, Yenessej and Lena, the western part is lacking in streams. According to the map there are only three rivers between Tscheljabinsk and Omak, viz., the Tobol, Iechim and the Irtysh; hence one sees no small streams here as in the Ufa government, where they are so abundant. As an offset to this Western Siberia has lakes, not all of which are sweet water. Of vast beauty is the lake here, as well as the poplar. In winter they afford effective protection against the snowstorms and provide excellent fuel. With a good supply of birch "juggies" one can easily endure a Siberian winter. The winter is very severe, but we have found that we can get along.

The temperature sometimes falls very low,—we had as low as 48 degrees below zero; it lasted but a short time. But we also had a number of fine days and the thermometer rose to the freezing point. It is well that during such cold weather there is usually a wind. We have plenty of snow, and the storm is not so continuous as we need to have it in the South.

West Siberia is but thinly settled. The native Kergiz, a branch of the Mongolo-Tartar family, are engaged in pastoral pursuits in summer, living in tents and moving with their herds. The sacks hold much of the land. They

engage in agriculture, but in a very primitive way. Many of the settlers from European Russia who are poor and are supported by the government, also engage in farming, but not in the way we are used to it in the South. The land is fertile and yields good crops of wheat, barley, oats, flax, etc. Dairying forms the chief occupation of many landowners and tenants. In many places this industry is conducted on a large scale. Owing to the paucity of the land and the excellent pasturage found on the steppe the industry has been greatly developed, and butter has become one of the chief articles in the export trade of West Siberia.

It is to be expected that Siberia will be greatly developed, especially now that the railway has been built, and because the land is capable of producing enormous crops. The further eastward movement of the Mennonites is only a question of time. It is possible that in another decade they will have reached the Pacific Ocean and will send greetings across the water to their brethren in California (by wireless telegraphy, of course.—ED.) God commanded man to subdue the earth and we see that our people, in Russia as well as America, are doing their share in this matter.

J. D. ENNS.

Station Tukusht, West Siberia.

CONFERENCES.

(ANNUAL.)

The Indiana A. M. Conference will be held at Nappanee, Ind., on May 25th and 30th. A cordial invitation is extended to all the congregations of like faith and especially to the bishops, ministers and deacons to be with us in the conference work. Those coming by railroad will come over the B. & O. to Nappanee, Ind. Any one desiring information write to Jas. H. McGowan, Cor. Sec., Nappanee, Ind.

For the Herald of Truth.

PROGRESS OF THE CHURCH AND S. S. HYMNAL.

We are continually asked so many questions about the Church and S. S. Hymnal that I shall take the liberty of addressing our people through the columns of the HERALD once more. We are really glad to have so many make inquiries. It is a good sign that the churches are ready and in real earnest for a new book. I have recently heard several apologies by ministers who, on handing me one of their backless hymn books, said "We have been trying to make these books do until the new ones are out, and we are pretty near getting left." Well, we hope by the time you see a copy of our Church and S. S. Hymnal you will conclude that it paid you to have patience this time.

I have a letter before me from Bro. J. S. Shoemaker, Freeport, Ill., who is having the publication in charge, and who among other things says, "I found Bro. J. D. Brunk well qualified to write the editorial work, as certain he will do the work justice, giving us excellent harmony in the music. Many of the older hymns were so crippled that they needed to be rewritten. I have spent much time and labor on the Hymnal since our last committee meeting. I

was obliged to get out a complete copy of all the hymns and music to be used in the Hymnal, and had to dissect a number of books before I had the copy ready."

The work it going on as fast as Bro. Brunk can get out the copy. It will be at least several months before the book will be ready for delivery. Have already received orders for the book amounting to over two hundred dollars. Some of our people are becoming impatient because of the delay. Hope the Hymnal may give perfect satisfaction after it is out.

Since our churches were slow to raise money to cover costs of copyrights and plates as was the original intention of the committees, it would be very desirable to have many more churches send Bro. Shoemaker their orders with ready cash and in this way help bear the expense of publication. You get the value of your money, we trust, as soon as the book is out and sent to you. We are glad that quite a few have acted on this plan already. Let more do so.

Yours as ever,
M. S. SPENCER, Sec. of Com.

For the Herald of Truth.

WORTHY OF IMITATION.

We feel encouraged to notice of late years that one instance after another is coming up of brethren and sisters who manifest a deep interest in the welfare and prosperity of the church and are leaving an example worthy of imitation. Recently again our beloved sister, Rebecca Good, who was laid to her last resting place Dec. 9th, 1901, manifesting a deep concern and anxiety for the welfare of the church, requested a short time before her departure that a certain portion of the property belonging to her estate should be made a permanent fund the interest of which to be used to pay traveling expenses of the ministers of the Mennonite church at Elda, O., attending conferences and such other church work as does not come under the provisions of the M. E. and B. B. We look upon this as being one of the noblest deeds of her useful Christian life; an act which in its way will likely bring untold blessings to the cause of Christ in the saving of many souls.

Her children surely have reason to be glad and thankful that their mother was by the grace of God led to open, as it were, the way to a much needed provision in the church.

How often have some of our ministers for want of means been obliged to remain at home when they should have and much desired to have attended conferences, etc., which would have been the means of strengthening them in the faith and of giving them new courage and usefulness in the work.

The church has not been fully awake to her duties and privileges on this line, but has been too much inclined to let the minister shift for himself and consequently his work has been crippled and the church has suffered loss.

So in view of these facts we feel especially glad for the example of our beloved sister and mother in Israel and would feel to say to others who can, go and do thus likewise. COR.

For the Herald of Truth.

A FEW POINTS ON AMERICAN MENNONITE HISTORY.

BY JOHN HOESCH.

A few years ago there appeared in print a history of one of the branches of the Mennonite denomination, the author of which takes a doleful view indeed of the condition of the Mennonite church in America in the eighteenth and the first half of the nineteenth centuries. He describes them as void of spirituality and true piety and, even in the eighteenth century, as divided into various branches which he thinks were antagonizing each other with great bitterness. In vain, however, do we look in that book for proof to substantiate these assertions.

Is this picture a true one? Will we have to admit that Mennonites ever found themselves on so low a spiritual plane as this book would make us believe?

Concerning the divisions of the church we give the following facts: The Mennonites who emigrated from Europe to Pennsylvania came from southern Germany and Switzerland. In these countries the denomination is divided into two branches, namely, Mennonites and Amish Mennonites. Churches of both branches were established in this country at an early date. The first division on American soil occurred not in the eighteenth century, but in 1812 when John Herr with a number of adherents seceded from the Mennonite branch. This is the date, also, when strife and antagonizing heresies among the Mennonites of this country, yet, to judge from the few lookouts of John Herr yet extant, there can at that time not have been much of that sort of thing.

The next schism was that of John Oberholzer and his followers who seceded from the Mennonite body in 1847. It is a noteworthy fact that while as a rule divisions among Mennonites were caused by such who held that the church was no longer strict enough in the required standard of Christian life and conduct, this faction held to the contrary, that more liberty ought to be granted. They held that the church has no right to censure any member for violation of dress. With these views they stood alone among Mennonites in America until in the fifties and sixties an immigration of Mennonites from the Palatinate (Pfalz) occurred, which in course of time united with them.

About the same time as the above faction the Stammers seceded from the Mennonite body. This branch never gained a large membership. In the sixties there were a few more divisions both from the Mennonites and Amish Mennonites; the latter had up to that time held what may be called yearly general conferences which were continued by some of them to the longer.

As to the spiritual condition of Mennonites in America in the eighteenth and first half of the nineteenth centuries it is exceedingly difficult to obtain data touching that matter. If there be one evil which Mennonites hated above others, it is being despised and looked upon as inferior by others. They were in no wise like many preachers and churches of today who have so much to say about themselves, and the great work they are doing, and the excellent present condition

of the church. That sort of thing was an abomination among Mennonites, and the preacher who should have forgotten himself so far as to indulge in it, would have lost his influence among them. Yet there are a number of historical facts which, together with some incidental testimony of outsiders, give us some idea of the prevailing condition of things.

Let us look for a moment at the literature of the Mennonites of that period. One of the most widely read Mennonite books is the "Erläuterung einiger Hauptpunkte" by Heinrich Funk, bishop of the Franconia congregation in Montgomery county, Pennsylvania. This book has from 1740 to 1825 appeared in print a number of times, not in this country only but also in Switzerland.

About the middle of the eighteenth century the Mennonites of Pennsylvania had the "Martyrs' Mirror" translated from the Dutch and published in the German language. They concluded a contract to that effect with the "colosters" brethren at Ephrata, Pa., who completed the work in 1749, when it appeared in print. This work, according to Prof. Seldensiecker of the University of Pennsylvania, was the largest book printed in America in the eighteenth century. The same work was somewhat later translated into the English language and published in Philadelphia. Menno's most important work, the *Fundamentbook*, was also published in the English language while German editions of this work and of other parts of the writings of Menno appeared in print at different times. During the same period the sermons of Jacob Denner, a Mennonite minister of Hamburg in Germany, were published in Philadelphia, the whole making a volume of over one thousand pages in folio. There were besides other books of a devotional nature, numerous editions of the Mennonite confession of faith in both languages, not to mention catechisms and hymn books.

Compare now this output of literature with what was done in that line in the same period either by the Mennonites of other countries or by other religious bodies of this country, and the Mennonites of America will appear in a favorable light indeed.

It is, by the way, an interesting fact that while in the mother country of the Mennonites of the eastern states—Switzerland—the "Taufgesintten," of that period have left us in writing not a trace concerning what they did, we have testimony of outsiders regarding them. Jung-Stilling, one of the best known religious authors of that period, a man who had made extensive travels for the purpose of getting acquainted with different Christian denominations, himself an adherent of the German Reformed church (he died in 1819), was of the opinion that the Mennonites of Switzerland were the most spiritual and devoted Christians he knew of. The generation to which this has reference having long since gone to their reward, we may be pardoned for quoting this testimony, which is the more remarkable because in the eyes of the world these people had no "show" whatever.

To come back to America, instead of giving attention to the testimony of those who had seceded from the church and were antagonizing it, let us look for its downfalls. Let us see whether we can not produce some testimony from without the ranks of the

Mennonites to throw light on this matter. The first witness we shall call upon is Blah. John Seybert of the Evangelical Association (Albrights). This man is held by historians to be the most gifted and influential minister that denomination has yet had. From 1830 to 1890 he traveled over a large part of the country, preaching the Word with wonderful power and simplicity. He kept a diary in the German language which has partly been published in his biography. He relates at different times that he formed the acquaintance of Mennonites, and speaks well indeed of them. He often preached for Mennonites and they only regretted that he could not stay longer.

To understand this better, we ought to know a little more about this remarkable man. He was not a doctor of divinity, but was a man filled with the Holy Ghost and with an unquenchable fire of love for perishing souls, his trade had been that of a cooper. From his appearance or attire nobody would ever have judged him to be the bishop of the Evangelical Association. To the annoyance of many he wore a plain coat and broad-brimmed hat, sometimes he would travel in threadbare clothing, especially was he inclined to do so when in later years he noticed with sorrow the tide of worldliness entering the church. Against it he stood as a faithful and unwavering witness. He preached fearlessly that vanity of dress according to the Word of God is nothing less than a sin, worse even than those sins which it is popular to denounce. Sometimes while Seybert was preaching women would tear off their ear-brooches or put away some other token of vanity. Yet, if there ever was a man who insisted on the necessity of change of heart, of the life of God in the soul, it was John Seybert. This is the man who understood the Mennonites and appreciated their efforts.

The second witness upon whom we will call is Johannes Schneider, a pioneer of the German Methodist ministers in this country. He also writes in his diary (published in his biography) about the Mennonites. At one time he lived in a Mennonite settlement. He has only words of praise for the piety of his neighbors. They would often come to his meetings or he would be addressed by attending Mennonite services.

Finally we will refer the reader to the biographical history of Lancaster county, Pennsylvania, by Alex. Harris, and particularly to the biography of Bishop Peter Eby, who was a minister of the gospel from 1800 to the time of his death in 1843, and for about thirty years acted as a denominator of the Lancaster county Mennonite Conference. He was a man of deep piety, an extraordinarily gifted preacher and a born leader. It would be interesting to give extracts from that biography here if space would permit.

Of the three men who were the founders of the denomination of the United Brethren at least one (Martin Boehm) was a Mennonite, in fact that denomination for many years advocated various distinctively Mennonite principles.

It is true that Mennonites of that period did little or nothing in the line of mission work; there is, in fact, no denomination which at that time did much of such work, most denominations giving it no attention at all. It is

also true that later on Mennonites were slow to take up such work, and even now much more might be done.

As a matter of course, we admit that additions might have been better, that there was room for improvement; the assertion, however, that the Mennonite church of that period was in a deplorable condition is far from being correct. There is abundant evidence to prove that statement to be utterly inconsistent with the facts.

Berne, Ind.

For the Herald of Truth.

AN ADDITION TO GIRLS.

ESSAY BY ANNA ANACKER.

The gift of gifts holds in its keeping,
For Christians wise, who are not sleeping.
A promise true, that thus anointing
For help and grace to Jesus pointing
Shall make them wise and from sin free.
That from the vine they've severed never.
Then come, dear girls, in holy boldness;
Escape the snare of worldly coyness;
Enjoy with us this greatest blessing:
Your souls be clothed in richest dressing.
For time is short, the end is nearing,
Be ready, girls, for Christ's appearing.

Just think, girls, of the mighty Christ willing to abide in our hearts when we open the door for His entrance by having them thoroughly cleansed in the blood of Jesus. Then He has promised to sup with us and we with Him,—a spiritual feast of the good things of God which is as real to those who are spiritually minded as any grand dinner surrounded by hungry mortals feasting upon the dainties of earthly plenty. Well, I am glad for one that there is all satisfaction in serving Christ alone. Yes, I say *Christ alone*, that I do not have to mix up with any of the world's pleasures to receive, as some think, happiness and joy, and can say with Paul, "For me to live is Christ." Oh, I wonder why many more do not have this same desire. Oh, it pleases my heart sad when I see girls professing the name of Jesus and yet they must have something odd with the world. We are told to be in the world but not of it, but some must have a little friendship with the world in order to be happy. What can be the trouble; is it true that one who is a child of God has no enjoyment in this world and lives a sad life, and those living in sin are living a happier life? You can answer both questions with no or yes. Well, the young and middle-aged and even some of the aged are eagerly planning how they may obtain the most pleasure out of their lives. I have often heard people say, "Well, we are only living on this earth once; you might as well make the most of it." When the people of the world seek for pleasure they look for it in the perishing and often very fleeting things of this world, for what will give pleasure to-day, will not satisfy to-morrow. So we can see that the pleasures of the world are perishing. But the children of God have eternal and immortal joys which are found in salvation. There is a great difference between the people of the world and the children of God. The first choose a life that appears to them to be full of pleasure; but the children of God have all the pleasures of heaven because He has changed our hearts so perfectly that we now live His way. Oh, I am glad that it is possible to have all desires for worldly pleasures taken out of our hearts. If there are any

here who think that there are pleasures in their life they never could give up, I say, No, you never can, but you ask God to take that desire out of your heart and He will change your heart so that you will hate that very thing. Oh, I am glad there is one power that can take these desires out of our hearts. There are a good many Christians who take a drink of the sweets of the world, and they try to quiet their conscience. Why is it? Oh, it is because they do not seek the Lord with all their hearts. As Jesus gave all for us, so should we give all to Him, and He will give us back a hundred fold. Praise God for it.

There are a few amusements in the world which seem to have possession of the people, but I am glad when we come to Christ they are put in the sea of forgetfulness. I would name dancing first of all, which I think is one thing enjoyed most by the girls. I will say first of all, even if you are not a Christian, what enjoyment is there in it? I am sure I tasted it and perhaps once out of every ten times I went did I say after it was over it paid me to go, but I always realized that it was making a fool of one's self, tiring out your body, and even ruining your health. If all girls had to work as hard for their mothers at home as they dance they would soon look for a different home. If you would only realize that you wait away God's precious time. Theater-going is another thing which I am sorry to say bothers some Christians even. Well, I know when I used to go and see a sad play, I often cried, and after it was over the girls would say, "Are we not fools for crying for other fools?" Going to a theatre is nothing more than to see some one make something out of nothing. There are things they read and see in the papers where the devil has all the opportunity to display himself. Yes, but some say there are some good plays. I do not see how they can be good; there is a misrepresentation, a lie or some deceit in every play and they are never given by any followers of God, but by him who is the father of lies. Still, if you can settle the question between yourself and God, I suppose it would be all right for you, but my Lord does not go with me to such places, and where the Spirit will not follow us we have no right to go. All such amusements as dancing, novel reading, flirting, theater-going, and card parties drive away the Spirit of God and cause the young to be careless about spiritual things, thus causing death to the soul. Flirting is forbidden in the Word of God, and is even a disgrace to the unwed.

The only safe rule for trashy novel reading is, "Touch not, read not." Yes, you may say, it is all right to read them as long as you do not believe them. Oh, would you realize that you are stealing God's time. Think of the many hours spent sitting with a book; as every hour of your life is a valuable one, every minute of time. The things which we enjoy are passing and we are passing who enjoy them. Then waste not time for time is the stuff that life is made of.

Last of all, there comes evil talking. Some say it is very hard to work and hear evil talking all the time, you can try your best to be good and can not. Oh, true it is we never can; God alone can help us at such a time. He has the power to keep you anywhere. Praise God, it is true. If there are any here who know not what to do when those around you talk evil, I will say, just ask Jesus to draw nigh to you and set your mind on Him and in time to come all such talk will pass your ears and you will not hear it. There is no excuse whatever; we can keep from listening and getting into the habit of speaking that way. I am sure it is safe for me to say if you do not want to talk that way you need not. I have often heard it said by girls, "Let her work around me for a while, I'll soon spoil or shock her," but if we want to keep we can, by the only way, which is God's power. Words are but pictures of thoughts. What you keep by you, you may change and mend, but words once spoken can never be recalled. Let us therefore by God's help live and enjoy those things which are most profitable. If these things examine thyself: By whose rules am I acting? In whose name, in whose strength, and for whose glory? What faith, humility, self denial, and love of God and to man have there been in all my actions? Earth's noblest thing is woman perfected. To be womanly is the greatest charm of woman.

(Read at Chicago Home Mission Girls' Meeting, March 11, 1902.)

SPIRITUAL LIFE: WHAT IT IS AND HOW MANIFESTED.

ESSAY BY MANDA TROYER.

Spiritual life is the outcome of salvation, or in other words: Soul and body, minus carnality and self-will, applied to by the blood of Christ, plus the love of God and the Holy Spirit, equals spiritual life. When we talk of life, or living, we generally mean this natural or physical life. But, he loved, God has created us for a far nobler life, a life which can never end. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Each, of course, realizes that he is already alive in a very important sense. The first birth was not a mistake. It was necessary to the second birth. Life antedates birth, and when God breathed into man the breath of life, he imparted to him a capacity for a higher, a spiritual life, which will be quickened to birth by the Holy Spirit, as the individual opens his heart to the gift of infinite love.

To have spiritual life God requires an inward change, a change of heart. If this is properly done the outside will come all right. To live a spiritual life does not mean to live in the slush of lusts and vices of this world, it does not mean to go to church on Sunday and wear a long face, and the remainder of the time walk with the world. But it does mean a solid, Christ-like life, week in and week out, under all circumstances. How sad! so many, many people seem to think if they live a good, moral life, so the world will speak well of them, do no gross or vile sin, they can enter heaven with the best of Christians. But, beloved, remember that nothing but the spiritual part of man can enter the spirit world. Flesh and blood can not enter there, sin can not enter there. So if you have not had that change of heart, the Holy Spirit planted there, you cannot expect to share in the glory of the redeemed. "Except ye repent ye shall all likewise

perish." Luke 13:3. Better repent now while the door of mercy is yet open. Again there are the Christian professors who possess nothing more than the one who has never named the name of Jesus, who walk hand in hand with the world, enjoy what the world enjoys, dress as the world dresses, speak as the world speaks, and in fact the only difference one can see is they have united with the church. But they are drifting with the tide. No salvation there. And how sad, how very sad, to see how comparatively few are really Spirit filled!

There are too many people to-day who simply belong to the church house and not to God. A person may belong to all the religious denominations or creeds in Christendom and yet have a spark of salvation,—and in the end land his soul in perdition. Is it fair that we serve Jesus thus? Then how often we have to see the true, humble servant of Jesus Christ mocked, persecuted, and scoffed at. But it was so in the apostolic age. Dear co-laborers, let us not be discouraged; God will do it. In 1 Pet. 2:9 we read: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."

John Wesley says, "Give me one hundred Spirit filled men and women who want Christ, and nothing but Christ, and Him crucified and I will set the world on fire." Beloved, where is that putting us? A vast congregation of a few hundred professing Christians, and can't even set Logan and Champaign counties on fire. What is the matter? Is it on God's part? Ah, no. We need a waking up to the sense of our duty. There are too many "don't know" and "hope so" Christians. "We know we have passed from death unto life, because we love the brethren." It seems to me I can hear some one say: Can we really know we are saved? Yes, dear friends, we can know it and we must know it. If we don't know whether a change has taken place in our hearts or not, the consequence is, there has been no change. For instance a man had bought a farm of his neighbor. His neighbor moved out and had moved in; you would expect him to know he lived on the farm, would you not? Then if the power of God gets hold of us and convicts us of our sins, we repent, meet all of Christ's conditions, we implore His forgiveness and believe that He is able to forgive. Then is the time when the Devil has taken out, and Jesus Christ takes possession. Do we know it then when Christ comes into our hearts? In certain things we know it. When Moses lifted up that brazen serpent in the wilderness, all who looked upon it were healed, were they not? Yes, the Bible says so. Did they know it when they were healed? Yes, they knew it. When Moses lifted up the serpent in the wilderness, so also must the Son of Man be lifted up. When we look to Jesus who paid the debt on Calvary, do we know it when he hears our souls? Most assuredly we do.

Ah, yes, dear friends, the life that we live in the Spirit, is more important. As it is the life upon which depends our future happiness, or our future destiny, is it not worth our while to give this very important subject more thought, more consideration? The truest end of life is to know the life

that never ends. If I could get the ear of every unsaved soul in this town, but for one word, it would be this: Make the most and best of your life. There is no tragedy like a wasted life—a life failing of its true end, and turned to a false end. No life is complete without Christ.

Here is a perfect locomotive, finished and placed on the railroad track. But it has no power. Its beautiful mechanism exists to no purpose. What does it need to make it a power? Steam. When filled with steam, which is his life, then every valve and shaft and wheel is full of vitality, and it begins to move, and to gather speed till it bounds through the valleys and over the hills with the velocity of the wind. Spiritual life is to the soul what steam is to that piece of mechanism. Every faculty is filled with life and set in operation. Man is born of his human parents with a capacity for a higher life than that which he lives as an animal in this world. This capacity lies dormant, or dead, until the Holy Ghost comes and quickens it. It is harder for a man to get salvation, who is deceived by the false doctrine of Satan, and is claiming to be saved when he has only a delusion, than it is for the one who is going on in the depths of sin: because the latter knows his lost condition, and is ready to be found as soon as the way is pointed out, while the professor thinks because he belongs to some denomination, he is all right. But friends, that does not save us. It is not the church, but the blood of Christ; and nothing short of it that will. I would just say, if you know you are not saved or if you don't know whether you are saved or not, you better get on your knees, and on your faces if necessary, before you cross the threshold of this door again, and stay there until you have the real evidence from heaven, that the blood of Jesus has really cleansed you from all sin. It is God who owns the mine of salvation; and he has sent out an invitation to every one to come, and "search" out the riches. I am so glad for the word "whoever," that means man and it means every one of you. He will meet us on the way and help us to find the treasure. The second part of the topic is, "How may this spiritual life be manifested?" Is it made manifest? Yes, Christ says: "Ye are the light of the world." Did we ever see a light that did not shine? Some indeed shine very dimly. But the more oil a lamp has and the better it is trimmed, the brighter will be the light thereof. So with us. If we have plenty of God's oil of salvation, and he has sent it down upon us, let it shine. That is, Christ will shine through us. The best way to make this life manifest may not be to tell grand things of ourselves, especially not to make great professions and not live true to them, although if we have been converted our conversation has also been converted, and we will not want to talk foolish things. But we will love to testify for Jesus. Say a word for Him whenever opportunity permits. Ask the unsaved to come and find our Savior, our Redeemer. But this is not the only way. Actions speak louder than words. It is not enough to say much for the man or woman whose salvation does not keep him seven days in the week, or three hundred and sixty-five and one-fourth days in the year. Beloved, if we have salvation our

neighbors will know it, even our domestic animals will oftentimes know the difference.

I like to hear of a salvation that makes a man or woman spend some time in making restitution. When you hear of some one sending money, writing letters, or sometimes going themselves (as the circumstance may be) to make restitution, you can depend upon it that they have something genuine. Human nature does not do such a thing, but the love of God will do it. So, dear friends, if you want to come to Christ don't put it off, don't be afraid that it won't be found out, or made manifest. If you get the genuine, people won't be long in finding it. And best of all, you will find out too. Life is not done, and our Christian character is not won, so long as God has something for us to suffer or to do. Let us live such lives that if every life were a life like ours this earth would be God's paradise. For it is only he that lives to live forever that never fears dying.

THE VICTORY IN DEFEAT.

AN EASTER MEDITATION.

Christ drew a parallel between His own death and the death of a corn of wheat. He said that His death was to be the true beginning, that His death to live, that he must be crucified to be crowned. The illustration He uses is an exceedingly felicitous one. "Take a grain of wheat," He says, "It will grow if it is planted. But the present form of it will disappear in the growing grain. At the present moment its productivity is in a state of darkness, enveloped, hindered, imprisoned by the remnants of last year's harvest that gave it birth. You cannot discover the green shoot, the petaled blossom or the ripened fruit now in those husks. The grain must perpetuate itself by destruction; it must die in order to live; it must get its victory in its defeat. If it die, it brings forth much fruit." Yes, the seed corn's victory comes through defeat. Our flower buds are not graveyards. Our corn fields are not burial places. We do not weep when we plant our gardens or fields. We throw away all emblems of mourning and about alone in gladness because of the multiplied beauty and largeness of life that is to come at the harvest.

But, notice, this same principle holds good in the region of immortal life. Immortal life's victory comes all of a sudden, and it is when in the springtime we dig in the earth and make our little graves for the seed corn, and the little bulb and hide them in the dark and dismal ground out of sight we chant no funeral march, wear no signs of mourning, why should we be sad and hopeless when our loved one dies? Why not be glad, the same gladness of hope and faith that we cherish in regard to the earthly harvest? Through defeat to life! This is the law Christ said applied to himself. This is the law He assures us applies to each of us.

But He does not stop with this teaching. Indeed, this is not enough. He application of what He said. What life meant to have us know is that this same law of life through death, of success through apparent failure, runs

through all the spheres of our moral and spiritual activities.

We notice, therefore, that each individual worker's victory comes through defeat. "I do believe that God wanted a great poem of that man," said George Macdonald of Milton, "and so blinded him that he might be able to write it." "It was not the victories but the defeats of my life which have strengthened me," said the aged Sidenham Poyntz. Milton and Mozart, Eli Whitney and Savonarola, and the unknown rebel slain by the glad-torators in the Roman Coliseum all got their victory out of defeat. Just in proportion as we die we live. If we would live we must bury life, must lose ourselves in our toil. If we would save souls, we must put our souls into the work. Life is from death. We are to look for harvests in proportion as we bury ourselves for seed.

The Church's victory comes through defeat. "Be of good comfort, Master Ridley, and play the man," said Latimer, as he stood with his friend at the stake. "We shall this day light such a candle by God's grace, in England as I trust shall never be put out." They did light such a candle, and its beams are shining to-day; but their victory came through defeat. So it always has been. So it will continue to be. The blood of the martyrs is the seed of the Church. Life comes through death. Productivity comes through decay. Reproduction comes out of ruin.

The soul's victory comes through defeat. Conversion is giving an old life for a new life, temporal life for eternal life, earthly life for a heavenly life, present life for future life. The same is true of consecration. As the church life begins, so it must progress. God is all-wise and by itself overcomes a living sacrifice. Growth in grace comes in the same way. Victory always comes out of defeat. Our hindrances are helps. The things that take our strength are the very things that develop our strength. The things we think would hold us down prove to be the things that lift us up, just as a kilo flew upward because the string holds it down.

THE LIVING TEMPLE.

SEL BY VIOLA YODER.

Not in the world of light alone,
Where God has built His dwelling throne,
Nor yet alone on earth below,
With hushed seas that come and go,
And endless lands that stretch around,
In all thy Maker's glory seen;
Look in upon thy wondrous frame,
Eternal wisdom light is the same!

The smooth, soft air, with pale blue waves,
Flows murmuring through its hidden caves,
Whose streams of brightening purple rush,
Fired with the sun and livelier blush,
While all the waters of our dear loss
The ebbing current steals away;
And red with nature's flame they start
From the warm, glowing heart.

No rest that throbbing pulse may ask,
Forever quivering over his task,
While fair and wide a crimson jet
Springs forth to fill the wakened net,
Which to our burning crosses ties
The food of burning life divides;
Then, kindling each decaying part,
Crepes back to find the throbbing heart.

But, warmed with that unchanging flame,
Behold the outward moving frame,
In living marbles joined strong
With glittering jewels of our song.
And linked to reason's guiding reins
By myriad rings in trembling chains,
Which graven with the Theodote zone,
Which claims it as the Master's own.

See how you beam of seeming white
Is brightened out of seven-hued light;
Yet in those lucid glows no ray
By any chance shall break away;
Hark how the rolling waves of sound,
Arches and spirals circling round,
When the hushed spirit throng through time
With music is to heaven to bring.

Mark these the chosen people that hold
All things in its mysterious fold;
That feel sensation's faintest thrill,
And flashes forth the sovereign will;
Along its stormy world that dwells
Locked in its dim and clattering cells
The lightning gleams of power it sheds
Along its noble gleamy thralls!

O Father! grant Thy love divine
To make these mystic temples thine!
When wasting age and wearying life
Have swept the leaning walls of life,
When darkness gathers over all,
Take the tottering pillars fall,
And the poor dust thy mercy warm,
And mould it into heavenly form!

Monitor, Kansas.

JOTTINGS.

BY J. A. HARTZLER.

He who spends no time in meditating on God's goodness, and the blessings received at His hand spends very little time in offering true praise to Him.

The sword of the Spirit is the only one that can be wielded by a soldier filled with the love of God.

It is not the loudest nor the longest prayer that avails most, but the one that lays hold on God.

In ages past many died to uphold a religion which now with all freedom of worship many are only nominally upholding and many others seem to consider a subject to be considered at "some more convenient season."

The members may all be present, the church be a fine structure; the minister be a fine speaker; but all this does not accomplish as much as a life in which the world can see Jesus.

Much of what is known as moral work would be better known as moral work.

Counterfeit may attract for a while, but men will find it out in time and God reward it in eternity.

THE RISEN LORD.

The skies may lower black and chill,
The waves roll sullen on the sea—
The storm may sweep the sky-topped hill;
But down to fair Calvary's foot,
There rests a calm so wondrous sweet—
A calm and radiance complete.

The great gray stone is rolled away,
And sunshine floods the empty tomb;
And cheers it as some wondrous day,
And robs it of its damp and gloom;
The soldier lies in the tomb,
To catch the radiance from the door.

The Christ is risen! Who dare to say
That He who suffered on the cross
Upon the Mount of Calvary,
Now dwells in our hearts as our dear loss—
Who dares to say that He who died
Still lives—The Christ—the Crucified!

The Christ is risen! Let anthems flood
From the world's joy—let praise rise high—
Let breezes blow and let the sun
Let hallelujah songs of spring
Sweep through the arches of the sky.

The Christ has risen and dwells in high,
The Christ has risen and dwells in high,
The Christ has risen and dwells in high,
The Christ has risen and dwells in high,
The Christ has risen and dwells in high,
The Christ has risen and dwells in high,
The Christ has risen and dwells in high,
The Christ has risen and dwells in high.

MARRIAGES.

BYLER—YODER.—In Belleville, Pa., Feb. 26th, 1902, by Christian J. Yoder, Randolph Byler and Mattie Yoder.

KANAGY—YODER.—Near Belleville, Pa., Feb. 26th, 1902, by N. D. Zook, Jonathan H. Kanagy of Millroy, Pa., and Mary M. Yoder of Menno township, Millin county, Pa.

HAREMEHE—SHANTZ.—On the 13th of March, 1902, at the residence of the bride's father, John Shantz, near Berlin, Ont., by Hish. D. Wismer, John Haremehe of Wilmet Twp., to Annie Shantz.

STICKLER—HUYER.—On the 11th of March, 1902, at the residence of the officiating bishop, Abraham B. Herr, near New Danville, Pa., Bro. Harry M. Stickler of Salinas, Pa., to Sister Martha B. Hoyer of Lancaster, Pa.

SHOFF—MURRAY.—On the 13th of March, 1902, at the residence of the bride, by Hish. Abraham B. Herr of New Danville, Pa., Abel E. Shoff of Monville, Pa., to Alice W. Murray of Washington, Pa.

BENNER—DETWEILER.—On the 19th of March, 1902, by Hish. Joseph Clemmer of Franconia, Pa., Bro. John Benner of Lederachville, Monty Co., Pa., to Sister Lizzie Detweiler of Souderton, Montgomery Co., Pa. May their lives be crowned with joy and happiness.

SHANK—MUSSELMAN.—On the 30th of January, 1902, at the home of the bride, by Pre. Martin Whisler, of Meigs Mills, Pa., Bro. Christian B. Shank of Adams Co., Pa., to Sister Martha R. Musselman of Fairfield, Pa. God bless them in their new relation.

MARTIN WHISLER.

GOOD—MOHR.—On the 8th of March, 1902, at the residence of the bride's parents, by Hish. J. M. Shenk, Bro. Abraham Good and Sister Ida Moser both of Allen Co., Ohio. May their days of usefulness upon earth be many, and their home "a house of prayer."

HEATWOLE—BRENNEMAN.—On the 2d of March, 1902, at the residence of B. Brenneeman and by wife, Joseph Heatwole of Rockingham Co., Va., to Emma C. Brenneeman of Allen Co., Ohio. May the Lord bless them and prosper them in every good work.

C. B. B.

DEATHS.

OBITUARY.

IRE, JONATHAN KAUFFMAN.—Departed this life on the 6th of March, 1902, at his late residence near Gordonville, Lancaster Co., Pa., aged 70 years, 2 months and 25 days. He united with the Amish congregation in his youth and was a faithful and esteemed member. He was called to the ministry many years ago and labored faithfully in this responsible calling, shunning not to declare the whole counsel of God, encouraging the saints to holiness of life and tenderly pleading with the unsaved to give their hearts to God. May his earnest words be written on memory's tablet that they may long remain. Although during the long winter months he was unable to attend the meetings or to minister to the spiritual wants of his congregation, which he did with joy so long as health permitted, yet he was cheered by the visits of his many friends from far and near, and on the 13th of February he had the pleasure of listening to short sermons at his home by the brethren Pre. John Yoder and Hish John Zook, of Millin Co., Pa. Although weak in body and in mind, he seemed to be much interested in the services. His illness was untimely and heart failure. At times he was conscious and appeared to be suffering greatly, but shortly before he died he was conscious and without pain. He grew gradually weaker until he fell asleep, as we believe, in Jesus. He leaves his wife, four sons, three daughters, grand children, three brothers, two sisters and many friends to mourn, but not as those who have no hope. He will be greatly missed

and whom the Lord has chosen to fill his place is yet a secret to men. The funeral was held the last of the month of his son, where many friends met to show their love to a beloved brother, minister and friend. Services were conducted by Hish Benjamin Stoitzus of Morgantown, Pa., and Christian King, of Intercourse, Pa. The remains were laid to rest in the Amish cemetery near Gordonville. Peace to his ashes.

OBITUARY.

JACOB S. OVERPECK, who died near Overpeck, Ohio, Feb. 3, 1902, at the age of 68 years and 10 months, was born April 3, 1833, near Collinsville, Ohio. He was the son of Joseph and Elizabeth Augspurger. In his youth he had the misfortune to break his leg, which from some cause never healed perfectly, causing him much trouble and severe pain in his declining years. But under this affliction he was very patient, and was able to attend to his affairs almost to the close of his eventful life. About a year ago he was taken sick and he seldom left the house. He united with the church of his choice in early life and remained firm and steadfast in the faith to the end of his life. He was very conscientious, and was a consecrated follower of the meek and lowly Jesus.

On Dec. 6th, 1883, he was united in marriage to Barbara Slocner, who with one brother, are left to mourn his departure. He was very devoted to his beloved, sorrowing wife. Together they sang God's praise, together they read His blessed word, and together they knelt and prayed to Him who is too wise to err and too good to be unkind. It was a good fortune to be privileged to spend many hours with this sainted brother and his companion for the last several years. He was a constant student of the word of God, and his wife, I remember only one thing he complained of, in regard to himself. He would frequently say "We are too ignorant to do for his great love to us." As a citizen and neighbor, he was universally beloved. He was very social, kind and charitable. Like Jacob Schooner, he lived sanctification. He proved his mission apy by freely giving of that which God had richly blessed him. The charitable institutions of the church were frequently aided by him and his beloved wife in a substantial way.

But Uncle Jacob has gone to his reward, and "Blessed are the dead which die in the Lord; from henceforth, they shall be at ease." Rev. 14:13. His mortal remains were laid away on Thursday, Feb. 6. Funeral services were conducted by H. J. Krehbiel in English and David Plank in German. Many friends and relatives were present to pay the last tribute of respect to one who lived a life of piety and devotion. The universal verdict was, "A just man has passed away."

OBITUARY.

JACOB D. SHOEMAKER, the well-known centenarian of Berlin, Ontario, Bro. Jacob D. Shoemaker, died on Wednesday afternoon, March 12, 1902, at three o'clock, at his old home, occupied by his son, Alexander Shoemaker. The cause of death was old age and infirmities. He was born in 1802, reached the remarkable age of 102 years, 3 months, and 9 days. He had been ailing for the last two or three weeks, but he was not expected, he was missed by those with whom he has been surrounded during the latter part of his life. Bro. Shoemaker was extremely kind hearted and the attention and the self sacrifice shown him by his children was always appreciated. He never lost an opportunity of referring to his kindness to his friends who would visit him at his home.

OBITUARY.

JACOB D. SHOEMAKER, the well-known centenarian of Berlin, Ontario, Bro. Jacob D. Shoemaker, died on Wednesday afternoon, March 12, 1902, at three o'clock, at his old home, occupied by his son, Alexander Shoemaker. The cause of death was old age and infirmities. He was born in 1802, reached the remarkable age of 102 years, 3 months, and 9 days. He had been ailing for the last two or three weeks, but he was not expected, he was missed by those with whom he has been surrounded during the latter part of his life. Bro. Shoemaker was extremely kind hearted and the attention and the self sacrifice shown him by his children was always appreciated. He never lost an opportunity of referring to his kindness to his friends who would visit him at his home.

Jacob D. Shoemaker was the eldest son of George Shoemaker, and was born on his grandfather's place near the old mill on Swamp Creek, Sweden township, Montgomery County, Pennsylvania, November 24th, 1799. His boyhood was spent as a weaver and his father in the woolen mill, carding and dyeing wool and yarn. From his fifteenth year he began to work on his father's farm, and he was engaged in the grain and oil mills and during the wool season he assisted his father in the carding mill. When eighteen years of age he hired himself out to John Funk who, during that time, had the misfortune to have his wellbeloved son, Bro. Shoemaker, leaving all his earthly possessions except the clothing he wore at the time. After quitting at John Funk's in the fall of 1815 he obtained work for a short time in a tannery near Pottsgrove. In the spring of 1819 he attended school for six weeks in Lower Salford township, Montgomery County. During the summer he labored for six months with David Allebach, in Skippack township, at twelve dollars per month. After having served his six months he attended school another six weeks in Lower Salford township, Montgomery County. In 1820 he engaged himself to Abraham Clemens, where he remained for two years, and then went on to George Reiff of Skippack Township at eighty dollars per year. He then spent one year working amongst the poor farmers. On November 18th, 1820, he was married to Jane, daughter of Alexander Dunbar. She was raised by Jacob Mertley, who resided on the Klomen Creek, Skippack Township, Montgomery County, Pennsylvania. In the spring of 1821 he, in company with his wife, moved to Joseph Lowery in Skippack, whose farm he managed for five years. He then received one third of the product of the farm as wages for his labor and management. The annual income thus derived averaged about eight hundred dollars. In 1825 they, with their family of two children, his parents, and two of his brothers and sisters, emigrated to Canada and came to what is now Bridgeport. Here he was engaged with Jacob S. Shoemaker, who had come to Canada in 1820. During the fall of 1829 he worked in the sawmills erected the same year. While engaged here he purchased nine logs from Henry Erb who resided on lot number fifty-eight, German Co's Tract, and had been sawed during the winter and drawn on his farm where he had a small shanty put up. Into this shanty they moved in April, 1830. The year previous he had purchased his farm, being south-west half of lot number nineteen, German Co's Tract, containing two hundred and twenty-four acres. During his first year on this extended farm large clearings were made and a two-story dwelling, twenty-four by twenty-eight feet, erected. The log barn was erected the year following. In 1831 he erected a two-story dwelling, now occupied by his son, Alexander, and in 1832 he put up the large frame mill building.

Bro. Shoemaker united with the Mennonite church in his youth and lived an exemplary life of imitation. In his last years his desire to depart and be with Christ was always strong, and can be truly said that he was bountifully blessed. He was stricken with illness, and he asked those who visited him not to pray for his recovery, but to praise God, God, He should take him home. His conversation on temporal affairs was in the last years of his life. He died on March 12, 1890. The companions of his early life have all preceded him. During the past number of years Bro. Shoemaker was beloved by his son, Alexander. His family consisted of ten children, viz., Mary Ann, deceased; David, deceased; Mrs. J. Schiedel, Water Clinton Township, deceased; Mrs. Henry McKay, Aldborough Township, England, deceased; Mrs. J. Schiedel, Water Clinton Township, deceased; Mrs. Mary Ann, deceased; Mrs. J. Schiedel, Water Clinton Township, deceased; Mrs. J. Schiedel, Water Clinton Township, deceased; Mrs. J. Schiedel, Water Clinton Township, deceased.

Bro. Shoemaker was the eldest son of George Shoemaker, and was born on his grandfather's place near the old mill on Swamp Creek, Sweden township, Montgomery County, Pennsylvania, November 24th, 1799. His boyhood was spent as a weaver and his father in the woolen mill, carding and dyeing wool and yarn. From his fifteenth year he began to work on his father's farm, and he was engaged in the grain and oil mills and during the wool season he assisted his father in the carding mill. When eighteen years of age he hired himself out to John Funk who, during that time, had the misfortune to have his wellbeloved son, Bro. Shoemaker, leaving all his earthly possessions except the clothing he wore at the time. After quitting at John Funk's in the fall of 1815 he obtained work for a short time in a tannery near Pottsgrove. In the spring of 1819 he attended school for six weeks in Lower Salford township, Montgomery County. During the summer he labored for six months with David Allebach, in Skippack township, at twelve dollars per month. After having served his six months he attended school another six weeks in Lower Salford township, Montgomery County. In 1820 he engaged himself to Abraham Clemens, where he remained for two years, and then went on to George Reiff of Skippack Township at eighty dollars per year. He then spent one year working amongst the poor farmers. On November 18th, 1820, he was married to Jane, daughter of Alexander Dunbar. She was raised by Jacob Mertley, who resided on the Klomen Creek, Skippack Township, Montgomery County, Pennsylvania. In the spring of 1821 he, in company with his wife, moved to Joseph Lowery in Skippack, whose farm he managed for five years. He then received one third of the product of the farm as wages for his labor and management. The annual income thus derived averaged about eight hundred dollars. In 1825 they, with their family of two children, his parents, and two of his brothers and sisters, emigrated to Canada and came to what is now Bridgeport. Here he was engaged with Jacob S. Shoemaker, who had come to Canada in 1820. During the fall of 1829 he worked in the sawmills erected the same year. While engaged here he purchased nine logs from Henry Erb who resided on lot number fifty-eight, German Co's Tract, and had been sawed during the winter and drawn on his farm where he had a small shanty put up. Into this shanty they moved in April, 1830. The year previous he had purchased his farm, being south-west half of lot number nineteen, German Co's Tract, containing two hundred and twenty-four acres. During his first year on this extended farm large clearings were made and a two-story dwelling, twenty-four by twenty-eight feet, erected. The log barn was erected the year following. In 1831 he erected a two-story dwelling, now occupied by his son, Alexander, and in 1832 he put up the large frame mill building.

Bro. Shoemaker united with the Mennonite church in his youth and lived an exemplary life of imitation. In his last years his desire to depart and be with Christ was always strong, and can be truly said that he was bountifully blessed. He was stricken with illness, and he asked those who visited him not to pray for his recovery, but to praise God, God, He should take him home. His conversation on temporal affairs was in the last years of his life. He died on March 12, 1890. The companions of his early life have all preceded him. During the past number of years Bro. Shoemaker was beloved by his son, Alexander. His family consisted of ten children, viz., Mary Ann, deceased; David, deceased; Mrs. J. Schiedel, Water Clinton Township, deceased; Mrs. Henry McKay, Aldborough Township, England, deceased; Mrs. J. Schiedel, Water Clinton Township, deceased; Mrs. Mary Ann, deceased; Mrs. J. Schiedel, Water Clinton Township, deceased; Mrs. J. Schiedel, Water Clinton Township, deceased; Mrs. J. Schiedel, Water Clinton Township, deceased.

Bro. Shoemaker was the eldest son of George Shoemaker, and was born on his grandfather's place near the old mill on Swamp Creek, Sweden township, Montgomery County, Pennsylvania, November 24th, 1799. His boyhood was spent as a weaver and his father in the woolen mill, carding and dyeing wool and yarn. From his fifteenth year he began to work on his father's farm, and he was engaged in the grain and oil mills and during the wool season he assisted his father in the carding mill. When eighteen years of age he hired himself out to John Funk who, during that time, had the misfortune to have his wellbeloved son, Bro. Shoemaker, leaving all his earthly possessions except the clothing he wore at the time. After quitting at John Funk's in the fall of 1815 he obtained work for a short time in a tannery near Pottsgrove. In the spring of 1819 he attended school for six weeks in Lower Salford township, Montgomery County. During the summer he labored for six months with David Allebach, in Skippack township, at twelve dollars per month. After having served his six months he attended school another six weeks in Lower Salford township, Montgomery County. In 1820 he engaged himself to Abraham Clemens, where he remained for two years, and then went on to George Reiff of Skippack Township at eighty dollars per year. He then spent one year working amongst the poor farmers. On November 18th, 1820, he was married to Jane, daughter of Alexander Dunbar. She was raised by Jacob Mertley, who resided on the Klomen Creek, Skippack Township, Montgomery County, Pennsylvania. In the spring of 1821 he, in company with his wife, moved to Joseph Lowery in Skippack, whose farm he managed for five years. He then received one third of the product of the farm as wages for his labor and management. The annual income thus derived averaged about eight hundred dollars. In 1825 they, with their family of two children, his parents, and two of his brothers and sisters, emigrated to Canada and came to what is now Bridgeport. Here he was engaged with Jacob S. Shoemaker, who had come to Canada in 1820. During the fall of 1829 he worked in the sawmills erected the same year. While engaged here he purchased nine logs from Henry Erb who resided on lot number fifty-eight, German Co's Tract, and had been sawed during the winter and drawn on his farm where he had a small shanty put up. Into this shanty they moved in April, 1830. The year previous he had purchased his farm, being south-west half of lot number nineteen, German Co's Tract, containing two hundred and twenty-four acres. During his first year on this extended farm large clearings were made and a two-story dwelling, twenty-four by twenty-eight feet, erected. The log barn was erected the year following. In 1831 he erected a two-story dwelling, now occupied by his son, Alexander, and in 1832 he put up the large frame mill building.

Bro. Shoemaker united with the Mennonite church in his youth and lived an exemplary life of imitation. In his last years his desire to depart and be with Christ was always strong, and can be truly said that he was bountifully blessed. He was stricken with illness, and he asked those who visited him not to pray for his recovery, but to praise God, God, He should take him home. His conversation on temporal affairs was in the last years of his life. He died on March 12, 1890. The companions of his early life have all preceded him. During the past number of years Bro. Shoemaker was beloved by his son, Alexander. His family consisted of ten children, viz., Mary Ann, deceased; David, deceased; Mrs. J. Schiedel, Water Clinton Township, deceased; Mrs. Henry McKay, Aldborough Township, England, deceased; Mrs. J. Schiedel, Water Clinton Township, deceased; Mrs. Mary Ann, deceased; Mrs. J. Schiedel, Water Clinton Township, deceased; Mrs. J. Schiedel, Water Clinton Township, deceased; Mrs. J. Schiedel, Water Clinton Township, deceased.

Bro. Shoemaker was the eldest son of George Shoemaker, and was born on his grandfather's place near the old mill on Swamp Creek, Sweden township, Montgomery County, Pennsylvania, November 24th, 1799. His boyhood was spent as a weaver and his father in the woolen mill, carding and dyeing wool and yarn. From his fifteenth year he began to work on his father's farm, and he was engaged in the grain and oil mills and during the wool season he assisted his father in the carding mill. When eighteen years of age he hired himself out to John Funk who, during that time, had the misfortune to have his wellbeloved son, Bro. Shoemaker, leaving all his earthly possessions except the clothing he wore at the time. After quitting at John Funk's in the fall of 1815 he obtained work for a short time in a tannery near Pottsgrove. In the spring of 1819 he attended school for six weeks in Lower Salford township, Montgomery County. During the summer he labored for six months with David Allebach, in Skippack township, at twelve dollars per month. After having served his six months he attended school another six weeks in Lower Salford township, Montgomery County. In 1820 he engaged himself to Abraham Clemens, where he remained for two years, and then went on to George Reiff of Skippack Township at eighty dollars per year. He then spent one year working amongst the poor farmers. On November 18th, 1820, he was married to Jane, daughter of Alexander Dunbar. She was raised by Jacob Mertley, who resided on the Klomen Creek, Skippack Township, Montgomery County, Pennsylvania. In the spring of 1821 he, in company with his wife, moved to Joseph Lowery in Skippack, whose farm he managed for five years. He then received one third of the product of the farm as wages for his labor and management. The annual income thus derived averaged about eight hundred dollars. In 1825 they, with their family of two children, his parents, and two of his brothers and sisters, emigrated to Canada and came to what is now Bridgeport. Here he was engaged with Jacob S. Shoemaker, who had come to Canada in 1820. During the fall of 1829 he worked in the sawmills erected the same year. While engaged here he purchased nine logs from Henry Erb who resided on lot number fifty-eight, German Co's Tract, and had been sawed during the winter and drawn on his farm where he had a small shanty put up. Into this shanty they moved in April, 1830. The year previous he had purchased his farm, being south-west half of lot number nineteen, German Co's Tract, containing two hundred and twenty-four acres. During his first year on this extended farm large clearings were made and a two-story dwelling, twenty-four by twenty-eight feet, erected. The log barn was erected the year following. In 1831 he erected a two-story dwelling, now occupied by his son, Alexander, and in 1832 he put up the large frame mill building.

Bro. Shoemaker united with the Mennonite church in his youth and lived an exemplary life of imitation. In his last years his desire to depart and be with Christ was always strong, and can be truly said that he was bountifully blessed. He was stricken with illness, and he asked those who visited him not to pray for his recovery, but to praise God, God, He should take him home. His conversation on temporal affairs was in the last years of his life. He died on March 12, 1890. The companions of his early life have all preceded him. During the past number of years Bro. Shoemaker was beloved by his son, Alexander. His family consisted of ten children, viz., Mary Ann, deceased; David, deceased; Mrs. J. Schiedel, Water Clinton Township, deceased; Mrs. Henry McKay, Aldborough Township, England, deceased; Mrs. J. Schiedel, Water Clinton Township, deceased; Mrs. Mary Ann, deceased; Mrs. J. Schiedel, Water Clinton Township, deceased; Mrs. J. Schiedel, Water Clinton Township, deceased; Mrs. J. Schiedel, Water Clinton Township, deceased.

The funeral took place on Saturday afternoon, at one o'clock, from the home, and was very largely attended. Services by Noah Stauffer from Heb. 11:16; and A. Y. Hais from Job 5:20; and the C. E. M. H. Berlin, internment in the burying ground adjoining.

YODER.—At Barrville, Millin Co., Pa., March 3, 1902, Gideon C. Yoder, aged 68 years.

YODER.—At Barrville, Millin Co., Pa., March 4, 1902, Daniel Yoder, aged 72 years and 8 months. These two brethren, near neighbors, had been sick for some time. Death came at the first at midnight of March 3, and to the second, one hour later, at 1 o'clock on the morning of March 4.

YODER.—Near Meeno, Millin Co., Pa., Feb. 22, 1902, David C. Yoder, aged 68 y., 4 m. and 27 d.

KING.—On the 8th of January, 1902, near Belleville, Pa., Leah King, aged 51 years, 4 months, 21 days.

ZOOK.—At Harrville, Millin Co., Pa., March 10, 1902, Nancy, wife of Joseph Zook, aged 60 years, 7 months and 10 days.

ZOOK.—Near Belleville, Pa., at the home of her sister, Sarah Peachy, Feb. 22, 1902, Nancy Zook, aged about 56 years.

ZOOK.—Near Belleville, Pa., March 3, 1902, Jonathan D. Zook, aged 3 years, 3 months and 14 days.

MOYER.—On the 6th of February, 1902, in Souderton, Pa., of diphtheria, William Clare, son of Milton and Ida Moyer, aged 6 years, 7 months and 7 days. Buried on the 7th.

WENGER.—Otto, only child of Noah and Susanna Wenger, was born Feb. 22, 1902, died March 5, 1902, aged 11 days. Services at the home of Mr. H. Hooser. Burial at Yellow Creek M. H. "Budded on earth to bloom in heaven".

KOLB.—On the 7th of March, 1902, in Marietta, Lancaster county, Pa., of stomach trouble, Christian J. Kolb, aged 75 years. He was born in Baden, Germany, and came to this country in 1848. He leaves his wife and five children to mourn their loss.

MOORE.—On the 25th day of February, 1902, in Souderton, Pa., Mary, daughter of Leidy and Lizzie Moore, aged 2 years and 10 days. Buried on the 1st of March at the Souderton Mennonite M. H. Funeral services by Bro. Henry Anglemeyer and Bishop Samuel Detweiler. Text, 2 Sam. 12:23.

MOYER.—On the 9th of March, 1902, in the same family, of membranous croup, Hilda Marguerita, aged 3 years, 8 months and 16 days. Funeral services on the 12th of March for both children at the Souderton Mennonite meeting house. Services by M. H. Moyer and Pre. Luchenhill. Text, Ps. 118:23.

KEIM.—Bro. Henry Keim died at his home near West Salem, Pa., Feb. 23, 1902, after a few hours illness of stomach and heart trouble, aged 79 yrs., 8 m. and 27 d. Bro. Keim united with the Mennonite church in early life and remained a faithful member until death. His remains were laid to rest Feb. 25, in the Mennonite cemetery at St. Paul, Pa. Services were conducted by D. H. Bender and E. S. Hassler.

OVERHOLT.—On the 26th of February, 1902, at Dutton, Kent Co., Mich., William Overholt, aged 81 y., 5 m. and 7 d. He was married to Elizabeth Leatherman Sept. 18, 1841. She died in 1901, and he has lived to see just half of his family precede him to the other world. His desire while yet his mental faculties were unimpaired was that he might soon meet his loved ones on

the other shore and we feel that it is well with him. Services were held by C. Wenger.

STOLTZFUSS.—On the 31st of Dec. 1901, near Gap, Lancaster Co., Pa., of consumption, Henry U. Stoltzfus, aged 58 years, 6 months, 27 days. He leaves a wife and one daughter to mourn his loss. He bore his suffering with Christian patience, and was a faithful brother in the Amish Mennonite congregation. Funeral services at the house by Benjamin Weaver and at the Millwood M. church house by B. Weaver and John S. Mast. A large concourse of relatives and friends met to pay their last tribute of love to the departed brother.

HENDERSON.—March 1, 1902, in Augusta Co., Va., of pneumonia, Sister Henderson, aged 29 y., 5 m. She had good hope of recovery until several days before her death. When she realized her end was near she resigned her all to Jesus and died leaving evidences of her peace with God. A sorrowing husband and six small children (the youngest only six weeks old) are left to mourn their heavy loss. The funeral services in the Mountain View church, of which congregation she was an esteemed member and will be greatly missed. This was the first service of the kind held in this church. Internment in the graveyard adjoining. Bro. A. F. Heatwole officiating. Text, Rom. 8:18.

SCHERTZ.—Anna Zehr was born in France Apt. 1, 1820, and died Feb. 19, 1902, at her home west of Metamora, Ill., aged 78 years, 9 months and 2 days. She came to America when she was about ten years old and was united in marriage with Joseph Schertz in 1846. To this union were born nine children, four of whom are still living. Her husband died Aug. 21, 1892. She also leaves 21 grandchildren and three great grandchildren. She was a greatly missed in the family. She was a good mother to them. She united with the Mennonite church in her young years and was a faithful member until death. The funeral services were conducted by John Smith, V. Strasser and J. S. Mast. Burial at the Metamora M. church, one mile east of Metamora. She was laid to rest beside her husband in the Partridge cemetery Jan. 24.

STONER.—On the 22d of Jan. 1902, at Lancaster, Franklin Co., Pa., of old age, Isaac Stoner, aged 79 yrs., 3 m. and 9 d. Services were held in the Brandt church. Burial in the graveyard adjoining. A large concourse of friends and neighbors gathered to pay the last tribute of respect to the departed one. He was a consistent member of the Mennonite church for many years and his seat at meeting was seldom vacant when health permitted. His life was such a one as to make him loved and respected by all who knew him. He was confined to his bed about four weeks, during which time he suffered much. Although patient he often expressed the desire that he might be laid to rest. He was survived by six daughters and two sons, his wife having preceded him to the spirit world several years ago. Services were conducted by Geo. A. Grant and Christian Strite from Heb. 9:27. Peace to his ashes.

RIFE.—On the 11th of March, 1902, near Lettetsburg, Franklin Co., Pa., of heart trouble, Bro. Rife, aged 72 y., 9 m., 27 d. Bro. Rife had been in feeble health for a long time, but of late he had been feeling better. Before his death his heart became weak. He could not talk any more and he was unable to be fully conscious. He leaves five daughters and one son to mourn their loss. His remains were laid to rest in the Partridge cemetery at St. Paul, Pa. Services by Pre. J. S. Burkholder, in the opening. Sermon by Philip Parret and H. B. Ricker, from 2 Cor. 5:13. Internment in the Salem Cemetery.

STOLTZFUSS.—On the 19th of December 1901, near Lapps, Lancaster Co., Pa., of heart trouble and a tumor with which she was afflicted for many years, she died. Her husband preceded her three years. Seven sons and two daughters are left to mourn their loss and loss.

EBERSOLE.—On the 18th of March 1902, near Valued, Franklin Co., Pa., of heart trouble, Bro. Henry Ebersole, aged 78 years, 5 months, 27 days. Funeral on the 21st. Internment in the Mennonite graveyard north of Chambersburg. Services by Pre. Joseph Martin in the opening. Sermon by Henry Bricker. He was followed by Philip Parret in English, from Matt. 24:44. He is survived by a wife and a faithful brother. He was a consistent member of the Mennonite church for many years, his place not being vacant when health would permit; even in late years, when quite feeble he would be in his seat at meeting. He even was in attendance at the funeral of Bro. Henry Rife on the 15th. What has befallen our fellow men may also befall us, hence the apostle teaches us: "Today, if ye hear His voice, harden not your hearts." J. S. BURKHOLDER.

LEICY.—On the 13th of March, 1902, Bro. Samuel Ellwood Leicy, son of Levi Leicy of Fairmount, Lancaster Co., Pa., aged 16 years, 4 months and 18 days. Internment at Groffdale M. H. on the 16th. Services were conducted at the house and at the M. H. by Bishop Benj. Weaver of Churchtown, from John 10:10. "This text was selected by the deceased's grandmother. His mother, Sister Lydia Leicy, preceded him to the spirit world. This brother was young in years and young in the Master's service, as he was baptized only a few months ago. Yet we believe he fully realized his need of salvation, as he seemed very anxious to be baptized, seeing or seeming to see the approach of death, which was caused by consumption. May his death be a call to his father, brothers and sisters, and not only to them, but to us all. D. M. W.

HARNISH.—On the 12th of February, 1902, near Rohrerstown, Lancaster county, Pa., Levi Harnish, aged 56 years, 5 months and 10 days. Funeral services were conducted Feb. 16, at the house by Bishop Abraham Herr, and at the M. H. at Rohrerstown by Benjamin Herr and John H. Miller. Burial after which the burial took place in the Lutheran cemetery. He was a faithful member of the Mennonite church for many years. He was married to Leah Bott and was survived by four sons and five daughters, thirty-two grandchildren, fifteen great grandchildren, nearly all of whom, besides many other relatives and friends, were present. His death was due to old age. He was confined to his bed nine weeks, but bore all his sufferings patiently until the end. He had often talked of going home and was so willing to die. They need not mourn for him as for those who have no hope. Peace to his ashes.

WELLS.—On March 14, 1902, in the vicinity of Karoma, Woods Co., Okla., Mrs. Susan Wells, aged 59 y., and 9 m. She and two of her sons and grandsons were going to Reno, Okla., where they got a little head cold. Crystal Springs, Harper Co., Kansas, where she was confined, and she became greatly alarmed about her condition, she was very anxious to be restored into favor and friendship with her God. When she was visited by a minister she exclaimed, "O my sins are troubling me so much! What must I do?" The answer was, "Repent and believe in Jesus." She began to do at once with all her heart to her friends and just to forgive and to cleanse. She talked much of the wonderful love of God and how Jesus came to save the uttermost those that come to Him. She was much concerned about those that were in sin and she often pleaded with them to flee from the wrath to come. A few days before she died she said, "I am going home to my Jesus. Why do you weep? O, I see you are clothed in glory. When she was so weak that she could speak only a few words at a time she began to sing,

Katie, beloved daughter of Bibb, Gideon and Susanna Stoltzfus, aged 30 years, 10 months, 8 days. She was an invalid all her life, but always bore her affliction patiently. She was afflicted with spinal disease in her early years, which affected her brain and she retained the mind of a child. But in her uncommonly bright and happy nature, she was suffering she was an example to others. She loved to sing the songs of Zion and joined with pleasure in the morning and evening devotions. She will be sadly missed by her parents, sister and four brothers, to all of whom she was deeply attached, but we mourn not as do those who have no hope, for He who said, "Suffer the children to come unto me," has taken Katie to Himself. Service at the house by Daniel M. Stoltzfus and at the Millwood Amish M. H. by Daniel U. Stoltzfus and John S. Mast, to a large congregation of sympathizing friends. Buried in the Millwood cemetery. Her sister, L. M. Z.

HERRER.—Lydia J. Herder (maiden name Horning) was born in Franklin Co., Ohio, April 30, 1855, died March 30, 1902, aged 46 years, 10 months and 18 days. When time years old she moved with her parents to Page Co., Ia. While yet a girl she united with the Mennonite church, which she has since been faithful until death. On Mar. 24th, 1881 she united in marriage with Benjamin Herder, moving with her husband to Livingston Co., Ill., near Callum, where they lived until she died. On Oct. 3, 1891, she died, and they had retired from the farm to their home in town. This they were not permitted to enjoy very long until she was attacked with pneumonia. All human aid seemed to be of no avail, and after a sickness of twelve days she passed peacefully away, leaving a wife and five children. (This is an expression of one of her favorite songs, "When the Roll is called at God's altar, I'll be there." She leaves a husband and three sisters, seven brothers and many friends to mourn their loss. Her father, Peter Herder, preceded her to the spirit world. The last few years of her life she was much concerned about her soul and her family and Sunday-school and many times lamented the fact of the church's mingling with the world, and while we still have to cope with these things here, we know our loss has been heretofore gain. The funeral services were conducted at the house by Peter Umlacher and at the church by J. L. Lehman. Sermon from Phil. 1:21: "For to me to live is Christ and to die is gain." May all be sanctified to our good.

RONTON.—On the 9th of March, 1902, at the home of her father, Bro. Levi Leathamer of the Salem Cong., Elkhardt Co., Indiana, of consumption, Alice Ronton, aged 22 years, 3 months and 13 days. She was born Nov. 24, 1879, was married to Charles Ronton, June 23, 1899. Alice was a member of the Mennonite church for some time, but she was not very active. She was a soul and lived an indifferent life, but the Reprover of sin followed her, convinced her and with much power that she became greatly alarmed about her condition, she was very anxious to be restored into favor and friendship with her God. When she was visited by a minister she exclaimed, "O my sins are troubling me so much! What must I do?" The answer was, "Repent and believe in Jesus." She began to do at once with all her heart to her friends and just to forgive and to cleanse. She talked much of the wonderful love of God and how Jesus came to save the uttermost those that come to Him. She was much concerned about those that were in sin and she often pleaded with them to flee from the wrath to come. A few days before she died she said, "I am going home to my Jesus. Why do you weep? O, I see you are clothed in glory. When she was so weak that she could speak only a few words at a time she began to sing,

Will you lamps be trimmed and bright,
Be it morning, noon or night,
Will you be ready when the Bridegroom comes?
Will your lamps be trimmed and bright,
Be it morning, noon or night,
Will you be ready when the Bridegroom comes?
She was buried on the 12th of March. Services conducted by Jacob Christophel, Noah Metzler and John Bioesser at the Yellow Creek M. H. Text, Eccl. 12:5. "Man goeth to his long home."

REPORT
OF MENNONITE OLD PEOPLE'S HOME
FOR FEBRUARY.

CASH RECEIPTS.
A brother in the Home \$10.00
Home and Foreign Relief Com- 5.00
Missionary Society 1.00
Bro. J. H. Case, Co. Mo. 1.00
Bro. J. H. Case, Co. Mo. 1.00
Elkhart friends, Elkhart, Ind. 1.00
Home and Foreign Relief Com- 1.00
Bro. & Sister H. R. Elkhart, Ind. 5.00

"All to Jesus I surrender,
All to Him I freely give;
I will ever love and trust Him;
In His presence daily live.
All to Thee, O my Saviour,
I surrender all."

Then she sang,
"On the other side of Jordan
In the sweet fields of Eden
Where the tree of life is blooming
There I rest for me."
Then she sang for her friends,
"Will you be ready when the Bridegroom comes?"
Will your lamps be trimmed and bright,
Be it morning, noon or night,
Will you be ready when the Bridegroom comes?"

She was buried on the 12th of March. Services conducted by Jacob Christophel, Noah Metzler and John Bioesser at the Yellow Creek M. H. Text, Eccl. 12:5. "Man goeth to his long home."

FINANCIAL REPORT

OF THE WELSH MOUNTAIN INDUSTRIAL
MISSION, FOR THE MONTH
OF FEBRUARY 1902.

Cash on hand Feb. 1 \$18.88

CASH RECEIPTS.
Home & Foreign Relief Com. \$5.00
A. L. Groff 1.00
H. L. Heller collected 91.00
John Musselman collected in Bishop Rosenberger's district 18.54
In Bishop Detweiler & Clemer's district 181.30
Jacob H. Mellinger collected 11.00
Total \$356.99

INCOME ON MISSION.
Received for mads. \$17.77
" labor 1.22
Total Feb. \$18.99
Previous Receipts \$328.26
Total to date \$347.25

CASH EXPENDITURES.
Paid for mads. 381.22
" labor 1.22
" repairs 28.99
" expense 2.00
" living expense 60
" implements 100.00
" orders 34.88
Total Feb. \$548.18
Previous Expenditures \$279.44
Total to date \$827.62

Genuinely acknowledged
NOAH H. MACK, Treas.

REPRESENTATIVE'S REPORT.

Goods contributed.
Lizzie Wenger, clothing 75
Kam Dels 115
S. M. Lefever " 80
H. O. Bentley " 80
Mormon Bros., dry goods 310
Bro. J. H. Myers, pro. buttons 10
A. L. Groff, " 30
H. R. Herr " 30
Amos H. Hershey " 30
Daniel Wenger, " 30
Jacob Metzler " 45
Bro. J. H. Case, Co. Mo. 100
Paradise Sewing Circle, clothing 30
J. S. Detweiler, clothing 1.08
Total \$1574

Genuinely acknowledged
NOAH H. MACK, Supt.

Finola, Pa. Per J.

REPORT

OF MENNONITE OLD PEOPLE'S HOME

FOR FEBRUARY.

CASH RECEIPTS.
A brother in the Home \$10.00
Home and Foreign Relief Com- 5.00
Missionary Society 1.00
Bro. J. H. Case, Co. Mo. 1.00
Bro. J. H. Case, Co. Mo. 1.00
Elkhart friends, Elkhart, Ind. 1.00
Home and Foreign Relief Com- 1.00
Bro. & Sister H. R. Elkhart, Ind. 5.00

Bro. C. H. Imman, Kan. 10.00
Articles Donated.
Sister J. B. L. quilt, 1 comforter.
Two bro. s. b. b.

STEVENS PAID IN FEBRUARY.
To Mrs. D. A. Amos, for 30 days 10.00
for services 10.00
To Miss L. Amos, for 30 days 10.00
For right and seven-tenths 10.00
Total 30.00
Paid 10.00
Balance 20.00
"It is more blessed to give than to receive."
C. Z. YODER.
Wellsville, Ohio, Mar. 15, 1902.

THE COLPORTAGE LIBRARY.

Popular books by Moody, Spurgeon, Chapman, Talmage, Meyer, MacNeill, Murray and others.

A series of books selected and edited with the greatest care. In attractive paper covers. About 125 pages in each.

15 cents
1 All of Grace. By C. H. Spurgeon.
2 The Way to God, and How to Find It. By D. L. Moody.
3 Measure and Profit in Bible Study. By D. L. Moody.
4 Life, Welfare and Victory. By MacNeill, Moody, Talmage.
5 Heaven. By D. L. Moody.
6 Prevailing Prayer. By D. L. Moody.
7 The Way of Life, marked out by Spurgeon, Chapman, Mills, MacNeill, Moody, Talmage.
8 Secret Power. By D. L. Moody.
9 To the World. To the Work! By D. L. Moody.
10 According to Promise. By C. H. Spurgeon.
11 Bible Characters. By D. L. Moody.
12 Gospel Pictures and Story Sermons for Children. By D. W. Whittle.
13 And Peter, and other sermons. By J. W. Chapman.
14 Select Poems.
15 Light on Life's Duties. By Rev. J. B. Meyer.
16 Point and Purpose in Story and Saying.
17 Selections from Spurgeon.
18 The Good Shepherd. A Life of our Savior, for Children.
19 Good Things. By Talmage, Spurgeon, Parker and MacNeill.
20 Sovereign Grace. By D. L. Moody.
21 Select Sermons. By D. L. Moody.
22 Temperance.
23 Nobody Loves Me. A Story. By Mrs. O. P. Walton.
24 Restoration. Sermons by MacLaren, Talmage, Liddon, Moody, and Spurgeon.
25 Sowing and Reaping. By D. L. Moody.
26 "Probable Sons." A story. Illustrated.
27 Good News. By Robert Boyd.
28 The Secret of Guidance. By F. B. Meyer.
29 The Second Coming of Christ. By D. L. Moody, Bishop Ryle, George Mueller, Major Whittle, C. H. Spurgeon, and others.
30 Sunday Talks to the Young. By Josiah Mee.
31 Parables from Nature. By Mrs. Alfred Gatty.
32 Kadesh Barnea; or, The Power of a Surrendered Life. By Rev. J. Wilbur Chapman, D. D.
33 Whiter Than Snow, and Little Dot. By Mrs. O. P. Walton.
34 The Overcoming Life. By D. L. Moody.
35 A Royal Exile, and Other Sermons. By F. B. Meyer.
36 The Prodigal. By Spurgeon, Altken, and others.
37 The Spirit Filled Life. By the late John McNeill.
38 Jessica. A story in two parts: "Jessica's First Prayer" and "Jessica's Mother." By Heshia Stretton.
39 A Castaway, and other addresses. By Rev. F. B. Meyer.
40 The Lord's Supper. By Rev. A. C. Dixon, D. D.
41 Select Northland Sermons.
42 Absolute Surrender. By Andrew Murray.
43 Possibilities. Rev. J. G. K. McClure, D. D.

56 Faith. By Spurgeon, Finlayson, Altken, MacLaren, and Moody.
57 Christie's Old Organ. By Mrs. O. F. Walton.
58 The Syrian. By Rev. A. B. Mackay.
59 The Lost Crown. By J. Wilbur Chapman.
60 Weighed and Wanting. Address on Ten Commandments. By D. L. Moody.
61 The Crew of the Dolphin. By Heshia Stretton. Illustrated.
62 John Ploughman's Talk. By C. H. Spurgeon. Illustrated.
63 Meet for the Master's Use. By Rev. F. B. Meyer.
64 Our Bible. Where did it come from? By Rev. Charles Leach; and, Ten Reasons why I Believe the Bible is the Word of God. By R. A. Torrey.
65 Alone in London. By Heshia Stretton.
66 Moody's Anecdotes. Only authorized collection.
67 Addresses. By the late Henry Drummond.
68 The Miracle of Life. A book to warn against the allurements of the world. By W. H. Miller.
69 The Children of the Bible. Illustrated.
70 The Power of Pentecost. By Rev. Theo. Vaughn.
71 Men of the Bible. By D. L. Moody.
72 A Peep Behind the Scenes. By Mrs. O. F. Walton.
73 The School of Obedience. By Rev. Andrew Murray.
74 Tales of Adventure from the Old Book. By Theo. Champness.
75 Moody's Stories. By D. L. Moody.
76 The True Estimate of Life. By G. Campbell Morgan.
77 The Robber's Cave. By A. L. O. E.
78 The Life of David.
79 John Ploughman's Pictures. By C. H. Spurgeon.
80 The Quiet Hour. Edited by D. L. Moody.
81 Mothers of the Bible. By Charles J. Whittle.
82 The Shorter Life of Moody. Vol. I.—His Life.
83 The Shorter Life of Moody. Vol. I.—His Work.
84 The Revival of a Dead Church. By L. G. Broughton.
85 Moody's Last Moments.
86 A Missionary Penny. A story by L. C. W.
87 Calvary Cross. A symposium.
88 How to Pray. By R. A. Torrey.
89 Little King David. A story by Nellie Hells.
90 Short Talks. By D. L. Moody.
91 The Great Appeal. By J. G. McClure.
92 Pilgrim's Progress. By John Bunyan.
93 Christie, the King's Servant. By Mrs. Walton.
94 What is Marantha? By G. W. Gillings.
95 The Master's Use. By F. R. Haverlag.
96 Back to Bethel. By F. B. Meyer.
97 From Sin. By L. G. Broughton.
98 The Ten Commandments. By G. Campbell Morgan.
99 Popular Amusements and Christian Life. By P. W. Sinks.
100 Heavenly Harmonies. By M. J. McLeod.

25 cents
1 All of Grace. By C. H. Spurgeon.
2 The Way to God, and How to Find It. By D. L. Moody.
3 Measure and Profit in Bible Study. By D. L. Moody.
4 Life, Welfare and Victory. By MacNeill, Moody, Talmage.
5 Heaven. By D. L. Moody.
6 Prevailing Prayer. By D. L. Moody.
7 The Way of Life, marked out by Spurgeon, Chapman, Mills, MacNeill, Moody, Talmage.
8 Secret Power. By D. L. Moody.
9 To the World. To the Work! By D. L. Moody.
10 According to Promise. By C. H. Spurgeon.
11 Bible Characters. By D. L. Moody.
12 Gospel Pictures and Story Sermons for Children. By D. W. Whittle.
13 And Peter, and other sermons. By J. W. Chapman.
14 Select Poems.
15 Light on Life's Duties. By Rev. J. B. Meyer.
16 Point and Purpose in Story and Saying.
17 Selections from Spurgeon.
18 The Good Shepherd. A Life of our Savior, for Children.
19 Good Things. By Talmage, Spurgeon, Parker and MacNeill.
20 Sovereign Grace. By D. L. Moody.
21 Select Sermons. By D. L. Moody.
22 Temperance.
23 Nobody Loves Me. A Story. By Mrs. O. P. Walton.
24 Restoration. Sermons by MacLaren, Talmage, Liddon, Moody, and Spurgeon.
25 Sowing and Reaping. By D. L. Moody.
26 "Probable Sons." A story. Illustrated.
27 Good News. By Robert Boyd.
28 The Secret of Guidance. By F. B. Meyer.
29 The Second Coming of Christ. By D. L. Moody, Bishop Ryle, George Mueller, Major Whittle, C. H. Spurgeon, and others.
30 Sunday Talks to the Young. By Josiah Mee.
31 Parables from Nature. By Mrs. Alfred Gatty.
32 Kadesh Barnea; or, The Power of a Surrendered Life. By Rev. J. Wilbur Chapman, D. D.
33 Whiter Than Snow, and Little Dot. By Mrs. O. P. Walton.
34 The Overcoming Life. By D. L. Moody.
35 A Royal Exile, and Other Sermons. By F. B. Meyer.
36 The Prodigal. By Spurgeon, Altken, and others.
37 The Spirit Filled Life. By the late John McNeill.
38 Jessica. A story in two parts: "Jessica's First Prayer" and "Jessica's Mother." By Heshia Stretton.
39 A Castaway, and other addresses. By Rev. F. B. Meyer.
40 The Lord's Supper. By Rev. A. C. Dixon, D. D.
41 Select Northland Sermons.
42 Absolute Surrender. By Andrew Murray.
43 Possibilities. Rev. J. G. K. McClure, D. D.

15 cents
1 All of Grace. By C. H. Spurgeon.
2 The Way to God, and How to Find It. By D. L. Moody.
3 Measure and Profit in Bible Study. By D. L. Moody.
4 Life, Welfare and Victory. By MacNeill, Moody, Talmage.
5 Heaven. By D. L. Moody.
6 Prevailing Prayer. By D. L. Moody.
7 The Way of Life, marked out by Spurgeon, Chapman, Mills, MacNeill, Moody, Talmage.
8 Secret Power. By D. L. Moody.
9 To the World. To the Work! By D. L. Moody.
10 According to Promise. By C. H. Spurgeon.
11 Bible Characters. By D. L. Moody.
12 Gospel Pictures and Story Sermons for Children. By D. W. Whittle.
13 And Peter, and other sermons. By J. W. Chapman.
14 Select Poems.
15 Light on Life's Duties. By Rev. J. B. Meyer.
16 Point and Purpose in Story and Saying.
17 Selections from Spurgeon.
18 The Good Shepherd. A Life of our Savior, for Children.
19 Good Things. By Talmage, Spurgeon, Parker and MacNeill.
20 Sovereign Grace. By D. L. Moody.
21 Select Sermons. By D. L. Moody.
22 Temperance.
23 Nobody Loves Me. A Story. By Mrs. O. P. Walton.
24 Restoration. Sermons by MacLaren, Talmage, Liddon, Moody, and Spurgeon.
25 Sowing and Reaping. By D. L. Moody.
26 "Probable Sons." A story. Illustrated.
27 Good News. By Robert Boyd.
28 The Secret of Guidance. By F. B. Meyer.
29 The Second Coming of Christ. By D. L. Moody, Bishop Ryle, George Mueller, Major Whittle, C. H. Spurgeon, and others.
30 Sunday Talks to the Young. By Josiah Mee.
31 Parables from Nature. By Mrs. Alfred Gatty.
32 Kadesh Barnea; or, The Power of a Surrendered Life. By Rev. J. Wilbur Chapman, D. D.
33 Whiter Than Snow, and Little Dot. By Mrs. O. P. Walton.
34 The Overcoming Life. By D. L. Moody.
35 A Royal Exile, and Other Sermons. By F. B. Meyer.
36 The Prodigal. By Spurgeon, Altken, and others.
37 The Spirit Filled Life. By the late John McNeill.
38 Jessica. A story in two parts: "Jessica's First Prayer" and "Jessica's Mother." By Heshia Stretton.
39 A Castaway, and other addresses. By Rev. F. B. Meyer.
40 The Lord's Supper. By Rev. A. C. Dixon, D. D.
41 Select Northland Sermons.
42 Absolute Surrender. By Andrew Murray.
43 Possibilities. Rev. J. G. K. McClure, D. D.

15 cents
1 All of Grace. By C. H. Spurgeon.
2 The Way to God, and How to Find It. By D. L. Moody.
3 Measure and Profit in Bible Study. By D. L. Moody.
4 Life, Welfare and Victory. By MacNeill, Moody, Talmage.
5 Heaven. By D. L. Moody.
6 Prevailing Prayer. By D. L. Moody.
7 The Way of Life, marked out by Spurgeon, Chapman, Mills, MacNeill, Moody, Talmage.
8 Secret Power. By D. L. Moody.
9 To the World. To the Work! By D. L. Moody.
10 According to Promise. By C. H. Spurgeon.
11 Bible Characters. By D. L. Moody.
12 Gospel Pictures and Story Sermons for Children. By D. W. Whittle.
13 And Peter, and other sermons. By J. W. Chapman.
14 Select Poems.
15 Light on Life's Duties. By Rev. J. B. Meyer.
16 Point and Purpose in Story and Saying.
17 Selections from Spurgeon.
18 The Good Shepherd. A Life of our Savior, for Children.
19 Good Things. By Talmage, Spurgeon, Parker and MacNeill.
20 Sovereign Grace. By D. L. Moody.
21 Select Sermons. By D. L. Moody.
22 Temperance.
23 Nobody Loves Me. A Story. By Mrs. O. P. Walton.
24 Restoration. Sermons by MacLaren, Talmage, Liddon, Moody, and Spurgeon.
25 Sowing and Reaping. By D. L. Moody.
26 "Probable Sons." A story. Illustrated.
27 Good News. By Robert Boyd.
28 The Secret of Guidance. By F. B. Meyer.
29 The Second Coming of Christ. By D. L. Moody, Bishop Ryle, George Mueller, Major Whittle, C. H. Spurgeon, and others.
30 Sunday Talks to the Young. By Josiah Mee.
31 Parables from Nature. By Mrs. Alfred Gatty.
32 Kadesh Barnea; or, The Power of a Surrendered Life. By Rev. J. Wilbur Chapman, D. D.
33 Whiter Than Snow, and Little Dot. By Mrs. O. P. Walton.
34 The Overcoming Life. By D. L. Moody.
35 A Royal Exile, and Other Sermons. By F. B. Meyer.
36 The Prodigal. By Spurgeon, Altken, and others.
37 The Spirit Filled Life. By the late John McNeill.
38 Jessica. A story in two parts: "Jessica's First Prayer" and "Jessica's Mother." By Heshia Stretton.
39 A Castaway, and other addresses. By Rev. F. B. Meyer.
40 The Lord's Supper. By Rev. A. C. Dixon, D. D.
41 Select Northland Sermons.
42 Absolute Surrender. By Andrew Murray.
43 Possibilities. Rev. J. G. K. McClure, D. D.

15 cents
1 All of Grace. By C. H. Spurgeon.
2 The Way to God, and How to Find It. By D. L. Moody.
3 Measure and Profit in Bible Study. By D. L. Moody.
4 Life, Welfare and Victory. By MacNeill, Moody, Talmage.
5 Heaven. By D. L. Moody.
6 Prevailing Prayer. By D. L. Moody.
7 The Way of Life, marked out by Spurgeon, Chapman, Mills, MacNeill, Moody, Talmage.
8 Secret Power. By D. L. Moody.
9 To the World. To the Work! By D. L. Moody.
10 According to Promise. By C. H. Spurgeon.
11 Bible Characters. By D. L. Moody.
12 Gospel Pictures and Story Sermons for Children. By D. W. Whittle.
13 And Peter, and other sermons. By J. W. Chapman.
14 Select Poems.
15 Light on Life's Duties. By Rev. J. B. Meyer.
16 Point and Purpose in Story and Saying.
17 Selections from Spurgeon.
18 The Good Shepherd. A Life of our Savior, for Children.
19 Good Things. By Talmage, Spurgeon, Parker and MacNeill.
20 Sovereign Grace. By D. L. Moody.
21 Select Sermons. By D. L. Moody.
22 Temperance.
23 Nobody Loves Me. A Story. By Mrs. O. P. Walton.
24 Restoration. Sermons by MacLaren, Talmage, Liddon, Moody, and Spurgeon.
25 Sowing and Reaping. By D. L. Moody.
26 "Probable Sons." A story. Illustrated.
27 Good News. By Robert Boyd.
28 The Secret of Guidance. By F. B. Meyer.
29 The Second Coming of Christ. By D. L. Moody, Bishop Ryle, George Mueller, Major Whittle, C. H. Spurgeon, and others.
30 Sunday Talks to the Young

Our Periodicals

Herald of Truth.

A Religious Semi-Monthly Journal, 16 pages, devoted to the interests of the Mennonite Church, the exposition of Gospel Truth, and the promotion of practical piety among all classes.

Subscription Price, \$1.00 per year. Six months, 50 cents. Payable in advance. Sample Copies Free.

Mennonische Rundschau.

A German, four column, 16 page, weekly paper, devoted to news from Mennonite Churches and communities in all parts of the world. It contains also general news, as well as valuable instruction and information on Agriculture, Education, History, Science and Religion, adapted for both old and young. Published weekly.

Subscription Price, \$1.00 per year in advance. Sample copies free.

Words of Cheer.

A nice four-page, illustrated paper for the Sunday school and the home. Published weekly. As a Sunday school paper there is nothing superior to it. It contains valuable points and practical observations on the lesson for both old and young. The lesson story in large type, for the children, is a special feature. It contains four pages of four columns each, and is nicely illustrated. Size of page is 11 x 15 inches. Thousands of hearts are cheered by its weekly visits.

Prices: One copy one year, 50 cents. Over 10 and less than 50 copies, 1 year, per copy, 36 cents. Over 50 copies, 1 year, per copy, 30 cents.

This paper may be ordered for a shorter length of time if desired, at proportionate rates. Special terms for introduction. Sample copies free.

Der Christliche Jugendfreund.

A German four-page, illustrated paper. Size of page, 11 x 15 inches. A paper for the Sunday school and the home. Published weekly. This enables Sunday schools to give a paper to the scholars every Sunday. This paper is to the German Sunday school and the German home what the "Words of Cheer" is to the English.

Price, per single subscription, 50 cents per year. Price in quantities for Sunday schools, the same as "Words of Cheer." See above.

Young People's Paper.

A twenty-page illustrated monthly, published in the interest of the young people. It is non-sectarian, and is designed for young people of all classes. The contents appear under the following heads: Educational and Literary; Friendly; Sunday Reading; Good Health; Miscellaneous; Story and Rhyme; Current History; Naturalists' Nook; Miscellaneous and Editorials. Price, 75 cents per year. Sample copies free. Address, "Young People's Paper," Elkhart, Ind.

Sunday School Lesson Helps.

on the International Lessons, published in English and German. Especially arranged for both teachers and scholars. The most comprehensive quarterly for class use for the price. Adapted to all Sunday schools. All who use them are unanimous in pronouncing them the best.

Prices: One copy, one year, 20 cents; 5 or more copies, one year, per copy, 10 cents; 5 or more copies, 3 months, per copy, 3 cents. Sample copies free.

Primary Sunday School Lesson Helps.

Two pages are devoted to each lesson, one page containing the text of the lesson, with practical suggestions for the teacher, questions, answers etc., and the other the Lesson Story. Several pages are devoted to blackboard illustrations of all the lessons, with a short description of each. Very practical and helpful to primary teachers.

Prices: One copy, one year, 15 cents; 6 or more copies, one year, per copy, 8 cents; 6 or more copies, 3 months, per copy, 2½ cents. Sample copies free.

Mennonite Publishing Co.,

Elkhart, Indiana.

Books Worth Having

Talks With Great Workers
By O. K. Sweet. In cloth, postpaid, \$1.25. This book brings the reader into contact with the minds of some of our greatest men. The world makes way for a determined man.

Pushing to the Front
Or, Success Under Difficulties. By G. S. Sweet. Cloth, postpaid, \$1.25. A book of inspiration and encouragement to all who are struggling for success along the paths of knowledge and duty. It will find a way of making one.

Great Books as Life Teachers.
By N. I. Hillis. Under this title Dr. Hillis treats ten masterpieces of literature, forming an excellent study. 2mo. Cloth, gilt top, postpaid, \$1.25.

The Old Evangelism and the New Evangelism.
By C. A. Eaton. 2mo. Cloth, gilt top, net, postpaid, 75 cents. Dr. Eaton treats of the divine message of redemption from the new point of view, emphasizing the necessity for a closer adherence to the apostolic principles.

The Spirit of God.
By C. C. Morgan. 2mo. Cloth, postpaid, \$1.00. Every page is enriched by deep, spiritual thought.

Latin America.
By H. W. Brown. 2mo. Cloth, net, postpaid, \$1.25. It contains a clear and exceedingly interesting account of the history and development of Latin America, including a record of the struggles and triumphs of Christianity.

Put Up Thy Sword.
By Rev. J. H. McLaren. A powerful discussion of the question, "Is a Christian to be a warrior?" The most able arguments are ably supported by a masterly interpretation and profitable study. Cloth, postpaid, 50 cents.

Into the Light.
The Story of a Boy's Influence. By Eben F. Rexford. Cloth, postpaid, 50 cents.

Traits of Character.
An excellent book for everybody to read. It contains a series of different people as found. Illustrated. Cloth, postpaid, \$1.00.

Pandita Ramabai.
The high-caste Hindu woman. The story of her life. By Helen S. Poyer. 12 mo. Cloth, postpaid, \$1.00. The story of a noble and heroic American woman. Her work of rescuing the Hindu women from the curse to which their religion condemned them, is truly a noble and grand study.

Mennonite Publishing Co.,
Elkhart, Ind.

A WONDERFUL RECORD

Four editions of 70,000 copies printed in less than one year. Over 17,000 copies sold since January 1st, 1902. A new edition of 40,000 copies is now on the press. Such is the record of the book.

Mr. World and Miss Church Member,

OR

The Secret Service of Satan,

By W. S. Harris.

Nearly 325 pages, 18 original illustrations. Cloth Binding. Price, \$1.00. This book sells everywhere. Agents are having wonderful success. One agent alone sold over 1500. Write at once for terms. If you want to make a business of selling, send us 65 cents for a sample to use in taking orders. Do not delay. Act at once. Address,

Mennonite Publishing Co.,
Elkhart, Indiana.

MENNO SIMON'S COMPLETE WORKS.

The Complete Works of Menno Simon should be read by every member of the church. This work contains 747 octavo, double column pages, 8x11 inches. It was translated from the original Holland or Dutch language, and contains all the writings of Menno Simon now extant, giving his Renunciation of the Church of Rome, An account of the severe persecutions against him, A description of the place where he last preached the Gospel, where he died and was buried, Plain Instruction, The True Christian Truth, The New Birth, The Cross of Christ, Meditation on the Twenty-3rd Psalm, Spiritual Resurrection, Excommunication. The Education of Children, Reply to Gellius Faber, A Supplication to Christians, Apology, Reply to John A'Lasco, The Triune, Eternal and True God, Christian Baptism, Reason Why, A Confession, Reply to Zylis and Lemm, makes, Replication, The Incarnation, Reply to Martin Micron, Jesus the True Scriptural David, Letters, Etc.

The book is printed on good paper, large, clear type and substantially bound. It contains a large portion of the writings of Menno Simon never before published in either the English or German languages.

Every family and, especially, every Minister should have a copy of this excellent work.

Andrew Miller, of London, England, the author of an extensive Church History, says of Menno Simon, after reading these works, "I think him a more spiritual and scriptural man than Luther, but to be a Baptist at that time, though as sound in doctrine as St. Paul, was to be treated as a heretic."

Published and for sale by
The Mennonite Publishing Company,
Elkhart, Ind.

A SPECIAL BARGAIN.

Every family ought to have and can now afford to buy WESTER'S UNABRIDGED DICTIONARY. We are offering this very excellent work for ONLY \$5.50 by express. It is the authorized and copyrighted edition, containing 2,012 pages, and over 3,000 illustrations. It is double indexed, and is bound in full law sheep. It should be found in every family library and at this extremely low price, no one can afford to be without it.

Mennonite Pub. Co., Elkhart, Ind.

BIG FOUR ROUTE

to the world famed Virginia HOT SPRINGS. Fine train service, dining cars, Pullman Sleepers, observation cars. The new fire-proof Homestead Hotel, entirely rebuilt, will be opened March 10, 1902.

Reduced tickets now on sale. For full information call on agents of the Big Four Route, or address the undersigned.
WARREN J. LYNCH,
Gen. Pass. & Tkt. Agt.,
W. P. DEPPE, Asst. G. P. & T. A.,
Cincinnati, O.

—OUR EDITIONS OF—
Matthew Henry's Commentary
Are the best, because they contain all that any other editions do; and more, too, for ours have the Prefatory Notes by Dr. James A. Braden, the illustrations and extensive foot-notes—all of which are valuable and are not to be found in any other editions.
They are printed on good paper and are well bound in durable cloth.
3 volume edition only \$6.00
(Original price \$10.00.)
6 volume edition only \$7.20
(Original price \$12.00.)
Whitfield, when asked how he studied theology, replied: "On my knees, reading my Bible and 'Henry's Commentary.'" Whitfield read it continuously through four times.
Mennonite Publishing Co.,
Elkhart, Indiana.

Cleveland, Cincinnati, Chicago & St. Louis RAILWAY.

(BIG FOUR ROUTE.)

MICHIGAN DIVISION.

CONDENSED SCHEDULE OF TRAINS.

Effective Aug. 1, 1901.

No.	No.	No.	No.	No.	No.	No.	No.	No.	No.
am.	pm.	am.	pm.	am.	pm.	am.	pm.	am.	pm.
8:50	1:45	6:20	Benton Harbor	7:10	7:50	1:00	1:00	5:00	5:00
8:01	12:50	5:25	Niles	8:25	8:25	1:00	1:00	4:00	4:00
7:57	12:46	5:20	Granger	8:32	8:32	1:10	1:10	3:50	3:50
7:50	12:15	4:50	Elkhart	8:41	8:41	2:37	2:37	1:40	1:40
11:55	4:52								
11:54	4:18								
11:58	3:50								
10:35	3:12	N. Manchester							
10:45	2:35	Wabash							
9:22	1:56	Marion							
pm									
8:15	12:40	Anderson							
8:25	12:25	Greenburg							
8:30	12:00	Cincinnati							
8:30	11:45	Louisville							
6:45	11:15	Indianapolis							
All trains daily except holidays.									
G. A. Henry, Traffic Agent, Elkhart, Ind.									
Osborn G. Murray, Traffic Agent, Cincinnati, Ohio									

All trains except Sunday.
G. A. Henry, Ticket Agent, Elkhart, Ind.
Oscar G. Murray, Traffic Agent, Cincinnati, Ohio.

HERALD OF TRUTH.

Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace," "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly. ELKHART, IND., APRIL 15, 1902. VOL. XXXIX. No. 8.

ABRAM B. KOLB, Editor.

Entered at the Post Office at Elkhart as second class mail matter.

Contents of This Number.

Editorial Notes	115, 114
Personal Mention	114
Neglected Fields	114
Down From Jerusalem to Jericho	114, 115
Baptism	115, 116, 117
The Mennonites in Asia	117
Letter from India	118
Chain Letters	118
Pratt-bearing, Wherein the Father is Glorified	118, 119
Beware of Covetousness	119
Review of S. S. Lesson IV., First Quarter	119
A Prayer for Help	119
Business Notices	119
Sunday-school Lessons	120, 121
Correspondence	121, 122
Confessions	124
The Lord's Prayer	125
The Olive Tree	124, 125
Hereditarily an Ally of Virtue	123
Thy Will be Done on Earth as it is in Heaven	123
Trouble	123, 124
Good Friday Thoughts	124
Choice of Companions	124, 125
Divine Methods for Winning Souls	125
Marriages	125
Deaths	125, 126
Financial Reports	126, 127
Advertisements	127, 128

EDITORIAL NOTES.

God's word is always a safe guide.

Preach sound doctrine, and let theories alone.

We must forsake sin not once, but continually.

What I can learn to-day is the very thing I may need to-morrow.

The Spring Term of the Elkhart Institute opened on the 7th of April.

The machinery of family life will soon run down or wear out where love is wanting.

The same passage in the Bible that fills the sinner with terror may fill the soul of the believer with joy.

We invite special attention to the article on the Mennonites in Asia in this issue. It contains food for thought. The remainder of the article will appear in a later issue.

Charles G. Sower, president of the Christopher Sower Company, publishers of school books, died in Philadelphia, Pa., on the 23d of March, aged

81 years. Christopher Sower, the founder of this, the oldest publishing house of its kind in America, issued the first German Bible in America.

Not all swords are buckled to the waist of the uniformed soldier; some are carried about in the most careless way in the mouth, and they do more maiming than the sword on the battle-field does.

Bro M. S. Steiner sends us the sad message that Pres. S. Headings of Bellefontaine, had passed away and would be buried on the 7th inst. May God comfort the hearts of the bereaved family and congregation.

Many a sinner, or sinning church member has felt that the minister was concealing his remarks at him, when the faithful servant of God was only aiming to deliver God's message without respect of person.

The Lower Salford Sunday-school, Montgomery Co., Pa., was opened for the summer on the 6th of April, with Isaac Dierstein and Abraham Groff as superintendents. The attendance was large. The school has adopted the Philharmonia song book.

Mission work in the Transvaal which was almost entirely suspended at the outbreak of the war in South Africa, is being resumed, as the country is gradually settling down to the new conditions, and the missionaries expect, through the greater liberty granted them under British government than that which they enjoyed under the Boer government, to see large results in the future.

Through a series of unforeseen circumstances the Easter number of the HERALD which was to have been mailed so as to reach the readers by the 30th of March was delayed a number of days so that most of the readers did not get the paper until a number of days after Easter. We believe, however, that the excellent thoughts presented by the contributors appropriate to the occasion for which the issue was intended have been uplifting to our readers, and that they were greatly appreciated.

Russel Sage, whose public career is well known, thinks that when the human race reaches its highest development there will probably be no more theatres. He says to the young men who think they must go to the theatre for diversion, that an evening with a good book is or ought to be more satisfying to the young man of brains than an evening in a hall where a lot of make-believe characters are strutting up and down the stage like children in a masquerade. Christianity is the greatest developing influence in the world, and Christianity and the theatre will not mix. The former is a reality, the latter a sham.

PRAYER FOR THOS. M. CHALMERS, Supt. of the Mesialah THE JEWS. Mission to Israel of 247 So. Center Ave., Chicago, is issuing a printed request to the Christians of America that from the first to the 10th of May special prayers be offered for the salvation of the Jews. He states that while from forty to sixty years ago it was a common thing to hear prayer offered from the pulpit for the race from the Savior of the world came, but who slew Him, such prayers are seldom if ever heard now. Jesus said, Father forgive them, for they know not what they do. Paul said, "Brethren my heart's desire and prayer to God for Israel is, that they might be saved." And Samuel of old said to the Israelites, "God forbid that I should sin against the Lord in ceasing to pray for you." Mission work among the Jews in America has always been attended with unusual difficulties and with small success. Several denominations have closed their missions among the Jews. While the Savior teaches that "men ought always to pray, and not to faint," and Paul says, "I exhort, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men," and we are taught to pray for our enemies and the enemies of Christ, we should not forget any class among the children of men. All souls are alike precious to God. All have access to Him through Christ, and by faith in Christ they obtain salvation. Many nominal Christians are free to express their hatred of the Jew. We cannot really pray for the welfare of those whom we hate. We can truly

pray for those who are inclined to hate us. But let those who are inclined to hate the Jew take to heart the words of Joaquin Miller:

"Who taught you tender Bible tales Of honey-lands, of milk and wine? Of happy, peaceful Palestine? Of Jordan's holy harvest valley? Who gave the patient Christ? I say, Who gave your Christian creed? Yes, you. Who gave your very God to you? It was your Jew your hated Jew!"

Just as we close the forms ENDED. news comes that on the 11th inst. the Boer leaders, Schalk-Burgher, Reitz, Lucas, Meyer, Jacobs, Botha, Stein, DeWet, Delarey and others who had held a conference with in the British lines for several days at Klerksdorp, Orange River Colony, South Africa, had accepted the peace terms proposed by the British. If this is really the case, and everybody hopes it is, the long and bloody Boer war is over. Great Britain had over a quarter of a million men in the field, the Boers pressed into service every man and boy capable of bearing arms, and this force, aided very materially by the influx of adventurers from all parts of the world, has protracted the struggle for independence for two years and a half. Both sides have lost heavily, and thousands of Boers are kept as prisoners of war on the Island of St. Helena, on the Bermudas, and other places.

Although the war is ended, the peace terms will not bring back to life the thousands who lost their lives in the struggle, nor will it change hatred to love, and yet the acceptance of these terms, whatever they may be, will stop further bloodshed, and open the way to other means whereby the enmity of many years may, in time, be turned into toleration and even friendship, and the country that has been devastated by war may, under wise and benevolent government, be made the home of thousands of peaceful and prosperous people. God grant that this war may indeed be ended and never be resumed.

CHAIN ON this subject deserves careful reading. There is no doubt whatever that those who started the chain letter referred to in our godly mission were filled with a burning zeal for the cause of missions.

Bro. J. M. Weaver's article on this subject deserves careful reading. There is no doubt whatever that those who started the chain letter referred to in our godly mission were filled with a burning zeal for the cause of missions.

and that they desired the prayers of the Church to mingle with their own in behalf of our dear brethren and sisters who are indeed presenting "their bodies a living sacrifice" that lost souls may be won for Jesus. And this zeal rightly makes light of sacrifices. Nevertheless it is also right to count the cost (Luke 14:28; Psa. 69:9; Rom. 10:2) which any work—even for God—may require, not that we would thereby withhold anything from God that belongs to Him, but that we use the knowledge which God has given us, that we temper our zeal to the extent that we use wisely that which we give for God's cause. Bro. Weaver in his practical, direct way shows how the chain letter of which he speaks may become a hindrance to the answering of the material part of the prayer that is enjoined in the letter, for, if the wishes of the originator were carried out, mailing the fortieth series of letters would require above \$12,000,000, 000 for postage stamps, or the entire amount required for postage in all the series would be over \$24,000,000,000. Could the Mennonite Church pay that sum for postage? Could she afford to divert that amount out of her material industries into the United States government coffers? Would it therefore be wise for the Church to comply with the request? Would not the mission cause be hindered instead of helped on account of such a drain, not one cent of which would flow back into the mission funds? These and other questions suggest themselves in the reading of Bro. Weaver's article, and while there is not the remotest intention to cast any reflection upon the originator of this or any other chain letter that is sent out on a worthy mission, it is hoped that the real manifested by those who started this particular letter will so move us as individual members of the Church that we will both pray earnestly for the success of all mission work and contribute liberally for the support of all the Institutions of our Church whose aim is the upbuilding and advancement of Christ's cause upon earth.

PERSONAL MENTION.

BISHOP ANDREW S. MACK has changed his address to Pensburg. All mail matter intended for him should be addressed: A. S. Mack, Pensburg, Montgomery Co., Pa., R. R. No. 2.

BRO. JUSTUS B. BARK, our regular correspondent at Woodside, Pa., informs us of the illness of several people in their congregation, among them Sister Bare. We hope for their speedy recovery.

BRO. JOHN HIRSCH, former editor of *Farm and Home*, which he sold to the brethren E. B. Betzner and A. J.

Stelner, of Bluffton, Ohio, publishers of the *Bluffton Leader*, has left Berne, Ind., and moved to Cleveland, Ohio, where, it is stated, he will assist J. A. Springer, also formerly of Berne, Ind.

BRO. M. S. STEINER will spend Sunday, April 13, at West Liberty, Ohio and vicinity, and a few days in the week following at the Old People's Home, at which time the final settlement and the payment of \$1000 will be made, Bro. Levi Hooley having made this munificent donation, thus relieving the twenty bondsmen who had assumed the financial responsibility.

BRO. J. G. WENGER, deacon in the congregation at Harper, Kansas, has been secured as Superintendent of the Old People's Home, at Rittman, Ohio. He expects to take charge June 1st. The work is of a nature that requires particular capabilities, and we believe the Board has been fortunate in securing Bro. Wenger's services. The Lord bless him with wisdom and grace for the responsible position.

BISH. JOHN NICE of Morrison, Ill., visited the Home Mission at Chicago over Sunday April 6th, and with the counsel of his home church and ministers and of the members in Chicago ordained Bro. A. H. Leaman, Superintendent of the Mission, to the ministry. May God bless our dear young brother in the work of soul saving and give him much grace and strength for the duties of his responsible calling.

For the Herald of Truth.

NEGLECTED FIELDS.

BY S. B. WENGER.

There are many ways in which we might speak of the Lord's vineyard as a neglected field, not by the Lord, but on the part of man. In the parable of the sower, our Savior speaks of the world as a field. This may be taken to have a twofold meaning. First, our Savior has commanded us to sow the good seed, the Word, in all the world. In this sense the world may be termed the field. Second, preach the gospel to every creature; that is, sow the good seed in the hearts of the children of men. In this sense we may term the world a neglected field, for the promise I am not able to do justice to the subject under consideration, but I feel impressed to call our attention to a few things in the neglected fields in which God will hold us responsible for the neglect.

God has created the fields, and has placed man over them to care for, to cultivate, and has provided us with the good seed. He wants the Word sown in the heart of every human creature in the world. He has given every rational mind some ability, therefore we all have responsibilities. We can not all go and preach, but we can all help in some way. If we have no means to give, we can help with our prayers. How often we neglect our duty in this. "I pray therefore the Lord of the harvest that

he would send forth laborers into his harvest." "How shall they preach except they be sent; and how shall they hear without a preacher?" Shall we simply pray the Lord to send laborers and then not make any effort ourselves? Are we not neglecting our duty? Is the foreign field the only one neglected? No, it is our own land, our own neighborhood, our own families, our own hearts.

How sad it is that man will neglect the fields that will bring his own soul into condemnation. God has placed us as stewards over many things for which He will hold us responsible. There is one thing the neglect of which presses me harder than any other one thing. It is the neglect of evangelistic work in our own country. When we speak of going into all the world and preaching the gospel to every creature, the neglect of our own country comes to me with a double force. I have never felt that the Lord had called me to go, but I have felt that He had called me to help others to go. I have labored and prayed for seven years to get some of our evangelists to go to some of the most neglected places in Iowa. An evangelizing tour was recently made by two brethren who visited many places, some of which had long been neglected. They visited isolated places, and scattered members some of whom had lived at these places for more than twenty years and had never been visited by one of our ministers. One sister said that she had prayed for twenty years that the Lord would send some of our ministers to where she lived. No one had visited them until the brethren Wiley and Heistwole came from Kansas and made the evangelizing tour. The sister remained faithful, but her family is not in the world. Could we expect anything else? It is remarkable that the sister remained earnest and faithful herself.

This investigating evangelistic tour that was made only reveals more than ever the sad story of the neglected home fields. There are many places that are even in a worse condition than the one above referred to. Not only are the children out in the world, but the parents also have fallen back into the world or into other denominations and secret lodges. I could cite you to four or five places within fifty miles from home, where at a half dozen there were something like a half dozen members of our church; you go there to-day and you will find that the children of these brethren and sisters know but little, and the grandchildren nothing of the Mennonite Church. Through neglect of evangelistic work the church is sustaining the same losses to-day that it has in former years, not only in this state, but in other states as well. What shall we do? Shall we simply pray the Lord of the harvest to send forth laborers, and then withhold our means and our truly young people? The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest to send laborers into His vineyard." We need more laborers, we need more means to send these laborers. For the tour that was made we had to borrow part of the money from the home support fund of one of our neighboring conference districts, the evangelistic funds being exhausted. For a considerable time the work has been hindered

on account of lack of funds in the treasury of the Evangelizing Board at Elkhart. Shall we work only where we have congregations and let the cause die at the worst places because of neglect, and for the lack of means and laborers? Did the Lord mean to preach the gospel at these places when He gave the great commission? Or did He mean only where there are already strong congregations and in the foreign fields? The worst neglected fields to-day are those where the work has had a small beginning and is dying because of neglect. God will hold us responsible as individuals, and He will hold us responsible as a church. As individuals, we are withholding our means; as a church, we are withholding laborers from the fields or from the Lord's vineyard. Ever since I can remember, the cry has been that the laborers are too few. Why not ordain more laborers where the church is strong and where there is material and talent and send them to where the church is weak? Until we wake up to a sense of our duty in the giving of our means to pay the expenses of sending laborers, and to the sending out of more laborers into the neglected places, the Lord's cause is going to suffer, and in the day of judgment we will be held accountable for our stewardship.

May God help us to see and perform our duty in the upbuilding of His kingdom upon earth, and that we may continue to live happy in eternity. South English, Iowa.

For the Herald of Truth.

DOWN FROM JERUSALEM TO JERICHO.

BY DAVID BURKHOLDER.

The details given by Jesus in Luke 10:30-37, of the man who went down from Jerusalem to Jericho and fell among thieves, is generally called a parable, but we have reasons to believe that it is the description of an incident that actually took place, and almost every sentence of it contains a deep Scriptural meaning. In taking into consideration the subject we will commence with

JERUSALEM

which we can trace back to the time of Abraham, 1915 B. C., the Salem which signifies peace. Its king was Melchizedek, priest of the most high God, being first by interpretation, king of righteousness, and afterwards king of Salem, which is, king of peace, Gen. 14:18; Heb. 7:1. "In Salem also is His (God's) tabernacle, and His dwelling place is Zion," Psalm 76:2.

Jerusalem was built on Mount Zion, and throughout the Bible is used interchangeably with Salem and Zion. Zion, as a Hebrew word, signifies sunny, or height, and denotes Jerusalem in general, Ps. 87:3; Isa. 38:14; God's chosen Israel, Ps. 137:1; 138:8; God's Church, Heb. 12:22; habitation of peace: "Peace be within thy walls, and prosperity within thy palaces," Ps. 122:7; "I have set my king upon my holy hill of Zion," Ps. 2:6; "The Lord loveth the gates of Zion, glorious things are spoken of thee, O City of God," Ps. 87:2, 3; "The Lord hath chosen Zion, He hath desired it for His habitation," Ps. 132:13; "Our feet shall stand within thy gates, O Jerusalem," Ps. 122:2; "Its King was higher

than all the kings of earth," Ps. 89:27; "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King," Ps. 48:2.

The site of Jerusalem was on the high table land or watershed between the streams or rather torrent beds which find their way eastward to the Jordan and westward to the Mediterranean, hence the common saying, "Up to," or "down from," Jerusalem. It was the chief city, the metropolis of Palestine and the Jewish nation. Thither the people resorted to hold their great annual feasts, and to worship the true and living God, in the magnificent temple containing the golden vessels of the Lord, behind the first wall of which was the holy place containing the candlestick, the table, and the shewbread, into which the priest went daily to do his service. Behind the second wall was the most holy place where none but the high priest might enter once a year, and not without blood; where was the golden censer, the ark of the covenant overlaid round about with gold, which had the golden pot with manna; Aaron's rod which budded, and the tables of the covenant over which were the cherubims of glory shadowing the mercy seat. But space will not allow me to dwell any longer on the beauty of Jerusalem, and the glory of Zion, even though half is not told. And when we ponder these things in our hearts the question arises in our minds, "Is it possible that weak mortals can be persuaded to leave such a glorious place and go down to accused

JERICHO

which was a city strongly fortified, situated in the plains of Jordan, nineteen miles south-east of Jerusalem, and inhabited by the cursed race of Canaan, son of Ham? To this place Joshua sent the two spies from Shittim who lodged in the house of a certain harlot, Rahab, on the town wall, and Rahab, in order to escape the king's hands, let them down through a window by a scarlet cord. After the children of Israel had crossed the Jordan and camped at Gilgal, the city was miraculously captured and destroyed, and Joshua pronounced a curse upon the city and upon the man who should ever undertake to rebuild it; that it should cost his oldest son in laying the foundation, and his youngest son in hanging the gates. This prophecy was fulfilled five hundred and twenty-nine years afterward when His Bethelie rebuilt it. What a contrast between the two places! Like comparing the church of God with the corrupt and sinful world, or like the joys of heaven with the torments of destruction and eternal misery.

lay through wild and dreary solitudes and was miserably infested with highway robbers as it is at the present time. It answers in every respect to the broad road that leads down to destruction, and the Jew in the parable who went down to Jericho represents Adam who fell among thieves (Sin and Satan), who stripped him of his raiment (the robe of righteousness and innocence). Satan was a murderer from the beginning, and introduced sin into the world, and Paul says, "For sin, taking occasion by the commandment, deceived me, and by it I became subject to death. Leaving him naked and half dead, stripped him of his right to the tree of

life, of his title to mansions in the skies; leaving him wretched, miserable, blind and naked, with nothing sound about him from the crown of his head to the sole of his feet, but wounds, and bruises, and puritified sores that were not bound up or mollified with oil. Had his man traveled on the highway of holiness with his face turned Zionward, he would not have been so unfortunate, because "nothing unclean shall pass over it; even no lion or ravenous beast shall be found there, nor, nothing to hurt nor destroy: only the righteous shall walk there. And the ransom of the Lord shall return and come to Zion with songs and everlasting joy upon their heads."

The prodigal son was beside himself when he left Zion and started down the Jericho road, pursuing his course until he landed in the quagmire of apostasy and infidelity, where he heathened the malicious atmosphere of gluttony and debauchery, wasting his substance with prostitution. But fortunately the famine came in time, which brought him to himself and caused him to return to Zion on the highway of holiness with the ransom of the Lord. Lot had started down the Jericho road when he "pitched his tent toward Sodom," and he had a narrow escape, too.

THE PRIEST AND LEVITE were undoubtedly returning from Jerusalem where they had been worshipping, but had not yet learned what this means: "I will have mercy, and not sacrifice." They had no sympathy for the man in misery; they both passed by on the other side and would have done so even if he had been a man of their own nation. They answer to the moral and ceremonial laws. All the prayers, fastings, giving of tithes, as well as the sacrifices, sin offerings, sprinkling of blood and such upon the unclean, could not save this man. It required the compassion of the good

SAMARITAN,

which represents Jesus Christ. Of course He was not a Samaritan by birth; the Samaritans were colonists whom Esau-Hadden brought from Assyria and settled in the cities of Samaria after Shalmaneser had taken the ten tribes captive to Babylon when Hosea was king in Israel. They were idolaters and God sent lions among them, which slew some of them, and they thought it was because they knew not the manner of the god of the land, and so the king of Assyria sent a stopping of the captive priests who taught them how they should serve the Lord. They feared the Lord, but also made gods of their own and served them too. Then about 276 years afterward, when Nebuchadnezzar returned from Babylon to build the walls of Jerusalem, these Samaritans opposed him in the work, and a certain Manasseh (according to Josephus), of priestly lineage married Sanballah's daughter, for which reason Nebuchadnezzar drove him away from Jerusalem. Then he sought refuge with the Samaritans and went and obtained permission from the Persian king to build a temple at Mount Gerizim, where they thenceforth worshipped. This is what the Samaritan woman had reference to when she told the Savior at Jacob's well, "Our fathers worshipped at this mountain, and ye say Jerusalem is the place." Her language implies that they claimed to be Israelites. "Art thou greater than our father Jacob, who gave us this well?"

This conversation took place nearly 600 years after Nebuchadnezzar's time, and the enemy was still as intense as ever. The Jews said Jesus was a Samaritan and had a devil, but nevertheless, when He came where the naked, half-dead man lay, He had compassion on him and went to him and said, "Rise up and go, and thy sin is forgiven."

BOUND UP HIS WOUNDS.

"He healeth the broken-hearted, and bindeth up their wounds," pouring in

OIL AND WINE, oil, typical of the Holy Ghost, with which the Messiah was anointed and qualified as a Scriptural physician to heal. "The Spirit of the Lord is upon me, who hath anointed me to heal the broken-hearted," "Anointed with the oil of gladness above his fellows." "But ye have an unction from the Holy One." Wine was for cleansing, prefiguring the blood of Christ, "Who washed us from our sins with His own blood." "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot unto God, purge your conscience from dead works to serve the living God."

SET HIM ON HIS OWN BEAST. Riding on a mule signifies glory, honor, and exaltation. When Solomon was to be proclaimed king of Israel, David gave the following command to his servant: "Cause Solomon my son to ride upon mine own mule, and bring him down to Gihon." When poor, despised Mordecai was advanced in Ahasuerus' court, Haman had to array him in royal apparel and mount him on the king's own horse and lead him through the city, crying out, "Thus shall it be done unto the man whom the king delighteth to honor." Again, how did the multitude shout hosannas and blessings when the "greater than Solomon" made His triumphal entry into Jerusalem, the fulfillment of an ancient prophecy, "Rejoice, O daughter of Zion, behold thy King cometh unto thee, meek and sitting upon an ass." But this Good Samaritan denied Himself all earthly glory and honor, as well as the glory which He had with the Father before the world was, made Himself of no reputation and took upon Himself the form of a servant, in order to glorify and honor the human family, and lift it up from the degradation of sin and misery, setting it

ON HIS OWN BEAST, AND BROUGHT HIM TO AN INN and took care of him. An inn literally means a place where a stopping place where provender was given, and all the old traditional ideas and prejudices must be removed, before he can reason logically on the subject, and when he reads the Acts of the Apostles, he will find that there is no record that they baptized any one in the name of the Father, and of the Son, and of the Holy Ghost. It seems that the Immortalist is ignorant of the formula that the apostles used when they baptized believers: wherever the formula is given, the apostles baptized in the name of the Father, Jesus, the second person in the Godhead.

On the day of Pentecost, (for that was the time that Christian baptism was first administered), Peter said unto them, "Repent and be baptized, every one of you, in the name of Jesus Christ." Acts 2:38. "Philip baptized both men and women, 'in the name of the Lord Jesus.'" Acts 8:12, 13. When the Gentiles believed, they were baptized "in the name of the Lord Jesus."

bread. The minister who does not identify himself with some church or organization can not properly do this. The Samaritan promised a reward to the host for all additional expenses when he came again. This it not very encouraging to salaried preachers. A host who gets his pay in this life for all the work he does can scarcely expect anything in the future. The question, WHO IS MY NEIGHBOR?

is now changed to "Who was neighbor?" The Jewish lawyer answered, "The one that showed mercy." It would not do for him to say the Samaritan. Then the Savior said, "Go thou and do likewise." Be a neighbor to any one that needs help, regardless of nation, kindred, tongue, sect, or organization.

Nappanee, Ind.

For the Herald of Truth.

BAPTISM.

BY WM. KIEFFER.

The question was recently asked by a seeker after truth, to whose name or names did John baptize Jesus? A trine immersionist replied, "I maintain that John's baptism was the same that the apostles taught and administered; hence Christ was baptized, 'in the name of the Father, and of the Son, and of the Holy Ghost.'" Further on he says, "As John's teaching and work was the beginning of the gospel of Christ (see Mark 1:1), therefore Christ was baptized with a gospel or Christian baptism." Still further on he says, "It becomes clear beyond a doubt that we are to be baptized as Jesus was," and now he says, "I hope, my dear, seeking brother, that you will not think me begging my premise, when I tell you that it becomes logically certain that Christ's disciples taught and administered the mode of baptism after Christ's death, that they were taught by Him before His death. The formula that Christ gave for administering baptism after His death, reads thus, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

The trine immersionist is either prejudiced or is very ignorant as regards what the scriptures teach on the subject of the ordinance of Christian baptism, and his mind must become open for the reception of the truth, and all the old traditional ideas and prejudices must be removed, before he can reason logically on the subject, and when he reads the Acts of the Apostles, he will find that there is no record that they baptized any one in the name of the Father, and of the Son, and of the Holy Ghost. It seems that the Immortalist is ignorant of the formula that the apostles used when they baptized believers: wherever the formula is given, the apostles baptized in the name of the Father, Jesus, the second person in the Godhead.

On the day of Pentecost, (for that was the time that Christian baptism was first administered), Peter said unto them, "Repent and be baptized, every one of you, in the name of Jesus Christ." Acts 2:38. "Philip baptized both men and women, 'in the name of the Lord Jesus.'" Acts 8:12, 13. When the Gentiles believed, they were baptized "in the name of the Lord Jesus."

We are not told as to whose name was used when Philip baptized the eunuch, but I need not beg my premises when I say that Philip baptized the eunuch in the name of the Lord Jesus, for he used this formula when he baptized both men and women. The same can be said of Paul, that he was baptized in the name of the Lord Jesus.

I can not see where the true immersionists get their proof for three baptisms. Certainly no one would presume that the apostles plunged the converts under the water three times when they baptized in the name of the Lord Jesus, the second person in the Godhead. Now if a man cannot sustain his position on baptism by giving Bible proof, he must conclude that he is in error. John's baptism differed from that of the apostles in this, that John preached the baptism of repentance, and "That they should believe on Him who should come after him, that is, on Christ Jesus."

The apostles preached the baptism that is applied after repentance has been exercised and reconciliation and pardon obtained through "faith in the Lord Jesus Christ," for then only the ordinance of Christian baptism is in order, when thus administered, not as John administered, unto repentance, but after repentance has taken place. Christ was baptized of John so as to comply with all the legal ceremonial requirements. He was not obligated to the law, but put Himself voluntarily under it. He submitted to the law's requirements in His official work; Christ had no need of Christian baptism because He was the second person in the Godhead; He had no need of the baptism of repentance, because He was without sin; Christ is the Master whom John baptized, and whose greater work he introduced. John baptized with nothing but water, and that cannot reach the heart. The ordinance he used looked toward a repentance which he could not impart. "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire." Matt. 3:2.

We now have John's formula, when he says, "I indeed baptize you with water unto repentance." "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." For one to confess his sins is right, but it is no evidence that his sins are pardoned; repentance is necessary to pardon; sinners can not be saved by a mere outward ceremony, not by any baptism of water. "For he that is not a Jew, which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew, which is one inwardly, and his circumcision is that of the heart, in the Spirit, and not in the letter; whose praise is not of men but of God." Rom. 2:28, 29. "For ye are all Jews inwardly, who are baptized in the name of the Lord Jesus, and are baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him." John now baptized Jesus, with water, and as no statement is given as regards the formula used, we conclude that there was no formula used. I will, however,

venture the remark, that the object of Christ's baptism differed from that administered by John to those baptized unto repentance. I will now give another scripture proof that the baptism that the apostles taught differed from that of John's baptism. "He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus."

We here have positive proof that the baptism that John taught and administered, was not the same as that which the apostles taught and administered, because they, the twelve, had received the baptism unto repentance of John, but Paul now proceeds and administers Christian baptism.

We read of a certain Jew, named Apollos, an eloquent man, and mighty in the scriptures, who was instructed in the way of the Lord; and being fervent in the Spirit, he spoke and taught diligently the things of the Lord, knowing only the baptism of John. This plainly indicates that there was a difference between the baptism that John taught and that which the apostles taught.

Some people put me in mind of the scripture that says, "Ye compass sea and land to make one proselyte." They use strained and far-fetched arguments to persuade others to believe as they do. Instead of taking God's word for their guide, they go begging to professors, and consult dictionaries, in trying to prove that a person in being baptized must be put under the water three times. They meet with many difficulties, hence they resort to many absurd and ridiculous devices, such as taking out words, and inserting words to suit them, or adding to and taking from, perverting the meaning of words or phrases, where the King James version does not suit their notion or fit to prove their position. They take the revised version on trust to history to prove what they cannot prove by the Bible. To the commission Christ gave to the apostles they add two words, and where the word baptize does not suit them they substitute the word immersion, dipping or plunging. They also resort to forcing phrases to prove what they can not sustain by the Bible.

A certain writer has an article in the *Gospel Messenger*, headed, "Baptism—The Mode." He begins with the announcement that, "Nowhere in the Book of God is found a more explicitly given command than the one Jesus gave to go, teach, and baptize in all the world." How plain it is! It told the disciples to "go" and to "teach," and how they should do what was demanded of them to do: yet no command is more discussed and more widely misunderstood.

I agree with the writer where he says, "The command is more widely misunderstood; I think he misunderstood it himself; he is on the sea without a compass, when he tries to prove his position without the Bible. He has already gone begging for proof

outside of the Bible when he goes to Professor Tate to help him out of the dilemma. Gave now tell him to add two words to the commission that Christ gave to the apostles, to be added the word "name" twice to the commission, and now he seems to be pretty well satisfied on that point. But now he learns that John the Baptist, says, "I indeed baptize you with water." This announcement discounts the writer, so he looks around for help, and finds comfort in the margin of the Revised Version. It says, "in water." This suits his mode, that is why he likes it better than the King James version. However, I do not want to be understood as charging him of disregarding the King James version altogether, for he likes it when it says, "There was much water there." He thinks that now he has it all satisfactorily explained, so he "goes for" the minister that baptizes by sprinkling or pouring, and says, "Dear reader, what would you think of a minister if he should say, 'I will baptize you in water,' and then take a little water in his hand and sprinkles it on your head?" and he adds, "This kind of an administrator you make of John the Baptist, if you say he sprinkled his subjects."

The immersionist knows that those who baptize by sprinkling or pouring use the words, "with water," not "in water." Now what kind of an administrator does he make John the Baptist to be but John the dipper, or John the plunger? He would have John say, "I indeed plunge you with water." Farther on I will prove by the Bible, (not by the dictionary), that dipping or plunging is not baptism.

The writer above quoted now forms a sentence similar to the command given by Christ to the apostles, and says, "Go ye therefore, and teach all nations, instructing them in the language of the Hebrews, and of the Greeks, and of the Latins." Now if he could prove that the three languages are one language then he has gained his point. The Father, the Son, and the Holy Ghost are one, but the three languages are not one; each is a distinct language of itself.

I will now give a sentence that a writer gives in the same paper to prove the necessity of three baptisms. Here is what he thinks ought to prove it: "If a husband should say to his wife on his return from the store, I bought goods of Smith, and of Jones, and of Brown, the wife would at once understand that her husband had made three purchases. The phraseology of the baptismal formula being entirely similar, it is very apparent that the language, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,—requires three actions."

Now if this writer could prove that Smith, and Jones, and Brown are one, it might be a good thing to hear on the subject. I will suggest that if Smith and Jones and Brown were associated in business under one firm name, as Smith, Jones & Company, and the husband went to their store and bought goods, and did not have the money to pay for the goods, and they demand a note from him, he would give his note in the name of the company, not to each person associated with the firm; so in the administration of baptism, one action in the name of the true God, namely, "Father, Son and Holy Ghost."

I think I have fully answered his irrelevant, far-fetched and strained arguments. I will now take up the mode to be used in administering baptism according to the teaching of the Bible. Many true immersionists make use of the words, dipping, plunging and immersion, to prove the mode of baptism. It proves their mode, but not the mode that the Bible teaches. I will now prove by the Bible that dipping, plunging or immersion is not the mode, but that baptism has no relation to dipping, plunging, or immersion. They confound and confuse the plain teaching of the Bible on the subject of baptism when they use the words, dipping, plunging, or immersion to prove the meaning of the word baptism. The word immersion is not found in the Bible, plunge is used but once, Job 9:31, "Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me." The word dip, or dipped, is mentioned twelve times.

Now I will show that the words dipping and baptizing are synonymous terms, and do not mean the same thing, so that dipping does not mean dipping, neither does baptism mean dipping. In dipping, the thing or subject is applied to the element, as "And let him dip his foot in oil." Deut. 33:24; "That he may dip the tip of his finger in water." Luke 10:24; and "eat of the bread, and dip thy morsel in the vinegar," Ruth 2:14; "And dipped the coat in blood," Gen. 37:31; "And he dipped his finger in the blood," Lev. 9:9; "And the feet of the priests that bare the ark were dipped in the brim of the water." Josh. 3:15; "Wherefore he put forth the end of the rod, and touched the waters, and they were divided, and he dipped it in a honeycomb," 1 Samuel 14:27; "Then went he down, and dipped himself seven times in Jordan," 2 Kings 5:14; "That thy foot may be dipped in the blood of thine enemies," Psalms 68:23.

In the word baptism the order is reversed, the element is applied to the subject: "I baptize you with water." Those who practice dipping apply the subject to the element (water), instead of applying the element (water), to the subject. They say it must be in water, not with water, so we see they practice dipping, not baptism.

I will now give the meaning of the word baptize or baptism, since we know the mode. Observe the terms: Two elements are mentioned in New Testament baptism, namely, "water and the Holy Ghost." "I indeed baptize you with water, but He shall baptize you with the Holy Ghost."

Now, knowing the mode in use of one of these elements, we may infer the mode in the use of the other, therefore we look for the mode in the Spirit's baptism. The baptism with the Holy Ghost is spoken of as being poured out or upon:—"Until the Spirit be poured upon us from on high," (Eph. 3:15). "I will pour out my Spirit upon all flesh," (Joel 2:28). "I will pour out my Spirit upon the house of Israel," (Jer. 31:2). "For I have poured out my Spirit upon the house of Israel," (Ezekiel 39:29). "I will pour water upon him that is thirsty, and I will give him plenty of grain," (Isaiah 41:17). "I will pour my Spirit upon thy seed," (Isaiah 44:3).

We also find that the Lord sprinkled, "so shall he sprinkle many nations," (Isaiah 52:15). "Then will I sprinkle

clean water upon you, and ye shall be clean," (Ezekiel 36:25). "While Peter yet spake these words, because that on the Gentiles also was poured out the gift of the Holy Ghost," (Acts 10:44, 45). Peter on the day of Pentecost alluded to the prophecy of Joel being fulfilled, where he prophesied, "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit."

We have now noticed the mode of the Spirit's application, by being poured out upon them, or its descending, as at Christ's baptism, where the sign and the thing signified met. "The Holy Ghost descended like a dove and rested upon Him." Hence we conclude that the baptism with water is by its descent, outpouring, or sprinkling upon the person. When you chop down a tree you apply the axe to the tree, not the tree to the axe. "Now also the axe is laid unto the root of the tree."

I will give one more scripture proof as to the mode of the application or administration of baptism. Matt. 3:16: "And Jesus, when He was baptized went up straightway out of the water: and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him." Here in the descending of the Spirit and lighting upon Him, we have the mode of application in baptism exemplified. The mode of application in the baptism of the Spirit gives us the mode of application in the administration of the baptism with water.

Rittman, Ohio.

For the Herald of Truth.

THE MENNONITES IN ASIA.

In a highly interesting article in the *Mennonistische Rundschau* und *Herald der Wahrheit*, Brother E. Riesen of Akmetched, Khiva, Turkistan, writes of the emigration of the Mennonites from Russia to that country, their experiences, and their present condition. Believing that many of our readers will be interested to know something of their life in that far-off land, and the causes which led them there, I shall give a somewhat condensed account of the same.—Ed.

In the year 1875 the well known minister and poet, Brother Bernhard Harder, at a conference with His Excellency, Field Marshal von Todleben, who had been deputed to confer with the Mennonites in regard to the Czar's change of attitude toward them in the matter of military service, said to him: "Let the service be what it will, there will always be those who will not for as much as that, even though they should lose their possessions and their lives, not for this or that reason, but for Christ's sake," and, relying upon the word of prophecy, added that he hoped that Russia would grant to these a refuge. In reply to this von Todleben mentioned that the Mennonites, on account of the conditions existing there, he recalled the suggestion, stating that for the present this movement was not to be thought of. On this matter he some time afterward said to a deputa-

tion in St. Petersburg: "Who knows what may not come to pass within a few years?"

With this thought in mind, a small community of between forty and fifty families had, since 1876, been gathering along the Molochna from various other communities. They had turned their eyes toward the region of the Caucasus. The same thoughts moved our beloved uncle, John Toews, the late Bishop at Saratov, on the Volga, to direct the following monetary epistle to the ministry: "Esteemed brethren, for conscience's sake, (1 Cor. 10:28). We have, with the help of God, tried to come to an understanding with our brethren in the faith, on the Molochna, and also among us, as to whether our confession would permit us to engage in rendering hospital service among all classes of the army as a voluntary work of charity, without being in any way bound to this service by military requirements or other law. We have found, however, that our church cannot be counted upon to perform such service voluntarily. But if such service be made obligatory by cause of a military or other law, then our congregations are under military service or will shortly be. Among those of us who perform such military service no line can be drawn, because from the smallest service under the military law to the highest everything is combined in one organization, and thus the way is opened to all military service, which, as the love of God grows cold, we cannot prevent. Of this we have an example in Prussia. Hence my appeal to all the dear brethren in all the congregations, that when a deputation is sent to St. Petersburg they ascertain whether, by our payment of an annual tribute, His Majesty will graciously exempt us from such service. We will gladly obligate ourselves to perform such service as we rendered in the Crimean War; we will also, in time of war, gladly make contributions for the comfort of wounded soldiers. A very considerable portion of the Molochna and our home congregations can go no further than this. This stipulation must, however, be carried out to the letter, so that those may not be troubled in their consciences who cannot go further, and may the Lord move the heart of His Majesty to graciously grant our petition."

It is in this mission, that they will pray for some place in His Majesty's vast dominions where they can live according to their non-resistant confession. Those who can go further will not then have sacrificed anything. Thus we will guard in a brotherly way every man's conscience and remain united in love.

"Signed, JOHN TOEWS."

This was in the year 1874. However, our church on the Volga was so far pacified, that it almost seemed that we would, for the present at least, reconcile ourselves to the new conditions into which our confession had brought us, as is evident from the statements of my esteemed teacher, M. Klaassen, deceased, as found in several of the church histories published by him. We had already entered upon the second half of the year 1878, when the Lord, through our aged brother, Cornelius Wall, now of Aulie-Ata, moved the church anew with earnest prayer to God for divine guidance in the matter.

Upon the conviction that he could not permit his sons to enter the service he felt impelled to go to the Molochna* to learn what position was being taken upon the matter there. He was accompanied by the aforesaid M. Klaassen. They soon found the newly organized congregation of Bishop Abraham Peters, but could not come to a perfect understanding, because we did not think it possible to find a place of refuge in the Caucasus, and on the other hand because various other prejudices prevailed. Man proposes, but God disposes. The brethren there considered the matter. Brother Peters and Brother Mantlar (likewise ministers) followed soon after our brethren, and in the course of several evening meetings held, in which they in a plain and forceful manner presented our confession, they gave the matter a decided impulse. It was pushed forward until it reached the highest authorities. In this way it came that our deputation met the Governor General Kaufmann, of Tashkend. He cordially invited them to settle there, promising them full liberty as long as he lived. Two men were sent there and our emigration to Tashkend in central Asia became a settled matter.

In the meantime, however, something intervened which put an entirely new phase upon the simple matter of emigration. As a basis for what follows I would cite the reader to 2 Cor. 11:13. For some time previous to this, Klasse Epp had been laboring with great zeal and devotion and at considerable expense in the so-called cause of Christ. Everybody knows of his book, "Die Entseelte Weisung," ("The Revealed Prophecy"). Although he had at first very decidedly stated that it was our duty to remain, he understood how to use his influence to turn the tide, which he could no longer stop, into the channel of his own ideas. The decided position which he took soon made him master of the situation. We made no effort to quietly turn away from or escape the presumptuous claims of the current or prevailing opinions, but by many uncharitable, prejudiced expressions often wrested from the Scriptures, and unkind, inconsiderate actions much harm was done, many wholesome germs of truth were choked, many wounds were made without cause, many of which have not yet healed. Without giving so important a step time for a ripe consideration, an emigrating body was brought together. Those who did not wish to remain behind and with the older congregations cast their lot with the rich of this world, and hence were exempted from their dealing with the new church. One family who did so experienced severe hardships. Now began such a casting off of long continued customs and practices (contrary to the example of the Reebabiles of Jer. 36, to which our faithful Elders referred us for our encouragement), and even the direct commandments of the Lord, that many, I with the rest, were often nonplussed, not to say startled. But

* The congregations living in the vicinity of the Molochna River. The term, "Molochna," is used by our Russian brethren in the same way that our Canadian brethren use the term, "The Twenty," which means the congregation district about the Twenty Mile Creek, twenty miles from the Niagara River.

other scripture passages were found that pacified us, and the prompt manner in which the leader Klasse Epp and the older brethren (whom he seems to have taken upon a perfect slip) met and overcame all doubts, served to again set the anxious minds at rest. To-day after more than twenty years there are still some eight or nine families of those whom he had carried over and away from the teachings of Christ and His apostles whom he can still satisfy with his personal revelations and promises. However, I shall return to our so-called "settlement." Under the new order of things we had no further need of a bishop, for had not the time come when the Lord would be our personal Head and would take us into His personal care? (Ezek. 34). Even ministers were, by the use of such scriptures, as presented by Epp, forced out of their positions as shepherds. One who unified later was deposed from the ministry because in apostolic times the Jewish priests did not enter the Christian Church as ministers. Mission work was also superfluous because this work would only be making "two-fold more the children of hell." (Matt. 23:15). The form of address which is natural among brethren in the faith was used in such a way as to breed a familiarity that became a disgrace, a crying shame before God and men. However, these "new things," were justified by the passage, "Set thee up waymarks, make thee high heaps," (gravestones), meaning thereby, according to Epp's interpretation, that the old order of things was to be buried away with the advent of these new "revelations," as Epp called his ungodly vagaries. The person of Christ Himself became the subject of attack even before our emigration, although only in an indirect way, yet on our first journey the evil fruits thereof already became manifest. Direct prayer to Christ was no longer allowed. The results of abandoning former ordinances became shamefully manifest in our second and most notable transmigration. When a number of the brethren felt compelled to expostulate with Epp, as to whether some kind of regulations should not be made, especially in the manner of associating while the caravan was moving, the remonstrants were told that the Lord desired "free love" to exist; that whatever is in the heart of man is his business. This he continued to allure us with a rich variety of new "revelations," to which, as soon as he began, a brother very properly quoted Deut. 18:22. In the city of Turkistan (Toorkistan, a city five hundred miles east of the Sea of Aral) we were once cramped during the winter. Epp after the first time dealt a blow at the observance of Christmas Day, as the children were to receive no presents on Christmas Eve. At this place also our little band, through dissensions without and within, went so far as to separate, a part gladly accepting the invitation of the brethren who were breaking camp for the settlement in Tashkend and Aulie-Ata. There, thanks to the many letters of Klasse Epp, a division had also taken place.

(To be continued.)

Howe proves man deathless. In this struggle the soul, breaking loose from all that is perishable, and attaining its eternity.—Henry Melville.

MISSIONS.

LETTER FROM INDIA.

Dharmaraj, C. P., India, Mar. 5, 1902.
Dear Bro. A. C. Kolb:—Your remittance of \$805.00 came with this week's mail. In His name for whose sake we are here we thank you for this expression of love for those for whom He lived and died. The money shall be credited as directed. Pray that we may use it aright and that none of it may be used in a way that would displease the One for whose sake it was given.

It would be interesting to you to look in upon our family sometimes. We sometimes smile at the amusing features of our family's make-up. You know about the orphans. There is about as much variety in character here as in America. Some of the children are perfectly lovely and some are dull. I don't know whether you know about the mute or not. There are three deaf-mute boys and two girls. Bro. Burkhard is now working up a school for these. Also for the blind, of whom we have four boys. The teacher of the blind boys is one of the young men who used to teach in the ordinary school. But the mute is a boy about twelve years old who came to the poorhouse before Bro. Page went away. He is still attached to our institution. You can see his picture in that group of boys and know him, for he has no coat on. He is continually getting into mischief. The boys tease him a good deal, but on the whole he makes much less trouble than he used to. He is a great source of attraction to visitors. The other mutes are quiet and attract no attention.

And you do not know about the man who fell from a tree over a year ago and hurt his spinal column. Dr. Poynder thought he had broken a rib, but he had evidently not done so. At first he could not move his legs at all. Then he learned to slide along using his hands as feet. Then we made him crutches and he walks all over the premises. He lived in the old shed outside the hospital wall and got his food from the hospital until the small-pox broke out. Since then he lives out under the big tree. He still is furnished with food. He is happy and contented. Why should he be not? In the hot weather he pulled pankhas for us.

This man is not exactly alone. In the same shed lived, and now under the same tree, live several other persons. There is an old blind woman that got herself "attached" to us in some way and here she is. She is helpless and can scarcely move about. But she has food and raiment and therewith is content. And there is a small, crippled girl who always walks with her hands on her knees and cannot walk straight. She might have been admitted to the orphanage long ago, but one reason she has not been admitted is that she would become the object of a good deal of ridicule. She sometimes goes out with the lame men when they go to hunt wood and other things. They make a queer picture. And one other lame man is there who cannot use crutches, as he cannot make his knees straight. He slides along on his hands and feet. We are just now planning to have these folks usefully employed.

HERALD OF TRUTH.

Altogether it is quite a motley family we have together. Perhaps some people will think we are being imposed upon by such persons as those who live thus from the bounty God has supplied us with. The cost of maintaining one of them is about two cents a day. That is somewhat of an item but still we have not yet been able to make up our minds to turn them out. What would you do with them?

Yes; during the months that have passed we have often prayed for you. May God still continue to bless you. Pray for us.

Yours in Him,
J. A. RESSLER.

For the Herald of Truth.

CHAIN LETTERS.

BY JOHN M. WEAVER.

The following is a copy of a letter which some well-meaning person, no doubt, has sent forth. The writer is receiving such a large number of similar letters that it is hardly possible to comply with the request every time. I desire to call the attention of our people to the absurdity of the plan.

Notice how it reads:

No. 480.
"Dear Brother, Greeting: Will you, when you receive this letter, pray in behalf of our beloved missionaries, that God may abundantly bless their efforts for good, and that He may raise up more to go forth to proclaim the glad tidings to those in darkness. (So far, Amen, J. M. W.) Also pray that this chain of prayer may not be broken until a thousand is reached. You are requested to write two copies of this letter at once, and place the number following the one on this paper, on both copies and mail to two of your prayerful friends whom you can trust to fulfill these conditions. If you are unable to do so, please return this letter and oblige."

You will notice that every time one is requested to write two copies, numbering both alike. For instance, if I would write two copies No. 1, those two friends receiving them would each write two copies No. 2, then we would have four parties already to write two copies each No. 3, and eight to write two each of No. 4, and so on. If you will just continue and figure cost of postage you will not more wonder why I call this a chain letter. Even sending out of No. 40 would already cost over \$12,000,000,000 postage, and to keep the chain up to number 1,000 would take more money than all the governments of the world could raise. We simply call your attention to this fact. The writer does not know where the chain started, but I feel confident the greatest benefit goes to the U. S. government in way of postage. But nevertheless, let us remember the request for prayer in behalf of our missionaries, both home and foreign. Let us pray and let us help to answer our prayer.

Spring Grove, Pa.

God puts his children in no position in which he does not mean them to live sweetly and victoriously. So in any circumstances we may be "more than conquerors through Him that loved us."

For the Herald of Truth.

FRUIT-BEARING, WHEREIN THE FATHER IS GLORIFIED.

BY CATHARINE E. MILLER.

The Father will be pleased to bestow upon us His grace, that by His power we may be able to live a life that will be an honor and glory to His name. Christ, the Son, asked of the Father, "Glorify Thy Son, that the Son also may glorify Thee." Christ, the Son, was glorified of the Father by sustaining Him against the gates of hell in His agony and passion on the cross. God the Father was glorified in the Son in that He prayed, "Not my will, but Thine be done," and was obedient unto death, by which man's redemption was wrought, which tends so much to the advancement of the justice, wisdom, mercy, and holiness of God, and we in our weakness can not acknowledge Him as such unless we receive it from above. Thus God glorifies His elect by adorning them with gifts and graces. Yet we can not add anything to God's essential glory. The gift of the Holy Ghost will enable us to bear the fruit, wherein the Father is glorified, not by our own efforts, but by His Spirit. "Ye have not chosen me, but I have chosen you and ordained you, that you should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in My name He may give it you." Here we have some of the results of our fruit-bearing, but right here the tempter sets his trap and to keep out of it we must take another passage, James 4:3, along with it and deeply consider the thing before we ask, that we ask not amies.

We need not trouble ourselves about our fruit-bearing; it is ordained that we shall bring it forth, it is the law of our spiritual life. We can no more have real spiritual life within us without bearing fruit than the natural tree can have life without bearing fruit. It will be clearly seen that this our fruit can only be the outcome of what we are. The thing for me to be concerned about is not so much whether my fruit is good or evil, but whether I myself as to my essential self am good or evil? Make the tree good and the fruit will be good. The fruit may be patience, it may be long-suffering, it may be perseverance in trials and temptation, it may be a school of experience, in all of which we may glorify the Father if we are faithful, ever bearing in mind, "Not my will but Thine be done." By going through all this in the school of tribulation, we may be able to bear that fruit of saving souls, wherein the Father is glorified if we bear much fruit.

This should be our main object in fruit-bearing, and with the Spirit and love of God abiding abroad in our hearts, we may be witnesses for Him wherever we go. The prophets and Old Testament believers by their doings and suffering for God have given testimony of the truth of our religion, and the apostles of this age should be of witness. May we do the same.

In the darkest hours of life only hold faster the helmet of faith and the sword of the Spirit, and so prove our pedigree that the world may see to whom we belong, and in whom we have believed, and that there is joy in serving Jehovah. It is then that we find

peace and joy in the Holy Ghost, and we may not be moved and our faith will be stronger, our hope brighter. Did not the church in Elkhart recently bear the fruit by which the Father is glorified. The tempter was sore upon her, she experienced trials that not all the saints will have to pass through. She was tried, we might say, in the furnace of experience, but came out, we hope, victorious—standing firm as a rock. Let us not fear that she will not hold out, but hope and pray that she may and will hold out, and never, no never, separate when difficulties arise. Who of us did read that report without shedding tears of joy? And who is he that can harm His elect if he will follow that which is good? The song of the hundred and forty and four thousand which none save that company could sing—was it not a song of their experience such as no other company have ever had? "For they have come out of great tribulation, but in their mouth was found no guile." In heaven will be revealed what we endure here. There we all shall have new names, and that name will be, I believe, just what we make it here. What our character is here, so will be our name there.

To bear fruit we must exercise the spirit of love. "By this shall all men know that ye are my disciples if ye have love one toward another." As the branch can not bear fruit of itself except it abide in the vine, neither can we, except we abide in Christ and have that soul-saving substance, the life of God, within us. We may at times depend much upon our good works as to fruit-bearing, which even the outsider can see, but to keep out of the snare which to lift some soul out of sin, if we can not tell the sinner of a crucified and risen Savior, we cannot bear fruit wherein the Father is glorified. Tell me of a community where there is not a soul standing outside of Christ; you can not do it, but you can tell me the value of that soul; the whole world could not be given in exchange. Look at the contrast of that soul and the riches of this world and you will not labor so much for that which is not bread. Fatness of purse will sometimes only cause leanness of soul.

We are known by our fruit. "The fruit of the righteous is a tree of life, and he that winneth souls is wise." We pray, "Thy kingdom come," and we hardly take it to heart that His kingdom consists of saved beings, and that His kingdom does not come by observation, nor is it in word, but in power; neither is it made a little church, and the peace, and joy in the Holy Ghost, and if we in these things serve Christ we are acceptable to God and approved of men. Our lives will preach the way of righteousness, and our conduct toward them that are without may be a soul-winning sermon. Each family will be made a little church, and the church a large family for all the household of believers. Better say, all the household of the same faith. The tempter himself believes, and is an expert in quoting scripture, placing his own interpretation upon passages by which he hopes to cause confusion. Of such, oh church, beware. Of such are they that turn judgment into gall, and the "fruit of righteousness into hemlock."

A corrupt tree can not bring forth good fruit. But our aim is to speak of the fruit of the righteous, of the tree

April 15,

1902.

that is "planted by the river of waters, that bringeth His fruit in His season, His leaf also shall not wither." The tree is known not by the leaves, but by the fruit. The tree that had the leaves only was cursed and did wither, so we see if we have the form only, but deny the power, we may be classed with the fig-tree that had only the appearance of fruit-bearing. But where there is no form or leaves, there will not be any fruit. Of the Tree of Life we read, the leaves were for the healing of the nations; so then, if we have not the leaves or form, we may be spiritually diseased, which will be a great hindrance to our success in fruit-bearing.

It is not enough that we are trees in the garden of God. We are to answer His expectation by bearing fruit; if not, we may be held accountable for our failure in accomplishing all the good we could have done through His grace. In the books of heaven we may be registered as cumberers of the ground. The fruit of the Spirit will be noticed in our own homes. We should not look thoughtlessly upon the nurseries of immortal fruit. If the spirit of congenial friendship link not the heart of the inmates, if love reign not, if charity spread not her downy mantle over all, if peace prevail not, the home is not complete. Our home affairs must be managed by right, not by might. There may be a time when we wish we had been more faithful in our religious duties at home and abroad. Are we in the house of God every time its doors are opened, and our health permits? And what are our thoughts if we enter its doors and walk up the aisle? Do we feel that we have been careless in sanctifying our where every heart can look and pray to God for divine blessings, that we all may be fed with that true and hidden manna which is the source of all our fruit-bearing? With Christ in us our leaves will not wither, the fruit will be more perfect, the Father more glorified.

Tub, Pa.

For the Herald of Truth.

BEWARE OF COVETOUSNESS.

BY AARON HOOVER.

Our Savior says, Luke 12:15, "Take heed and beware of covetousness." I believe this is one of the greatest evils in the world to day. In the same verse we read, "A man's life consisteth not in the abundance of things which he possesseth." The greatest hold or power the devil has in the world and in the church is the hypocrite, and the next greatest is the covetous man. Christ says, "Beware of the leaven of the Pharisees, which is hypocrisy."

We also read, Luke 16:14, "That the Pharisees were covetous." I believe the spirit of covetousness is as strong now as it ever was in the world's history. We are not in the habit of condemning it as a sin. Why the people of God and the church which are so much in need of spiritual power in this age of the world should hesitate to warn the people of this evil of the sin of covetousness, is a mystery hard to understand. Christ warns His disciples to beware of the leaven of the Pharisees, which is hypocrisy, and to take heed and beware of covetousness. It is as a restriction enjoined upon the people of God.

HERALD OF TRUTH.

119

Paul speaks of the cloak of covetousness in his epistle to the Thessalonians. In Ephesians 5:5, he calls the covetous man an idolater, and in the third verse of this same chapter, he says, "But fornication and all uncleanness or covetousness, let it not be once named among you, as becometh saints."

In the tenth commandment we are commanded not to covet anything that is our neighbor's. It was the sin of covetousness which plunged the human family into sin. When Eve saw that the forbidden fruit was good for food and that it was desirable and pleasing to the eye, she partook of it, and Adam with her. They were not satisfied with all that God had done for them, but coveted the wisdom of God, which Satan so deceitfully told them might be obtained by eating of the fruit.

She saw, she desired, then she partook of it. Is not this true to-day? We see, then we desire, then partake. In God's sight it is as wicked to set covetous eyes on anything as it is to take anything that is not our own. We must not limit covetousness to matters of money. "Thou shalt not covet anything that is thy neighbor's." That word "anything" is what will condemn us. Though we are not in the race for wealth, do we covet, do we have a desire or longing for our neighbor's land, houses, apparel, reputation, or anything that is our neighbor's? If so, we are not guilty of having broken this commandment.

God expects us to obey all His restrictions and commands. Let us examine a few of the Bible passages and see what God's Word teaches us about covetousness. "Thou shalt not desire the unrighteous shall not inherit the kingdom of God." "Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revellers, nor extortioners shall inherit the kingdom of God." "For this ye know, that no whoremongers, nor unclean person, nor covetous man who is an idolater hath any inheritance in the kingdom of Christ and God."

Here we notice that covetousness is called idolatry. The covetous man worships Mammon. God has not first place in his heart. David said, "The wicked boasteth of his heart's desire and blesseth the covetous whom the Lord abhorreth." The wise man says, Eccl. 5:10-13, "He that loveth silver shall not be satisfied with silver, nor shall he that loveth abundance increase; this is also vanity. When goods increase, they are increased that eat them; and what good is there to the owners thereof, saving the beholding of them with their eyes. The sleep of the laboring man is sweet, whether he little or much, but the abundance of the rich will not suffer him to sleep. There is a sore evil which we have seen, namely, riches that for the owners thereof for their hurt." 1 Tim. 6:9: "They that will be rich fall into temptation and snare and into many foolish and hurtful lusts, which draw men into destruction and perdition. The Bible speaks of the deceitfulness of two things, the deceitfulness of sin and the deceitfulness of riches. Riches never satisfy. Lot coveted the rich plains of Sodom; and what did he gain? He had to escape for his life, leaving all his wealth, all his riches

behind. What did the thirty pieces of silver do for Judas? Think of Balaam, Achan, Ananias and Sapphira.

These are only a few of the many instances recorded in the Bible where man was drowned in destruction by covetousness. Are not men deceived the same to-day? What will not men be guilty of when prompted by the desire to be rich. The greed and love for gold leads men to commit crimes, murder, to cheat, deceive and steal. Friends are separated by the accurate evil of covetousness; homes are broken up, men are willing to sell out peace and happiness for the sake of a few dollars. The Bible says, "The love of money is the root of all evil," which, while some coveted after it, erred from the faith, and perished themselves through with many sorrows.

Paul says, "Mortify therefore your members which are upon earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things cometh the wrath of God on the children of disobedience." He also tells us to cultivate the spirit of contentment: "Let your conversation be without covetousness, and be content with such things as ye have; for God has said, I will never leave thee, nor forsake thee, so that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

Contentment is the opposite of covetousness. We are to be content, not worrying about the future, because God has promised never to leave or forsake us, and God always fulfills His promises. If we do our part He will surely do His. Would to God we could say, "I have been content, I have coveted no man's silver, gold, or apparel." The Lord had made him a partaker of His grace and he desired nothing but heavenly blessings. Worldly things looked very small to him. No worldly gain can ever satisfy the human heart. Christ says, "Love the Lord thy God with all thy heart, soul, mind and strength, and thy neighbor as thyself." On this hang all the law and the prophets.

Let us apply this to the human family to day and see the contrast. How men will use all the talent, ability, power and strength at their command to win honor, fame, and riches, and lay up treasures on earth. The apostle says, "Set not your affections on things below, but upon things above. Lay up for yourselves treasures in heaven, where moth doth not corrupt and where thieves do not break through and steal." What good will riches do in the world, and all its riches and love of display be to us when we are called into eternity? All will pass away. 1 Tim. 6:11: "But thou, O man of God, flee these things and follow after righteousness with contentment in the gain." Phil. 2:5: "Let this mind be in you, which was also in Christ Jesus." And again, "As ye have found Christ Jesus, so walk ye in him;" manifest His spirit, nature, love, and power in all things. Fear, love and serve the Lord with all the heart, and love not the world. Therefore, let us lay aside all besetting sins, the love of gold, silver, and of display, pride, unholiness conversation and all manner of evil or wickedness, that we be not led off the narrow way on to the broad way of the world.

Let us take the examples of Christ, the holy apostles, and prophets. They did all to the glory of God, entered in at the strait gate, forsook all the evils, were drawn to their God, and desired nothing but heavenly blessings, the unchangeable things of God and eternal life.

Edgemont, Md.

For the Herald of Truth.

REVIEW OF S. S. LESSON IV. FIRST QUARTER.

BY MANIE YODER.

This lesson may be divided into two parts: (1) The healing of the lame man, and (2) Peter's sermon. In the first, Peter and John and the man lame from birth are the main characters.

This man undoubtedly was not aware of the great blessing he was about to receive when he asked the apostles for alms. He did not receive the silver and gold for which he asked, but he received something better; something which would bring happiness both to this life and in the life hereafter. This man, like all who would receive a blessing, had to exercise faith before he could receive it. When commanded to arise, by the aid of Peter, he straightway arose, and now he was able to walk, which he had never done before. "And he leaping, stood, and walked, and entered with them into the temple, walking and leaping and praising God to the amazement of those around him."

His life was changed. The Lord had become his strength and song, and his salvation. God has his gifts in store for all humanity. If they are only willing to accept them as did this lame man. But often, if we have received the blessings, we selfishly keep them to ourselves, and do not honor and glorify the Giver as He should be honored and glorified, and on this account I believe God often withholds blessings from that, otherwise would be ours.

In the second division of the lesson we see Peter boldly preaching to the multitude. At Christ's trial Peter acted the coward and denied Christ, but here is shown his boldness, in preaching to a people which he knew would be displeased with many things he said. Then it was Peter, but now it was God, with Peter as an instrument. He preached the truth boldly, no matter if it pleased the Jews or not. It even meant imprisonment to the apostles, and being laid by the Holy Spirit they were willing to follow Christ even to chains and death.

Those who are God's faithful followers bear His standard everywhere, and there are none so sinful but that they may be made pure and holy.

A PRAYER FOR HELP.

SEL. BY S. W. K.

O Lord, when temptest to the north
In deep affliction, and distress,
Reach us with that Almighty hand
That reaches out to us.

Give us the love that conquers fear,
And conquers sin, and conquers death,
O cleanse our vision, that we may
May "abide in Thy love."

Keep us from a crime in deed or word,
From love of self, the greater evil,
And grant us, O Lord, the love of our souls.
Thy love to enter in.
Seattle, Ohio.

April 15, 1902.

SUBSCRIPTION PRICE.

THE HERALD OF TRUTH, one dollar per year. *Rundschau* and *Herold*, one dollar per year. *Both papers* to one address, \$1.50 per year. *HERALD OF TRUTH* or *HERALD OF TRUTH* or *HERALD OF TRUTH* to two addresses, \$1.50 per year.

THE HERALD OF TRUTH is the Organ of the following Mennonite conferences.

1. Lancaster, Pa.
2. Eastern District (Franceville).
3. Franklin Co., Pa. & Washington Co., Md.
4. Virginia.
5. Ohio.
6. Ohio and Penna. Amish.
7. Ohio Mennonite.
8. South Western Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.

BUSINESS NOTICES.

Wanted:—Several good agents; apply to the Mennonite Publishing Co., Elkhart, Ind.

We have received a handsome line of Easter cards ranging in price from one cent each, up to 10 cents each. Send for some.

The Mennonite Publishing Co. has on hand a very good selection of Sunday school cards and Sunday school supplies of all kinds, at prices to suit all classes. Send for sample packages when you wish to purchase.

"Doing Testimonies of Saved and Unsaved" is selling rapidly. This book has had a very large sale and we believe has done much good. Agents find it a ready seller. Price, postpaid, in paper binding, 35 cents; in cloth, \$1.00.

Jacobs' Model S. S. Sec'y Record, in Manila cover, 35 cents. Meyer's Paramount S. S. Sec'y Record, cloth, 47 cents. The Superior Sunday School Teachers' Book, 5 cents each; 40 cents per dozen. Collection envelopes, 35 cents per dozen. *Order now.*

Sunday Schools which are desirous of changing song books will find "GOSPEL CALL" an exceptionally good book. It is used in many Sunday schools. Try it. Price, 25 cents per copy.

Mennonite Publishing Co. Elkhart, Ind.

Stock for sale.—Twenty four shares of Mennonite Publishing Company stock for sale at par. A share is \$25.00 and it brings an annual income of not less than six per cent. Parties wishing to purchase may take the whole amount offered or any part of it they may desire. For particulars address Mennonite Pub. Co., Elkhart, Ind.

Sunday School teachers who use Scripture Text Cards and tickets will find that our complete line will enable them to select such cards as are best suited to their requirements. Proper distribution of such cards encourages attendance as well as attention and study. We have a very large line embracing a great variety of designs. A sample package will be sent to any address upon receipt of 15 cents.

The season for premiums is over, but we hope those who know they are on the list, will after all kindly favor us with the amounts due us. We make this explanation because of the inquiries we are still receiving in regard to the premium Bible, and the Colportage books.

Our New Catalogue.—Our new illustrated 80-page catalogue of standard religious and miscellaneous books is ready. It is the finest and most complete we have ever published and will be sure to please our ever-increasing number of patrons. We offer great value in Bibles and other books, and as we constantly carry a large stock, we can fill orders promptly. Send for our catalogue. It contains a complete index to the books desired can be easily found. The catalogue is sent free to any address.

Hymns and Tunes.—Our English Hymn Book, which is now being used in most of our congregations, and which is known among our people as "Hymns and Tunes," has been reduced in price as follows:

Cloth binding, per copy, prepaid, .85
Cloth binding, per dozen, prepaid, 5.00
Cloth binding, per hundred, not prepaid, 50.00

Flexible leather binding, per copy, prepaid, .55

Flexible leather binding, per dozen, prepaid, 6.25

Flexible leather binding, with tuck, per copy, prepaid, .65

Flexible leather binding, with tuck, per dozen, prepaid, 7.50

We have also recently issued a *Worship Edition* with paper covers, which we sell at the following prices:

Per copy, postpaid, .85
Per dozen, postpaid, 1.50
Per hundred, not prepaid, 10.00

HERALD OF TRUTH CLUBBING RATES.

Herald of Truth, semi-Monthly, \$1.00

Herald of Truth and Young People's Paper, 1 year, 1.50

Herald of Truth and Rundschau, 1 year, 1.50

Herald of Truth and Words of Cheer, 1 year, 1.35

Herald of Truth, Rundschau, and Young People's Paper, 2 years, 2.25

Herald of Truth, Young People's Paper and Words of Cheer, 1 year, 1.90

Words of Cheer and Young People's Paper, 1 year, 1.00

Herald of Truth, Words of Cheer, Young People's Paper and Rundschau, 2 years, 2.65

Address: MENNONITE PUBLISHING CO., Elkhart, Ind.

TRACT WORK.

Everybody knows the value of tracts as silent messengers in carrying the gospel into dark and neglected corners, and many a wanderer in sin has been brought to meditate upon his lost condition, and to turn to the Savior, through the influence of some tract which was either handed to him by some one, or which he picked up somewhere.

This department of the Lord's work ought not to be neglected. We are sending out a great many tracts free, depending wholly upon voluntary contributions to cover the expense of publishing, but, brethren, our tract fund is

exhausted, in fact overdrawn, and we have a number of excellent tracts which really ought to be printed and circulated. Just a few days ago a brother sent in the manuscript for another tract, with the request that the same be printed. He took the pains to have it translated from the German, and says he could use many of them in English.

We therefore wish to ask our brethren and sisters who are interested in tract work to help replenish the tract fund and send in their contributions as soon as possible so these tracts may be printed without any undue delay.

Remember, we make no charge for any of the tracts we publish. *They are all free.* All we ask is that parties sending for tracts send enough money to cover cost of postage, and that those interested in this work send sufficient contributions to cover the bare cost of printing. We ought to have at least \$100.00 for tract work. There is so much need of good tracts. Who will help in this work? Brethren and sisters, we hope to hear from you soon.

Mennonite Publishing Co. Elkhart, Ind.

SUNDAY SCHOOL LESSONS.

LESSON III.—APRIL 20.

PETER AND CORNELIUS. Acts 10:34-48.

[Read Acts 10:1-33. Memory Verses 42-44.]

GOLDEN TEXT.—God is no respecter of persons.—Acts 10:34.

INTRODUCTION.

TIME.—Probably A. D. 40, not long after last lesson.

PLACES.—Peter was at Joppa, in the house of Simon, the tanner. Cornelius was at Caesarea, the Roman capital of Judea, situated on the Mediterranean Sea about thirty-five miles north of Joppa.

PERSONS.—Peter, Cornelius and his friends, and the brethren who came with Peter.

LESSON CONNECTION.—In our last lesson we left Peter at Joppa, with one Simon, the tanner. While Peter tarried at Joppa the Lord opened a door unto the Gentiles at Caesarea. Cornelius, who lived in this city, was a Roman officer commanding a hundred soldiers. He was a worshiper of the true God, but not a proselyte to the Jewish religion. He feared God with all his heart. He "gave much alms to the people." He was a devout man and an earnest seeker after truth and light, for he "prayed to God always." While Cornelius was thus earnestly seeking God in prayer, an angel appeared to him in a vision and told him to send to Joppa and call for Peter, who would tell him what he ought to do. The angel did not personally preach to him, but informed him where he might find the teacher he needed. The foolish, weak and base things of the world are chosen of God as instruments of divine operations. 1 Cor. 1:27-29. According to instructions, Cornelius hastily dispatched two of his servants and a devout soldier after God's messenger. While the men were journeying toward Joppa the Lord prepared Peter to receive the message from God. Peter at this time was confronted with one of the most difficult problems that the

Church has yet been called upon to solve. The law that separated the Jews from the Gentiles was of divine origin. What right had a Jew to eat with a Gentile? Why should the law that had stood as a partition wall between Jew and Gentile be ignored? But God, who had given the Jewish law, again speaks, abolishing the former that He might initiate a better, through which He opens the door to the whole Gentile world. It was hard for Peter to give up his old prejudices, but when the light was revealed he immediately walked in it, and was ready to accompany the messengers to Caesarea to instruct the Gentile soldier. Cornelius had called together his "kinsmen and near friends" and as soon as Peter arrived he explained to him why he had sent for him. He then told Peter that they were all present before God "to bear all things that are commanded thee of God."

Apr. HOME READINGS.

14. M.—A devout man. Acts 10:1-16

15. T.—Peter's journey. Acts 10:17-29

16. W.—Peter and Cornelius. Acts 10:30-48

17. Th.—A centurion's faith. Matt. 8:6-13

18. F.—Ministry to Gentiles. Eph. 3:1-12

19. S.—Christ and the Samaritans. John 4:1-14

20. S.—Blessing for the Gentiles. Gal. 3:7-14

LESSON IV.—APRIL 27.

GENTILES RECEIVED INTO THE CHURCH. Acts 11:1-18.

[Read Rom. 10:1-13. Memory Verses 7-9.]

GOLDEN TEXT.—Whoever believeth in Him shall receive remission of sins.—Acts 10:43.

INTRODUCTION.

TIME.—Soon after the last lesson, probably early in A. D. 41.

PLACE.—Jerusalem.

PERSONS.—Peter, the six brethren, the Church at Jerusalem.

INTRODUCTORY THOUGHTS.—"Because the Jewish people were the children of Abraham according to the flesh, they thought that they alone were the inheritors of the promises made to him, and that the Gentiles had no part nor lot in the matter; hence, they did not let them come into the church. In this lesson God declared them what is elsewhere taught: 'For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men but of God.' Rom. 2:28, 29. It took a vision three times repeated to convince Peter, who was a Jew (quite sincere and deeply religious at the time), that he should carry the gospel to the Gentiles. By this we see that a good person, who sometimes entertain for a long time, sentiments that are wrong, and so depressed that they are hard to give up. If the Lord had not in a miraculous way convinced Peter of his error, he probably would have gone on preaching the gospel only to the Jews, and not to the Gentiles. It was only by the power of God that he was able to overcome the false opinion that religion was only for the Jewish race.

Our early training and teaching has much to do with our religious belief. We may be strong in our opinion, as to a certain way being right, when at the same time it may be wrong according to the teaching of God's Word. We should be careful not to build upon human opinions, but upon the doctrines which the scriptures plainly teach.

Apr. HOME READINGS.

21. M.—Gentiles received into the Church. Acts 11:1-18

22. T.—Brought nigh. Eph. 2:11-22

23. W.—Righteousness of faith. Rom. 9:22-30

24. Th.—Justified through faith. Rom. 3:20-31

25. F.—God's mercy to Gentiles. Rom. 15:8-19

26. S.—One fold. John 10:7-16

27. S.—From all nations. Rev. 7:9-17

CORRESPONDENCE.

FROM LAGRANGE CO., IND.—As a result of the special efforts made here by Bro. L. J. Lehman of Cullom, Ill., a number of persons confessed Christ, and on the 23d of March, a beautiful day, six persons were baptized in a stream, thus sealing their vows to God before many witnesses. May they grow strong in the Lord and in the power of His might and be useful in the service of the Master. D. J. MILLER.

CLINTON (BRICK) CONG., GOSHEN, IND., APR. 6, 1902.—The Sunday school elected the following officers:—Supt., Bro. Moses Eash; Asst. Frank Gardner; Chor., John Beachy; Asst., Jacob Harshberger; Sec'y., Maud Harshberger; Asst., Daniel Honderich. Our school is open the year round. Those who attend take good interest in the lessons. We would be glad if only more of the brethren and sisters would attend. There is plenty of work in Christ's kingdom for all.

ABR. HONDERICH.

ARTHUR, ILL., MARCH 6, 1902.—A greeting in Jesus' name. We were rightly blessed recently by the plain preaching of the Word of God. Feb. 20th Bro. Andrew and Paul Hostetter came into our midst. Bro. Andrew preached two inspiring sermons and taught us the true way of salvation. We were admonished to press on in the good cause, working for our Lord and Savior Jesus Christ. We would ask all true Christian people to pray for us that we may hold out faithful to the end. Come again, brethren. A. D. MAST.

HOLDENMAN CONGREGATION, WAREHOUSA, IND., APRIL 9, 1902.—Bro. J. S. Shoemaker of Freeport, Ill., came here and commenced a series of meetings, closing on the 26th of March. His labors were not in vain, as nine young souls became willing to confess their Savior. May the Lord bless them. He also preached encouraging sermons for the believers, and visited as many of the members as his time permitted, which was also very encouraging. May God bless his labors with us, that yet many may turn from darkness into the light. Brethren, pray for us. In union there is strength. If we all prayed more for one another there

would be more power for good and not so much strife in the church in general. May the Lord help us all. COR.

FROM JUNIATA CO., PA.—Pre. S. G. Shetler came into our midst in March, and conducted a number of meetings at our several houses of worship. During these meetings seven persons confessed Christ. We have now in our district fourteen converts, and one also was reclaimed. These meetings were a spiritual feast to our souls, and we hope to have many more seasons of refreshing like this, and we kindly invite brethren, ministers who are traveling this way, to stop and preach to us the Word, and in this way strengthen the brethren, and help to build Zion.

EPHRATA, PA., APRIL 6, 1902.—Never having seen any items of correspondence from our church home here in Ephrata, I will take it upon myself to write a little news which may be of interest. Last fall we built and opened for worship a new and commodious house of worship in Ephrata.

Last Sunday the congregation organized a Sunday school with the election of the following officers: Supt., Bro. Benj. Wenger; Asst. Supt., Bro. D. A. Landis; Secretary, Bro. John A. Buckwalter; Treasurer, Henry Gockley; Chorister, Bro. Elmer Landis.

We hope much from this Sunday school as there is good interest among the brethren and sisters. Being situated in town, we will be able to reach many town children who otherwise would have no way to attend a distant Sunday school. Our meeting house, built upon the site of the old one, has been well filled on all occasions so far. Pray for us that the Word of God may reach the hearts of the people as it is proclaimed by our faithful ministering brethren of the several districts. M. E. L.

WOODSIDE, PA., APR. 1, 1902.—On the 26th of March, while the "flurry" that is used in filling the coke ovens at the Bessemer Coke Works was coming to a bin for a load a young boy about twelve years of age by the name of Hendershot got on, and in trying to get off slipped and fell into an oven that was burning at white heat. The front of the oven had to be broken open to get at him, but the body was burned to a crisp.

Bro. Aaron Loucks, after an absence of a year on the Pacific Coast has returned to his home at Southside and has resumed his ministerial labors there. He came into our midst on the 30th ult. and preached Sunday morning and evening. After the morning sermon one person was received by water baptism. Just as the ordinance was about to be administered a severe electric storm passed over, which caused quite a commotion. Several window glasses were broken and the room was filled with soot and smoke. The brother had just been speaking of the gathering at Jerusalem on the day of Pentecost when God manifested His power; so we were made to feel and see His mighty power, but in a different way.

Our Sunday school elected officers on the 30th of March as follows:—Supt., Chas. Hansacker; Asst., David Phillips; Sec'y., Zettie Deffenbaugh; Asst., Mary Johnson; Treas., David Johnson. We pray God to bestow His blessing upon the labors of all who are engaged in the ingathering of souls. J. B. B.

FROM ROCKINGHAM CO., VA., APRIL 5, 1902.—The Sunday schools heretofore conducted at our usual places of worship during the spring and summer months are expected to reopen with the beginning of the second quarter. Dea. S. M. Burkholder, both in his official capacity and as a member of the Home Mission Committee, and one or more of our ministers are arranging to start on a trip to West Virginia on the 11th of April with the view of looking up a home and for making other plans for the permanent location of Pre. A. B. Burkholder, of this county, in that special field of work, who, if the Lord will, expects some time in May to make his abode at some point west of the Allegheny mountains, in Randolph county.

Bro. Burkholder does not go into this field as a voluntary act on his part, but being chosen and set apart for this special work by the three bishops of the conference, he makes quite a sacrifice in leaving his home and family to go into this new field.

The church here in the home field in which he has so long and faithfully labored, should not fail to hold him up to a throne of grace that the good work in West Virginia may prosper at his hands.

The approaching conference for Virginia, which convened at Weaver's Church near Harrisonburg on the 6th and 10th of May is awaited with special interest by many of our people. COR.

REID MD., MAR. 23, 1902.—To-day we reorganized the Sunday school at Paradise for the coming summer, beginning April 6th.

The following officers were appointed:—superintendent, Bro. Amos F. Eby; assistant superintendent, Bro. Benj. B. Weber; chorister, Bro. Henry Keener; assistant chorister, Bro. John Martin; secretary, Bro. Henry B. Weber; treasurer, Bro. Peter B. Eshelman. We are a little band of workers here, we need the prayers of all interested in Sunday-school work. We also need the rich blessings from God in order that we may be successful in the work. We also need the co-operation of all who intend to work in our school at Paradise. Let us put forth greater efforts than ever before; let us not have a school merely for the name of it; but let us have an end in view, and that is, to bring souls out from the world of sin, and teach them the gospel truths, so they may become able to walk upon the "Highway of Holiness." Let us remember that it is no idle engagement, and that we are responsible for what we teach there. May the Lord bless our efforts. BENJ. B. WEBER.

RINGGOLD, MD., MAR. 2, 1902.—Dear brethren and sisters: We read the HERALD OF TRUTH and appreciate it very much. It brings good news from far and near. Sometimes when we are weary and can do nothing for a while, we are made to feel and see that the brethren and sisters are so earnestly engaged in the work of the Master, and that so many souls are being brought into the fold of Christ. Bro. Noah Metzler was in our midst last week. He was a very able and holy man, and he has made a very good impression upon the minds of the people. He was received into the church by water baptism. May God bless him and his labors. J. B. B.

the church by water baptism. May God bless them and sustain them that they may be faithful until the end.

When we look back over the past year and see how many of our loved ones have parted from life it brings sadness to our hearts.

The reason why the HERALD is so much food to our souls is because it cheers us on our way from earth to heaven. And when we think of the time when if we live faithful to God, we may again meet our dear friends, never to bid them a sad farewell, we are greatly encouraged. Thank God, we still look forward with joy to the time when He shall come to gather in His children from the four winds of the earth, when we shall hear that welcome voice, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord." Let us not grow weary in well doing. We have a work to do, for there are yet many souls outside of the ark of safety. God is not willing that one soul should perish, but that all should come to the fountain and be washed whiter than snow.

NETTIE L. REECHER.

WINDOM, KANSAS R. F. D. NO. 1. APRIL 3, 1902.—Home again after two weeks' absence to Spring Valley where Bro. J. B. Winney of Jackson, Mo., Kansas, has held a series of meetings. I have known of Spring Valley for twenty-nine years, since our dear old father in Israel settled there (Daniel Brundage), but have never known the brotherhood there to be in such a high state of spirituality as at the present time. Of those who are new to the meeting in such a manner as was needed and encouraging, not one of them refused, but showed forth a loving obedience to the work of the Lord during the whole time of said meetings. Twenty-five young souls were moved to begin the good work. Bro. Winney returned home, and as Bro. Geo. H. Brunk has returned from Oregon, he is now by request giving farther instructions, after which they will be received into Christian fellowship by the ordinance of baptism. Thirteen were received by baptism in the Pennsylvania Cong. in Harvey Co. and two reclaimed. At Peabody (Cattin Church) six were received by baptism and one had been previously baptized. Thus at those two places twenty-two were received by Bro. T. M. Erb, of Newton, Kansas, a Christian worker.

With the twenty five at Spring Valley and fifteen at West Liberty it would make a total of sixty-two persons who have started out since January 1st, 1902. May the Lord help them to be really and truly so many laborers in His Vineyard. I have never been so impressed with Matt. 9:36 and Luke 10:1, 2, as I am at present.

The Iowa brethren had fifty-one places mapped out, for which they earnestly desired us to find them a minister if possible and at the same time we knew of more than forty places here in Iowa where we can do good work. These places need encouragement and only twenty-two ministers to call upon if we remain within those fields of labor, namely, Iowa, Kansas, and a little of Missouri, Minnesota, Oklahoma, Colorado, and as far west as Nampa, Idaho. In the past year we have had a very good series of meetings. Several souls accepted Christ and were received into

upon all characters alike; some men are like plants that need a perpetual sun-bath in order to prosper; others grow in the shade and catch but a few streaming rays from the sun each day.

There are what we may call necessary and unnecessary troubles. Some perplexities we cannot escape. How do we come to realize that life is real, and true, and earnest? Some time when a cloud cast its blackened shadow over your soul, and you sat alone in the darkness, the thought dawned upon you that life is a stern, sober fact. No sane mind considers life a mere joke. To every rightly thinking mind, life is a great, solemn reality. Trouble may help us to comprehend what this life of ours truly is; it may drive from our minds the trivial things and rivet to our hearts thoughts that are noble and eternal. This may be the mission of some of our earthly troubles.

But there are people who court trouble and clasp it to their bosom as if it were a precious jewel. They concern themselves about things which are infinitely beyond their power to change. They pile a whole mountain upon their hearts and sigh and groan beneath its heavy load as though God had chosen them to carry all the world's misery and sorrow and let all the rest go free. It is wrong to trouble ourselves about things beyond our power to change.

In the first place, it impairs our physical health. The mind is the dominant sovereign over the body; when the mind is overtaxed by any severe strain of thought and study, it leaves an account of its ruinous work in every tissue, muscle, and nerve of the physical system. There are men and women in the land who come to an early death simply because they overtax themselves. They incapacitate the organs to perform their work, and disease is the inevitable result. It is as necessary to have a sound mind to have a sound body, as it is to have pure gold to make a pure gold watch.

The power of the mind over the body is great indeed. To a certain extent we are sick or well, happy or sad, in proportion that the mind influences the system. People very sensitive to trouble are subject to nervous prostration and disease of the heart. Silent trouble has preyed upon the body of many a delicate woman until the flesh of her cheek faded, the eye sunk into the socket and the smile left her once ruddy lips. It is impossible to bear up long with health and vigor if the mind is too severely affected by mental disturbance.

In the second place, trouble incapacitates us to perform our mission of making others happy. He who can make us smile when sad, cheerful when almost weeping, generous when surly, wins our admiration. A man may feel very melancholy and enjoy it so far as his private self is concerned, but does he realize the embarrassing condition into which he places those around him?

It is sunset. Life is closing. You are in the deepest solitude; life seems a burden and you begin to sketch mental pictures; you draw across the canvas of your imagination the scene of your death-bed. Your friends are all around you weeping, watching you set sail to cross the river; you see the mourning procession pass you over the threshold

and yonder they go following the hearse. The scene wakes you to your senses, and you return from the place of solitude, but in what kind of mood? Is such a man likely to make the world brighter? He brings the gloom of his with whom he comes in contact is affected. Some men are always augmenting their troubles, and spread the contagious disease throughout whole communities and social circles. If your trouble is of such a nature that you can bear it without seeking sympathy from others, the best thing that you can do is to bear it. The world is full enough of misery and sorrow, and it is wise and good to conceal as much of it as possible. We want to so live that when we pass from earth we have made at least one life happier, one heart merrier, one soul better.

Again: Trouble hinders our spiritual progress. We are here to advance and grow. If we are no better to-day than we were yesterday, we are not progressing. God has intended man to be a spiritual, progressive being, but as limitations hinder growth in trees, and drought withers vegetation, so does trouble retard the soul's development and progress. Trouble may be called the drought of the soul. It drives its burning winds over our spiritual vegetation, and dries up the springs and fountains of joy and happiness that ripple through the soul.

How much it means to be hindered in our spiritual progress! God can use no soul to His fullest glory that is cast down and unfitted for work by an overburden of trouble. An untroubled heart and an unburdened soul can always do the best and greatest service. Your hindrance in the work may hinder some else and to such good might be retarded. Are you sure that you are a help to the progress of the Christian cause? Be the best, the brightest, the happiest soul that you can be and you will have done something to make this a better world.

Nappanee, Ind.

For the Herald of Truth.

GOOD FRIDAY THOUGHTS.

BY LEVI BLOUGH.

This is Good Friday, March 28, 1902, and all nature seems to rejoice on account of the good rainfall we are having to-day. Rain is what we need in the spring of the year to moisten the ground, so that it may bring forth fruit. But there is something grander for us to think of, and that is the suffering and death of our blessed Lord.

The New Testament gives us many bright pictures concerning our Lord Jesus. In Luke 2:7, we have a picture of Him as a little babe laid in a manger, a beautiful child. In Luke 2:49, we see Him at the age of twelve years, a bright boy giving his mother a wonderful answer. In Luke 3:21, we see Him as a man being baptized and praying. In this He sets a good example. The glorious sight of a Holy Ghost descending upon Him is presented in verse 22; and in Luke 4, we have a picture of Him as being full of the Holy Ghost, being tempted of the devil forty days; but what a glorious picture it brings to our minds to see that He gained the victory every time,

so that the devil had to depart, and Jesus returned in the power of the Spirit into Galilee. Oh, how we should rejoice when we look upon this glorious picture of victory!

But now we look on that great picture of the earthly life of Jesus, and oh, what a sight! We see Him going from place to place preaching the kingdom of Heaven, raising the dead, giving sight to the blind, and healing the sick, cheering and comforting the broken-hearted, lifting up such as were cast down, and taking little children in His arms and blessing them.

But now we look into the Garden of Gethsemane (Matt. 26:36-46), and what a picture! We hear Him say to His disciples, "Sit ye here, while I go and pray yonder." As we see Him walking out through that garden, His heart overwhelmed with grief—for the burden of the sins of the whole world came upon Him—we hear Him say to His disciples, "Watch with me." We see Him go a little further, then fall on His face, and oh, what a prayer! There never was such a prayer before. While He prayed His disciples went to sleep; He came back, wakens them, and tells them to "Watch and pray." We see Him go away the second and third time, interceding with His Father concerning the cup, "Not my will, but Thine be done." Oh, what a picture of submissiveness. But now we look out of the garden, and behold, there comes an army of men. What do they want? Jesus of Nazareth. We look again and we see all His disciples forsaking Him. He was led away as a lamb to the slaughter." (Isaiah 53:7). We look again, and we see one whose name is Peter following Him afar off. Brethren and sisters, are we not oftentimes doing as Peter did?

Now we look again, and the picture we see is a sad one; our blessed Savior is now bound and condemned to die for the whole human family. What does Judas do? The poor man hangs himself. Sad indeed! We take another view, and what a picture this time! We see Jesus stripped of His garments—a scarlet robe put on His body, a crown of thorns on His head, and a reed in His right hand. They also mock Him, they spit upon Him, and smite Him on the head.

But now we come to Golgotha and here the saddest of all pictures comes before us. They give Him vinegar to drink. We wait a while,—and what do we see?—those blessed feet which have trod the path of righteousness, and those hands which ministered blessings to thousands and which were laden with the souls of children to heaven, are now nailed to the rugged tree of the cross, and there we see Him hanging between two malefactors. His enemies sit there watching Him as He expires. Listen how they mock Him while He is dying for them. Listen to His prayer, "Father, forgive them, for they know not what they do." Luke 23:34.

Now if we examine the trial and crucifixion of Christ, we can see a great picture of non-resistance exemplified by our dear Savior himself. Read Matt. 23:27. Behold the awful darkness that is now coming over all the land. Listen to the sound of rocks as they burst asunder; see the wall of the temple as it rent in twain; listen to the pitiful voice as He cries, "My God, my God, why hast thou forsaken me?"

Look at the graves, how they open, and the bodies of saints, how they come forth! Wonderful picture to look upon!

Oh reader, what a wonderful time it must have been when that great redemption was wrought for you and me! But oh, how much more awful will it be in the day of Judgment for those who do not accept the redemption. If we read the Bible we find many wonderful things therein, but the one that should sink deepest down into our hearts is the story of the Redemption. Amen.

Johnston, Pa.

For the Herald of Truth.

CHOICE OF COMPANIONS.

BY B. F. THUR.

"A person is known by the company he keeps." Association with persons of decided virtue and sterling qualities is of great importance in the formation of a good character. The same law is true in the formation of a bad character, but better "He alone that in bad company," for "Evil communications corrupt good manners," and "His qualities are catching as well as disease." The diseases of the soul are yet greater than the diseases of the body; they sink deeper, and come on more unexpectedly. Men, young and old—but the young more than the old—cannot help imitating those with whom they associate.

It was a saying of George Herbert's mother, intended for the guidance of her son, "Be thou as our bodies that a nourishment suitable to the most on which we feed, so do our souls as well as they learn at no other."

The force of example is powerful; we are creatures of imitation, and by a necessary influence, our tempers and habits are very much formed on the model of those with whom we familiarly associate. No one recognized more fully the influence of personal example on the young, than did Dr. Arnold. It was the great lever with which he worked in striving to elevate the character of his school. He made it his principal object: first, to put a right spirit into the leading boys by attracting their good and noble feelings; and then, to use them as instructors in propagating the same spirit among the rest, by the influence of imitation, example, and admiration. Dante inspired—Giotto, Orcagna, Michael Angelo, and Raphael.

Imitation is for the most part unconscious, and its influence is none the less permanent on that account; instances are told of persons who walk much with the lame, who have learned to walk with a hitch or a limp, as they their lame friends. So, daily the formation of our characters goes on, whether good or bad, we unconsciously absorb the actions of our associates, and in time we become even as they. As "steel sharpeneth steel," so will the influence of good companions be upon the formation of our character. Since you cannot handle flint without becoming flinty, so can we not associate with

evil companions without becoming evil. Some one has said that, "Evil companions are like tobacco smoke, you cannot be in its presence without carrying away a taint of it."

Did you ever observe how energy of character has always a power to evoke energy in others? It acts through sympathy, one of the most influential of human agencies. The zealous, energetic man unconsciously carries others along with him. His example is contagious and compels imitation. He exercises a sort of electric power, which sends a thrill through every fiber, flows into the nature of those about him, and makes them give out sparks of fire. The awfully and consequences of evil associations are exhibited in the history of almost all criminals. Consider, the assassin of President McKinley, always maintained that he was fired to do the deed by the teachings of Miss Emma Goldman and other anarchistic associates. Many other instances might be mentioned. If we could transport ourselves forward fifty years and could then look back upon our past lives, it would be easy to show how we had deviated from the straight line, how we had yielded to this temptation and to that, and how at times we had been led on to nobler and braver deeds than we were wont. In fact, the track which our lives would make would look not unlike the rugged, irregular line which marks the advent of a cold wave or a storm sweeping from west to east, as shown on our weather reports. But every indentation and curve to the right hand or the left, almost without exception could be accounted for by the influence of one or more of those all-powerful magnets, a good or bad companion.

If then our companions exert as much power over us, how important it is that we select them with the utmost care! Ada, Ohio.

For the Herald of Truth.

DIVINE METHODS FOR WINNING SOULS.

BY DOIRA LANTZ.

Dr. Livingstone once said, the most of missions is the spirit of Christ. Christ's mission was to seek and to save that which was lost.

He was never idle, but was always going about doing good.

Jesus says in Matthew 4:19, "Follow me and I will make you fishers of men." The first step necessary for every Christian to take is to make an absolute surrender of himself or herself to God, so that His will may be used in winning souls or any other work just as God may direct. When we become willing to follow in the footsteps of our blessed Savior and are fully consecrated to God then He will reveal unto us by His Spirit how He would have us work for Him in His service. We must be guided by the Spirit and not by man's ideas or theories, to be a successful worker for the Lord. A certain writer on missions says that the world's need of salvation is a clear call to every Christian man to go and spread the gospel, and that every man must rather show good reasons for not going than idly wait for an irresistible inner moving thither.

He does not deny the Spirit's moving, but he bids us listen to the spiritual needs of more than half of mankind.

The harvest truly is great, but the laborers are few. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always unto the end of the world." This was the last command given by our Savior to His disciples before ascending into heaven, and it is the same command to us at this present day that it was to the disciples when these words were spoken. Every one has a work to do, no one is excused.

Go teach the glad tidings of salvation "to the nations that know not the voice of the Lord." Are there those whom the Lord is calling to the foreign field? If so, why not obey the call? Why so unconcerned about the salvation of souls, while many are dying without Christ. "The King's business requires haste." The way is being opened for missionaries to enter nearly all the heathen countries and the call comes for more workers. Christian friends, are we willing to be used in God's service, at home or in the foreign field just as God sees best? Can we say from the depth of our hearts, "where He leads me I will follow."

There is yet another method by which we may help in the foreign field, and that is by our prayers. In James 5:16 we read "the effectual fervent prayer of a righteous man availeth much." Let us spend much time in prayer for their souls, so that God may bless and guide them in the work. And again, we can help them with our means. I believe the expression which I once heard that a Christian will never give, is true. Since God has so bountifully blessed this Christian land of ours, would it not look selfish for Christian professors to hoard up riches to themselves while many are starving for the natural and spiritual bread of life. A great work may be done through the Sunday school in winning souls for Jesus. Do we teachers fully realize the great responsibility that is resting upon us? Do we realize that we are training souls for eternity? We must be in earnest about our work, and should continually look to Jesus for help. We cannot do anything that is pleasing to Him in our own strength, for Jesus says, "Without me ye can do nothing."

Some one may say, if I had a talent like this or that person, I would be more willing to work for my Master too. This may be true, we could do more with five talents than with one, but if we have only one talent, the Lord will be satisfied if we exercise that one talent.

He is expecting the best of you, and is looking for some sheaves to be gathered by you.

"Not unto all the talents are given. The ready tongue, the words so strong and sweet. Yet all may turn, with humble, willing feet, And bear to darkness souls the light from heaven."

Speak a kind, encouraging word to those you meet. Even only a smile, a song, or a few words for Jesus, have been the means of winning some poor souls. And we may reach others by the

distribution of tracts with a "God bless you," accompanying each one. Let us not bring in our pupils that we are not qualified, or that we have no gift. Jesus says, "Follow me and I will make you fishers of men." When Jesus calls to a work He will give us the necessary qualifications to do the work.

May God help us to be useful and active workers for Him, doing that which God has given us to do, not because we love to do it.

Essay read at S. S. Union, Ohio.

HEAVEN is as present now as ever it will be. God is here in his magnificence to day, as he is in the courts of angels. We must not dream of postponing our heaven. We must prepare to enter in now by loyal service of God every instant.

MARRIAGES.

GOOD-SHANTZ.—On the 25th of March, 1902, by Miss Anna Cressman, Abram Good to Barbara Shantz, both of Wilmet Twp., Waterloo Co., Ont.

SLABACH.—WHITE.—On the 5th day of March, 1902, by Pre. Moses J. Mishler of Conway, Kas., Menno D. Slabach and Laura White. May many joys surround them.

YODER-LEHMAN.—On the 2d of March, 1902, at the residence of the bridegroom, in Cambria Co., Pa., by Pre. Alexander Weaver, Bro. Solomon Yoder to Sister Martha Lehman.

DEATHS.

DUMAN.—On the 20th of February, 1902, at Johnston, Pa., Elmira Duman, aged 10 years. Funeral services were held at the Weaver M. H. by Pre. Alexander Weaver. Interment in the Yoder graveyard.

THOMAS.—On the 2d of February, 1902, in Somerset Co., Pa., infant child of Bro. William and Sister Susanah Thomas, aged 14 days. Buried at the Hough meeting house. Funeral services by L. A. Blough and S. Gindlesperger.

OYE.—Frankie, son of John and Christina Oye, was born Sept. 27, 1900, died near Arthur, Ill., of lung fever Feb. 28, 1902, aged 17, 6 mo., 1 d. Funeral services at the G. E. church north-east of Arthur by Ch. Mohr, from Heb. 2:11, 12. R. M.

STAHL.—On the 20th of March, 1902, in Somerset Co., Pa., Edith, daughter of Bro. Jacob and Sister Elsie Stahl, aged 5 mo., 20 d. Funeral on the 22d at the Hough Mennonite meeting house by S. D. Yoder, S. Gindlesperger, and L. A. Blough. Text, Job 9:26.

HORST.—Feb. 23, 1902, in East Earl Twp., Lanc Co., Pa., of consumption, Samuel Horst, aged 36 years. He leaves parents and two brothers to mourn his death. He was a member of the Lutheran church. His funeral was held at Waverland where R. G. Weider and John Siedler preached.

STOLTZFOOS.—On Jan. 29, 1902, near Haverhill, Lancaster Co., Pa., Parvula, wife of Jacob Stoltzfoos, aged 62 years. She was a kind and loving mother and a faithful member of the Amish Mennonite congregation. She is survived by her husband, three children and eight grandchildren. Services at the house by Henry and Daniel Stoltzfoos.

YODER.—On the 30th of March, 1902, near New Holland, Lancaster Co., Pa., Katie, wife of Benjamin Yoder, aged 44 yrs., 6 mo., 7 d. She was a faithful member of the Amish Mennonite

Cong. She is survived by her husband, two sons, her parents and three brothers. Buried April 1. Services at the house by Christian Glick and Henry Stoltzfoos.

KAUFMAN.—On the 15th of March, 1902, near Davidstown, Pa., of pneumonia, Paul L., son of Bro. John J. and Sister Sarah Kaufman, aged 8 mo., 10 d. Funeral services on the 17th at the Kaufman Amish meeting house, by L. A. Blough, Jonas Blough and Samuel Gindlesperger. Text, Jer. 31:15.

RICHEL.—On the 15th of Feb. 1902, at Greenland, Lancaster Co., Pa., of pneumonia, David L. Richel, aged 38 yrs., 10 mo., 20 d. Buried on the 21st, in Bell's cemetery near Ronks. Deceased was a member of the large family, Amish congregation for nearly twenty years. Jan. 3, 1889 he was married to Barbara Snicker. He is survived by his wife, four daughters, two brothers and two sisters. Funeral services by Benjamin Snicker and Daniel Eban. Text, John 11:25, 26.

MARTIN.—Feb. 24, 1902, in East Earl Township, Lanc Co., Pa., Mary Martin, wife of Tobias Martin, aged 49 years. She was a member of the Mennonite church for many years, and she was a devoted mother and wife, always cheerful, and always looking on the bright side of life. She leaves ten children; the youngest being 13 years old. Her funeral was held at Weaverland where Jonas Martin and John Kutz officiated.

YODER.—On April 2, 1902, in Richland Twp., Cambria Co., Pa., Sarah, beloved wife of David Yoder, aged 67, 4 mo., and 13 d. Funeral services were held on the 4th in the Weaver M. H. by Moses B. Miller and S. G. Sheller. The deceased sister leaves a husband over ninety years old, also two sons and two daughters. Funeral services at the Amish Mennonite church for many years. LEVI BLAUCH.

LICHTY.—On March 5, 1902, in Ceanon township, Lancaster Co., Pa., of pneumonia, Sister Anna Lichty, widow of Peter Lichty, aged 68, 3 mo., 15 d. She was a member of the Mennonite church from her early youth and remained a strong believer in the teachings of the Lord Jesus. She leaves two sons and two daughters, all married. Her funeral was held at Lichty's M. H. on the Sunday, the 8th of March, where Brother John Zimmerman and Benjamin Weaver preached from Matt. 20:8, and Psal. 90:8, 9.

SHOWALTER.—On April 4, 1902, at Greenland, Rockingham Co., Va., of consumption, Sister Sallie F. Showalter, youngest daughter of Bro. John D. Showalter, aged 32 yrs., 3 mo., and 14 d. Funeral on the 4th at the Weaver's meeting house by Jos. F. Heatwole and L. J. Ohsweider. Sister Sallie, first married, was a member of the Amish and sympathizing friends attended the funeral services. Her death followed the rains to their last resting place by the side of her mother who passed into the spirit world nearly seven years before. Peace to her memory.

ESHELMAN.—Mar. 21, 1902, in Washington Co., Md., of Bright's disease, Bro. Abraham Esheleman, aged 78, 6 mo., 11 d. He was buried on the 23d, at the Mennonite church. He was a member of the Lutheran church. His funeral was held at Waverland where R. G. Weider and John Siedler preached.

WITMER.—On the 18th of March, 1902, near New Springfield, Mahoning Co., Ohio, near New Springfield, Mahoning Co., Ohio, Sarah, wife of Daniel Witmer, aged 39 yrs., 1 mo., and 6 d. The funeral took place on the 20th at

is one of the very best illustrated Sunday school and family papers published. It should be in all the families where there are children to read it, and in families where there are no children the old people, the fathers and mothers, can read it with profit. If you do not get it through your Sunday school, subscribe for it and have it sent to your address for the benefit of the family. It comes weekly and will do you good. It costs only 50 cents a year.

MARQUETTE, ON LAKE SUPERIOR

is one of the most charming summer resorts reached by the Chicago, Milwaukee & St. Paul Railroad.

is one of the most charming summer resorts reached by the Chicago, Milwaukee & St. Paul Railway.

This healthful location, beautiful scenery, good hotel and complete immunity from hay fever, make a summer outing at Marquette, Mich., very attractive from the standpoint of health, rest and comfort.

Through Pullman sleeping cars are run between Chicago and Marquette and excursion tickets sold at reduced rates via the Chicago, Milwaukee & St.

HOME SEEKERS'
Excursions at very low rates to many points in the following territory. **Alabama, Arizona, Arkansas, British Columbia, California, Colorado, Connecticut, Delaware, Florida, Georgia, Idaho, Indian Territory, Iowa, Kansas, Kentucky, Louisiana, Michigan, Minnesota, Mississippi, Missouri, Nebraska, Nevada, New Mexico, New York, North Dakota, Oklahoma, South Carolina, South Dakota, Tennessee, Texas, Utah, Virginia, Washington, Wisconsin, Wyoming, and the BIG FOUR ROUTE.**

SELLING DATES:—March 4-18, April 1-15, May 6-20.

For full information and particulars as to rates, tickets, limits, stop over privileges, etc., call on agents "Big Four Route," or write to the undersigned.

WARREN J. LYNCH,
Gen'l Pass. & Tkt. Agt.
W. P. DEFFE, Asst. G. P. & T. A.
Cincinnati, O.

"FLORIDA SPECIAL"

from Chicago to St. Augustine Pullman Palace Sleeping Cars through without change. Every week day, via "BIG FOUR ROUTE." Effective Monday, January 6th, 1924, the "Florida Special" will operate through Pullman Service, Chicago and Indianapolis to St. Augu-

SCHEDULE OF THE "FLORIDA SPECIAL."
Lv. Chicago, daily except Sun., 1:00 p.m.
Lv. Lafayette, " " " 2:00 " "
Lv. Indian 'polis, " " " 6:20 " "
Lv. Greenburg, " " " 7:30 " "
Lv. Cincinnati, " " " 8:00 " "
Ar. Jacksonville, " " Mon., 8:15 p.m.
Ar. St. Augustine, " " " 9:30 p.m.

For full information and particulars as to schedule, rates, etc., apply to Agents "Big Four Route," or address

the undersigned,
WARREN J. LYNCH,
Gen. Pass. & Tkt. Agt.
W. P. DERRE, Asst. G. P. & T. A.
Cincinnati, O

Our Periodicals

Herald of Truth.

A Religious Semi-Monthly Journal, 16 pages, devoted to the interests of the Mennonite Church, the exposition of Gospel Truth, and the promotion of practical piety among all classes.

Subscription Price, \$1.00 per year; Six months, 50 cents. Payable in advance. Sample Copies Free.

Mennonitische Rundschau.

A German, four column, 16 page, weekly paper, devoted to news from Mennonite churches and communities in all parts of the world. It contains also general news, as well as valuable instruction and information on Agriculture, Education, History, Science and Religion, adapted for both old and young. Published weekly.

Subscription Price, \$1.00 per year in advance. Sample copies free.

Words of Cheer.

A nice four page, illustrated paper for the Sunday school and the home. Published weekly. As a Sunday school paper there is nothing superior to it. It contains valuable points and practical observations on the lesson for both old and young. The lesson story in large type, for the children, is a special feature. It contains four pages of four columns each, and is nicely illustrated. Size of page is 11 x 15 inches. Thousands of hearts are cheered by its weekly visits.

Prices: One copy one year, 50 cents. Over 10 and less than 50 copies, 1 year, per copy, 36 cents. Over 50 copies, 1 year, per copy, 30 cents.

This paper may be ordered for a shorter length of time if desired, at proportionate rates. Special terms for institutions. Sample copies free.

Der Christliche Jugendfreund.

A German four-page, illustrated paper. Size of page, 11 x 15 inches. A paper for the Sunday school and the home. Published weekly. This enables Sunday schools to give a paper to the scholars every Sunday. This paper is to the German Sunday school and the German home what the "Words of Cheer" is to the English.

Price, per single subscription, 50 cents per year. Price in quantities for Sunday schools, the same as "Words of Cheer." See above.

Young People's Paper.

A twenty-page illustrated monthly, published in the interest of the young people. It is non-sectarian, and is designed for young people of all classes. The contents appear under the following heads: Educational and Literary; Fireside; Sunday Reading; Good Health; Missionary; Story and Rhyme; Current History; Naturalists' Nook; Miscellaneous and Editorials. Price, 75 cents per year. Sample copies free. Address, "Young People's Paper," Elkhart, Ind.

Sunday School Lesson Helps,

on the International Lessons, published in English and German. Especially arranged for both teachers and scholars' use. The most comprehensive quarterly for class use for the price. Adapted to all Sunday schools. All who use them are unanimous in pronouncing them the best.

Prices: One copy, one year, 20 cents; 5 or more copies, one year, per copy, 10 cents; 5 or more copies, 3 months, per copy, 3 cents. Sample copies free.

Primary Sunday School Lesson Helps.

Two pages are devoted to each lesson, one page containing the text of the lesson, with practical suggestions for the teacher, questions, answers, etc., and the other the Lesson story. Several pages are devoted to blackboard illustrations of all the lessons, with a short description of each. Very practical and helpful to primary teachers.

Prices: One copy, one year, 15 cents; 6 or more copies, one year, per copy, 8 cents; 6 or more copies, 3 months, per copy, 2 1/2 cents. Sample copies free.

Mennonite Publishing Co.,

Elkhart, Indiana.

Books Worth Having

Talks With Great Workers
By O. N. Sweet. Cloth, postpaid, \$1.25. This book brings the reader into contact with the minds of some of our greatest men. "It will make a way for a determined man."

Pushing to the Front:
Or, Success Under Difficulties. By O. N. Sweet. Cloth, postpaid, \$1.25. A book of inspiration and encouragement to all who are struggling for success along the path of knowledge and duty. "It will make a way or make one."

Great Books as Life Teachers. By N. I. Hillis. Under this title Dr. Hillis treats ten masterpieces of literature, forming an excellent study. 12mo. Cloth, gilt top, postpaid, \$1.25.

The Old Evangel and the New Evangelism.

By C. A. Eaton. 12mo. Cloth, gilt top, postpaid, \$1.25. Dr. Eaton treats of the divine message of redemption from the new point of view, emphasizing the necessity for a closer adherence to the apostolic principles.

The Spirit of God.
By G. C. Morgan. 12mo. Cloth, postpaid, \$1.00. Every page is enriched by deep, spiritual thought.

Latin America.
By H. W. Brown. 12mo. Cloth, net, postpaid, \$1.25. It contains a clear and exceedingly interesting account of the history and development of the Latin speaking countries of America, including a record of the struggles and triumphs of Christianity.

Put Up Thy Sword.
By Rev. J. H. McLaren. A powerful discussion of the question, "Can a Christian believe in a war?" The most able argument ever so far presented. An unusually interesting and instructive study. Cloth, postpaid, 80 cents.

Into the Light.
The story of a boy's influence. By Eben R. Heford. Cloth, postpaid, 60 cents.

Traits of Character.
An excellent book for everybody to read. Presents character of different people as illustrated. Illustrated. Cloth, postpaid, \$1.00.

Pandita Ramabai.
The high-caste Hindu woman. The story of her life. By Helen S. Fryer. 12mo. Cloth, postpaid, \$1.00. This story should be known to all American women. Her work of rescuing the child-widows of India from the curse to which their religion consigns them, is truly a noble and grand study.

Mennonite Publishing Co., Elkhart, Ind.

A WONDERFUL RECORD

Four editions of 70,000 copies printed in less than one year. Over 17,000 copies sold since January 1st, 1902. A new edition of 40,000 copies is now on the press. Such is the record of the book.

Mr. World and Miss Church Member,

OR

The Secret Service of Satan,

By W. S. Harris.

Nearly 325 pages, 18 original illustrations. Cloth Binding, Price, \$1.00. This book sells everywhere. Agents are having wonderful success. One agent alone sold over 1500. Write at once for terms. If you want to make a business of selling, send us 65 cents for a sample to use in taking orders. Do not delay. Act at once. Address,

Mennonite Publishing Co., Elkhart, Indiana.

MENNO SIMON'S COMPLETE WORKS.

The Complete Works of Menno Simon should be read by every member of the church. This work contains 747 octavo, double column pages, 8x11 inches. It was translated from the original Holland or Dutch language, and contains all the writings of Menno Simon now extant, giving his Renunciation of the Church of Rome. An account of the severest persecutions against him. A description of the place where he last preached the Gospel, where he died and was buried, Plain Instruction, The True Christian Truth, The New Birth, The Cross of Christ, Meditation on the Twenty-fifth Psalm, Spiritual Resurrection, Excommunication, The Education of Children, Reply to Gellius Faber, A Supplication to Christians, Apology, Reply to John A'Lasco, The Triune, Eternal and True God, Christian Baptism, Reason Why, A Confession, Reply to Zylis and Lemmeks, Replication, the Incarnation, Reply to Martin Micron, Jesus the True Scriptural David, Letters, Etc.

The Book is printed on good paper, large, clear type and substantially bound. It contains a large portion of the writings of Menno Simon never before published in either the English or German languages.

Every family and, especially, every Minister should have a copy of this excellent work.

Andrew Miller, of London, England, the author of an extensive Church History, says of Menno Simon, after reading these works, "I think him a more spiritual and scriptural man than Luther, but to be a Baptist at that time, though as sound in doctrine as St. Paul, was to be treated as a heretic."

Published and for sale by The Mennonite Publishing Company, Elkhart, Ind.

A SPECIAL BARGAIN.

Every family ought to have and can now afford to buy WEBSTER'S UN-ABRIDGED DICTIONARY. We are offering this very excellent work for only \$5.50 by express. It is the authorized and copyrighted edition, containing 3,013 pages, and over 3,000 illustrations. It is double indexed, and is bound in full law sheep. It should be found in every family library and at this extremely low price, no one can afford to be without it.

Mennonite Pub. Co., Elkhart, Ind.

BIG FOUR ROUTE

to the world famed VIRGINIA HOT SPRINGS. Fine train service, dining cars, Pullman Sleepers, observation cars. The new fire-proof Homestead Hotel, entirely rebuilt, will be opened March 10, 1922.

Reduced rate tickets now on sale. For full information call on agents of the Big Four Route, or address the undersigned.

WARREN J. LYNCH, Gen. Pass. & Tkt. Agt., W. P. DUFFE, Asst. G. P. & T. A. Cincinnati, O.

—OUR EDITIONS OF—

Matthew Henry's Commentary

Are the best, because they contain all that any other edition do; and more, too, for ours have the Prefatory Notes by Dr. John A. Broadus, the illustrations and extensive footnotes—all of which are valuable and are not to be found in any other editions.

They are printed on good paper and are well bound in durable cloth.

3 volume edition only \$6.00 (Original price \$10.00.)

6 volume edition only \$7.20 (Original price \$12.00.)

Whitfield, when asked where he studied theology, replied: "On my knees, reading my Bible and Henry's Commentary." Whitfield read it continuously through four times.

Mennonite Publishing Co., Elkhart, Indiana.

Cleveland, Cincinnati, Chicago & St. Louis RAILWAY.

(BIG FOUR ROUTE.)

MICHIGAN DIVISION. CONDENSED SCHEDULE OF TRAINS.

Effective Aug. 1, 1901.

GOING NORTH.			STATIONS.	GOING SOUTH.		
No.	No.	No.		No.	No.	No.
28.	22.	24.		23.	25.	22.
a.m.	p.m.	p.m.		a.m.	p.m.	p.m.
8.50	1.48	6.20	Benton Harbor	7.10	1.00	5.50
8.01	12.50	5.25	Niles	8.01	1.56	6.00
7.37	12.30	5.05	Granger	8.22	2.19	6.00
7.20	12.15	4.50	Elkhart	8.41	2.37	6.00

he did not desire anything more. At his gate lay a poor beggar whose body was covered with sores, begging for the crumbs that fell from his table. Though a beggar, he must have been a pious man, for we are told the angels carried his spirit into Abraham's bosom. But not so with the rich man; he died, but there being no angel to carry him to the sky his sin and folly sank him down to hell. There perhaps for the first time he lifted up his eyes to heaven and seeing Abraham and Lazarus afar off, he cried, "Father Abraham, have mercy on me and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in these flames." Only a little request, yet not granted. Abraham answered, "Son, in thy lifetime thou hadst thy good things and Lazarus his evil things; now he is comforted and thou art tormented."

Finding no relief for himself he remembers his five brethren and requests that Lazarus be sent to testify unto them that they come not to that place of torment. But he was told if they did not regard Moses and the prophets, they would not hear though one rose from the dead.

My unconverted friend, if you are here to-night, let me warn you not to neglect your soul's salvation like this rich man, but seek first the kingdom of God, and what thou needest of this world will be given you.

The Pharisee's prayer surely was not accepted—prayed with that exalted spirit. Standing in the temple, he said, "God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." But the publican did not raise his eyes to heaven, but smote upon his breast, saying, "God be merciful to me a sinner." We are told that the publican was justified rather than the Pharisee. "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

So many professed Christians of today like the Pharisee have within them that exalted spirit; and are expecting to be saved because of their long prayers and many works. Jesus tells us "That except our righteousness exceed the righteousness of the Scribes and Pharisees we shall in no case enter into the kingdom of heaven." You who are Bible readers are well acquainted with the history of Elijah and the prophets of Baal and without my relating it remember how the prophets prayed, from morning until time for the evening sacrifice, for Baal to send down fire to consume their sacrifices; but all of no avail, for their god, just as Elijah told them, had not the power his God possessed, to do this.

We have noticed a few thoughts on unavailing prayers. Now comes the question, Does God answer prayer? Certainly, for He has said so, and I do not hesitate to believe it. He has said, "All things whatsoever ye ask in prayer, believing, ye shall receive."

Some one has said, "There is no such thing as an unanswered prayer. God does not always answer so soon as we offer our petition, nor does He answer just as we desire, but always gives us something better. We would do well to take Paul for our example. He prayed thrice for his 'thorn' to be removed. But the answer was—'My grace is sufficient for thee.' Paul thankfully submits and says, 'Most

gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

There are two wonderful facts revealed in scripture that we apt to forget. The first is, That we never pray alone. We pray our prayers, faithless as they sometimes are, and they are taken up and purified by a higher and holier Being and then presented before the Throne.

The seventh chapter of Hebrews tells us about Jesus our Great Interceder,—"Wherefore he is able to save to the uttermost all that come unto God by Him, seeing He ever liveth to make intercession for them."

The second fact is written in the eighth chapter of Romans. "The Spirit also helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

Above and within the Holy Spirit making intercession, and within the Holy Spirit teaching us what to pray for, showing us how to pray and moving us towards prayer. The mother helps her little child to pray, putting the words into its mouth and it repeats after her the prayer. Just so the Spirit prompts and directs the Christian in prayer. I am sure if we all more clearly saw and felt the power of these two facts we would think more about prayer and be more frequently engaged in it.

If Jesus prayed before every great event that took place during his ministry on earth, is it not more necessary for us to be often engaged in prayer? Let us, like Jesus, value prayer so highly that we could not do without it.

For the Herald of Truth.

THE MENNONITES IN ASIA.

II.

His Majesty, Czar Alexander, and the Governor-General, Kauffman, had in the meantime died. The latter's successor compelled our people to become subject to the universal law. There upon a part of our young men who were eligible for service went, by the express permission of the Minister of the Interior, to Bokhara; the other part who later went to Aulie-Ata, presented the following petition to the authorities at Tashkend:

"To His Excellency, Kolpakowski, Governor-General of Turkestan—Mennonite church in the provinces of Taurida, Ekaterinoslav and Samar respectively submit the following petition: In our present distressing situation, which is growing more and more burdensome, we turn to Your Excellency with the earnest prayer that you grant us the privilege of settling as farmers in Turkestan, if possible near Tashkend, but if this be impossible, then in the district of Aulie-Ata, on the same terms as the government offers to settlers. We promise not to do anything in opposition to the laws of the land, whether by force, craft or fraud; we would only reserve the privilege of farming at some later day, our petition for freedom from military service as our conscience demands of us, to the imperial government. Trusting that our petition may receive a favorable consideration, the petitioners herewith sign their names at Tashkend this 16th day of January, 1882."

A brother who left our company at this time and remained in Tashkend, expressed himself regarding our situation at that time, that the picture of a flock without a shepherd was presenting itself to his mind. Although this picture represents our later condition very truly, yet our Lord and Master never entirely forsook us in all our vicissitudes. Although we were, and are, like those who are overwhelmed by every storm, yet there were not wanting experiences which showed the guiding hand of the Almighty.

We finally turned our steps toward the isolated little band of our people near the borders of Bokhara. But as the authorities of Bokhara would not receive us we were directed by the Governor of Samarkand to Khiva: "The Khan is a docile man, he will receive you." Thanks to the Governor's letter of introduction and the friendly intervention of the Russian officer at the lines at Petro Alexandrovsk we were accorded a friendly audience and reception by the authorities of Khiva. When we (A. Epp, H. J. and the writer) showed that, under the protection of the Almighty God, we did not fear the rapacious Turkomans, we were directed to a place of settlement among them, and here the whole colony settled in October, 1882. Although the "various hindrances" from without had brought about many things which were not proper for the church of the Lord, yet the enemy of souls had wrought still more fearful devastation within. With the "Temple of Ezekiel," the "End of all things" (Epp set the date at 1889), and all other kinds of unattainable and incomprehensible things that formed Epp's "hobby" themes, the mind was kept at fever heat and other things such as the calling of and duty of the Christian to practice piety, to have the mind of Christ, to hold fast to the Word of His patience, so as to be safe against the great day of trial. When the Turkomans began to take our things and gradually became bolder in their depredations, we made forcible resistance, even though only with "canes." Although many warnings were uttered against such a course, Epp on one occasion in speaking to me of it said that they had better used only switches. While in the Bokhara colony the spiritual communion wrought and havoc—every one teaching, preaching, baptizing, etc.—in our colony the confused or vague conception of the mine and thine in material things developed to a marked degree. Why place any value on property, since the end of all things was at hand? But all these things failed to bind the members together, and Epp's fiery address at the evening meetings served only to bring about mutual distrust and divisions. A considerable body went to America. For the sake of their own safety the Khan at his own expense generously brought the rest here to Ak-Metched. This was in the spring of the year 1884. Thanks be to God, our outward peace has until now remained undisturbed, even on our journeys day and night no one dared molest us, but in what condition has our inner life "with Christ in God" been here?

We are compelled to repeat word for word the statement of the psalmist (Psa. 80:13-17). Here was the place where Epp expected to lead his (insane?)—Ed.) cause to glorious victory. All his efforts were bent toward

winning our confidence in him, by setting forth certain scripture passages and continually presenting them in such a way as to make them appear very deep and important, and then adroitly turning them so as to make them applicable to himself as though they pointed directly to him. He did not hesitate to use the slightest circumstances to give himself the appearance of great sanctity and holy authority. For example, he forbade the people to pass to their neighbors, on Sunday, the one periodical which he recommended; the novels which it contained were however devoured without harm (!) Those who withstood him he soon recognized as tools of the power of darkness, and basely used the Word of God to support him in his slanderous attacks upon them. He had wonderful and innumerable direct revelations to prove what his opponents were (!) He finally was the only one left who had not erred, and whose neck alone was "like an iron shew" (Isa. 48:4). With ever increasing frequency he set the ministers aside without further ado and assumed the management of all their affairs, especially after he succeeded in depositing from office and putting out of church his most decided opponent. Indeed, in this most wonderful plan of God's kingdom, as presented by Epp, his own person was beginning to be come more and more prominent. His rise was the easier because it was so intimately connected with the "triumphal march" of the church. Once, I believe, the Lord, through Epp, conveyed His special thanks to the church! At first Epp considered himself as one of the two messengers of the last times. Another member of our church calls or called himself the other messenger. After this he advanced through various degrees, which I cannot now give in their consecutive order. According to Zechariah he was one of the two "anointed ones (chap. 4) that stand by the Lord of the whole earth." Then for a while he was the little Morning Star, rose to the dignity of a prince (Prince of the house of David; whether he was a priest before this advancement I do not remember distinctly), and finally, after cautious and undeniable preliminaries, to prepare the minds of the people for it, he raised himself to the throne at the left hand of the Father! Up to this time he had baptized in the name of the triune God, but now—it was Whitsunday of 1894—he demanded of those who, according to his seen and unseen, were assembled to take part at the very last baptismal rite on earth, to make the solemn profession before the assembled church that they desired to be baptized "in the name of the Father, the two Sons, and the Holy Ghost." One of the ministering brethren warned the young people against the taking of such a step, and no general protest against such monstrous iniquity was raised, for we were all still suffering from the effects of the magic draught (philtre) which he had poured out for us, and by our presence we even encouraged him in his insane assumptions. How it was that we were saved by grace through faith, and that not of ourselves; it is the gift of God. Not of works, lest any man should boast."

Under the category of good works must be named visiting the sick, relieving the afflicted, helping the poor, obedience, and such like.

Truth telling is always easiest,—on the conscience.

For the Herald of Truth.

ZEAL.

By S. O. BRETHER.

Zeal has been defined as a mixed passion, composed of grief and anger, fervent love and desire. It is true what a man loves earnestly he desires it honored, and he is grieved when it is dishonored. Every person has a zeal for something, but we must remember that zeal is taken either in good or ill part. Paul says, "that it is good to be zealously affected always in a good thing." Many people are zealous, but not in good things. The politician is zealous in trying to defeat his opponent by any means that will bring about the desired aim. The lover of money is very often so zealous to gain more of the perishable things of this world that he even robs himself of some of the necessary comforts of life. The busybody is very zealous in "wandering from house to house" in almost any kind of weather in order to hear or report the "latest." In fact, so zealous is he in "other men's matters" that he forgets to be about his Father's business. There are only a few of the many ways in which people may be zealous, but not in a good thing, and from a wrong motive.

Then again there may be a zeal in pursuing a good thing, when neither the end nor the manner of doing it is good. Such was the zeal of the Jews, mentioned by Paul in Rom. 10: 2, "They have a zeal of God, but not according to knowledge." They desired earnestly to maintain the Mosaic law, but knew not the will of God, or that righteousness by which a person is justified before God. Such also is the zeal of those who pursue good things to be seen of men. It is like unto Jehu, who, when he had executed the commands of God, said, "Come with me and see my zeal for the Lord," 2 Kings 10: 17.

For what ought we to be zealous? For the conversion of sinners. On every side we may see those who are yet in their sins. Are you, my dear reader, in a home where there is a father, a mother, a son, a daughter, a brother, a sister, or a friend, for whom Christ died, who has not yet accepted Him?"

"The fruit of the righteous is a tree of life; and he that winneth souls is wise." But let us beware that our manner of reaching the desired object is as nothing to the conflict that we must make in the Christian life; that man, left alone, is no stronger than the least of God's creation. We are even as dust and ashes until we receive the indwelling of God's Spirit. He expects His children to receive strength in this way. It is a birthright that Christ promised to His followers before He left the little flock of believers at Jerusalem,—"a birthright, and not to be bought with money as was supposed by Simon," (Acts 8:18, 19). It is a free gift from God.

Was it for the apostles and some of the most prominent men only? No, it is for all believers. It is for you and for me as well as it was for Peter and Stephen, or the greatest preacher of the present day. It is for the little heathen orphan as well as for the noble missionary who carries the glad gospel news to those sin-darkened lands. It is not for the Jews only, but for all who wish to receive power.

Then we are to be zealous in our liberality. Let us see what God says in His word. "It is more blessed to give than to receive." "He that giveth, let him do it with simplicity." "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." "Let him labor, working with his hands the thing which is good, that he may have to give to him that needeth."

No one should question whether it is a good thing to give, but Satan has a number of modern inventions in the manner of giving. Let us consider a few examples. A congregation wishes to raise some money for a good purpose, but resort to every possible way of getting the money; then they are zealous in a good thing, but their manner of doing is not good. Examine the church festival, composed of cake walks, fish-ponds, guessing matches, merchandising, etc., held in order to keep up the finances. Surely, the manner of doing is not good.

All zeal should be for God's glory. This is exemplified in the case of Paul and Barnabas, Acts 14: 14, 15. Let us "earnestly contend for the faith which was once delivered unto the saints." If in any way we abate the doctrine, it will abate our zeal.

It is to be noted also "that it is good to be zealously affected always in a good thing." Some people have an intermittent zeal. Such people are very zealous when a visiting minister is in the community, during conference sessions, immediately after listening to a soul-stirring sermon, and on other various occasions, but their zeal soon vanishes. May we ever be of those whose constant zeal, prompted by the love of God, causes them to be steadfast, unmovable, always abounding in the work of the Lord."

Davidville, Pa.

For the Herald of Truth.

THE NEED AND POWER OF THE HOLY GHOST.

By ROSA V. BRINK.

If we wish to receive the Holy Spirit we must first feel that we have need of strength from some higher and holier source than we in ourselves can afford. We must realize that our own strength is as nothing to the conflict that we must make in the Christian life; that man, left alone, is no stronger than the least of God's creation. We are even as dust and ashes until we receive the indwelling of God's Spirit. He expects His children to receive strength in this way. It is a birthright that Christ promised to His followers before He left the little flock of believers at Jerusalem,—"a birthright, and not to be bought with money as was supposed by Simon," (Acts 8:18, 19). It is a free gift from God.

Was it for the apostles and some of the most prominent men only? No, it is for all believers. It is for you and for me as well as it was for Peter and Stephen, or the greatest preacher of the present day. It is for the little heathen orphan as well as for the noble missionary who carries the glad gospel news to those sin-darkened lands. It is not for the Jews only, but for all who wish to receive power.

God not only gives, but He has commanded, saying, "Receive ye the Holy Ghost," John 20: 22. He has given His Spirit, and even poured it out upon us, and now He commands that we receive, receive it that we may have joy in our souls and live, receive as much of it that others may see that we have been associated with the Giver of all good and perfect gifts. It is necessary that we overflow, so that others may be benefited by our presence, for it is the overflow, and only the overflow, that blesses. There is not a drop for thirsty souls until someone overflows. It is the overflow in the Sabbath-school classes, and in the pulpit, or any other Christian service, that brings blessings.

Why is this Spirit of so much value to a Christian? Because there is power in it. Christ received the Holy Ghost immediately after His baptism, and this power enabled Him to endure hunger and temptation in the wilderness, it gave Him strength to bear the betrayal by Judas, one of His disciples, and the denial by Peter, who had a short time before said, "I will lay down my life for thy sake." It is because He had the Spirit of God, that He wore the crown of thorns, bore the tortures of a cruel crucifixion and overcame death and the grave.

We know that Christ has an overflow of this power because He has poured out, of His Spirit, upon all flesh. It was first given to the disciples at Jerusalem, where they tarried together in prayer waiting for that baptism which Christ had spoken to them saying, "Ye shall be baptized with the Holy Ghost," Acts 1: 5. Why was not the baptism of John sufficient? Because there was no power there. You may be baptized with water, but if that is the only baptism you have received, you are not ready to witness for Christ. Jesus said, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and in all Judaea, and in Samaria, and unto the uttermost parts of the earth," Acts 1: 8. He did not say that they should be witnesses unto Him from that hour—but they were to receive power and then witness for Him.

They received the Spirit and began to speak with other tongues, so that all nations could understand, and from that time the disciples went forth into every city preaching, and healing many diseases, being prompted by the Holy Ghost unto what places they should enter. Upon one occasion Paul and Timothy would have preached in Asia, but they were forbidden by the Holy Ghost. Many times did the Spirit prompt them and give them power to enter the synagogues of the Jews, and rescue them from their hands. With God's Spirit He miraculously delivered them from the hands of those who craved the life-blood of His faithful servants.

Just as God blessed in the days of the apostles, He will bless you and me to-day. Just as He gave them power He will give us power to overcome. It is this power that we have mistaken some unkind word by which we were about to wound the heart of a brother or sister. Possibly you were prompted by the evil one to tell your parents an untruth, but the Spirit spoke gently saying, "Never speak a lie," and it has induced you to speak the truth.

Have you planned in your heart to deceive some friend? Listen! Don't you hear a voice telling you in a sweet low tone, that you should not? Is not there power in those words? Is not this the voice of the Spirit of God? We must plead earnestly for God's power and He will help us to forget the heartache caused by earthly things. He is going to cause us to look higher and at last, if He has found us filled with His Spirit, if He has found us willing to help others receive power, He will call us to the beyond, the New Jerusalem, to be in company with that One who has said, "I will pour out my Spirit upon all flesh."

Harrisburg, Pa.

THE ASCENSION.

By DANIEL KAUFFMAN.

"And when He had spoken these things, while they beheld, He was taken up, and a cloud received Him out of their sight." Acts 1: 9.

I was impressed with the article which appeared in the Herald of Truth on the resurrection, and concluded that possibly a few thoughts on the ascension might not be considered out of place.

If by Christ's resurrection He led the way out of the grave, by His ascension He led the way to glory. If the first event impresses us with the idea of triumph, the second impresses us with the reward of triumph. It is a satisfaction to know that Christ's labors and sufferings were not in vain; but ended in a complete and perfect triumph for Himself, liberation and liberty for His friends, and demoralization and humiliation for His enemies. It is fully great a satisfaction that this triumph was not an empty honor, but was followed by a glorious ascension and an everlasting crown. It is a satisfaction for us to know that by the grace and power of God we may overcome. It is more cheering to know that if we overcome we shall also inherit. Let us never forget that if we follow Christ in life and in the resurrection, we shall also follow Him in the ascension to ultimate glory.

"And when He had spoken these things," This scene is a memorable one. His work on earth was just ended. He had chosen and instructed His disciples. He had set the example of leading a pious, holy, devoted, self-denying, overcoming life. He had delivered the New Testament, and sealed it with His blood. He had risen triumphantly "over death, hell, and the grave." He had shown Himself alive after His passion by "many infallible proofs." Now, when all that He had accomplished that could have been accomplished; after "He had spoken these things," as a fitting climax to His blessed earthly career, He ascended to His throne in glory, preparatory to the sending of the Holy Comforter, who has ever since His advent upon the day of Pentecost been the Helper of the weak, and the abiding Comforter of the elect.

"While they beheld, He was taken up." Their eyes were fixed upon Him. They had learned to believe and trust, and love and worship Him. They had seen evidences of His marvelous power, and had been able to say, "No longer any room for doubt. No more desire to turn away from Him. No more longing for the corrupting glaze of a sinful

For the Herald of Truth.

world, had an admiring look at the Prince of Peace and King of Glory. "They beheld," and "He was taken up," as He always rises in the estimation and affections of those that look upon Him. The more we look at Him, the grander His character appears, the more marvellous appears His perfect love, and the higher the place we assign to Him in our hearts. Reader, may we look upon our risen Lord. We can not fail to see evidences of His glory. He can not fail to seem to rise.

"And a cloud received Him out of their sight." Would you believe it? Just as they were in the act of looking upon Him, just as their admiration was rising the higher; just as their enraptured hearts were moved a sight of His glorious and transcendent power—a cloud received Him out of their sight. * * * Is it not that way with us sometimes? We think we are all right. We think we have peace with God. We think we are looking upon our risen Lord. We think that we are secure. But somehow, in some way, by some means, we are made to realize that a cloud is between us and our God! The Bible gives us plenty of warning along this line. "Be not deceived," "Watch and pray, lest ye enter into temptation," "Let him that thinketh he standeth take heed lest he fall," are different ways of sounding the same warning.

How blessed it is to remember when clouds cross our spiritual horizon that "we walk by faith, not by sight." Job's prospects in life seemed very dark, yet he looked forward and upward with an eye of faith, and was able to say, "I know that my Redeemer liveth." So may we, when the sky seems very dark, when clouds of adversity or affliction or temptation seem for the time being to remove our Savior out of sight,—walk by faith and our vision penetrate the clouds to see the blessed Son of Righteousness shine with wondrous splendor and melt the clouds into refreshing rain followed by welcome sunshine. The disciples were undaunted by the disappearance of their Savior, but retired to an upper room, and continued in unity and fasting and prayer until they received "the promise of the Father."

This event is of surpassing interest to us, because it is coupled with the promise that our Savior will come again to receive to Himself the faithful of all the earth, who are to share with Him in eternity the fruits of His triumph. When He shall come "in the clouds with power and great glory," with ten thousand of His saints, and gather to Himself all those whose "robes are washed and made white in the blood of the Lamb," it will be an ascension more glorious than any which has yet occurred. The hearts of many faithful believers have been thrilled by a real and memory of the event now under consideration. But when the throngs of the redeemed, innumerable as the sands, shall wield their way in triumphant flight to the realms of eternal bliss, with Jesus Christ the Righteous One their Leader, Guide and King, it will be the beginning of a time of triumph and exultation and glory which human pen can not describe.

We look at our Savior as He takes His flight to the right hand of the Father, and then turn to ourselves. God grant that we may be consecrated as were the disciples after this event.

God grant us grace that we may so live that when our Savior will come again we may be among the happy throng who will be taken up to sing the song of Moses and the Lamb through all eternity.

Versailles, Mo.

THE CROSS OF CHRIST.

BY SIMON HERBBERGER.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me and I unto the world." Gal. 6: 14.

It is well for us to consider what the cross of Christ has done for us. What would be the condition of the human family if it had not been for the cross of Christ. In order that we may see and understand what the cross has done for us, we must look at fallen humanity. We find that when God created man, that He created him pure and holy. "In His own image and likeness created He him." But man did not remain in this blessed condition, for he transgressed God's command, and God had told him that the day that he would eat of the fruit of the tree of knowledge of good and evil, he would surely die; but Satan told them they would not surely die, but that their eyes would be opened and they would be as wise as gods. Satan only held up the natural death before their eyes, and not the spiritual death.

Death means separation. Death separates the soul from the body. Death separates our friends from us, and spiritual death separates us from God. As long as Adam and Eve were obedient to God, they were in a sweet communion with God, but as soon as they had transgressed His command, they tried to hide from God. That sweet communion was gone, which shows that they did die the spiritual death the day they partook of the forbidden fruit. And Adam did not bring death upon himself only, but also upon the whole human race, "For in Adam all die," and the nature of man is sin which he inherited by the fall of Adam. And God's Word tells us that sin cannot enter heaven. So that if sin dwells in our heart, we are not fit subjects for God to dwell in our hearts with His Holy Spirit, nor to enter heaven, and when we leave the shores of mortality, we must be cast into outer darkness, where the light of God's Word is comfort, for which we all live, but we will be where there is weeping and wailing and gnashing of teeth through all eternity; and, as all have sinned, this would then be the doom of us all, for all that man could do would not pay for his sin. His sacrifice, however great he could make, would make him free.

But God in pity looked down on the human race and gave His only begotten Son, who only could redeem fallen humanity: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," John 3: 16.

But in order that He could redeem man, He must shed His own blood, for "without shedding of blood, there is no remission" (Heb. 9: 22). Jewish believers in Him, that "The Lord hath laid on Him the iniquity of us all," so we see that the sin of the whole human race

was laid on Christ. He bore our sins upon the cross and there died as though He were guilty of all the sins that we have committed, though He had never committed sin. "For He hath made Him to be sin for us who knew no sin," (2 Cor. 5: 21).

This sacrifice which Christ offered upon the cross paid for the sin of the world and gives man a chance to be freed from sin and be fitted for heaven. But there are conditions for man to meet. God did not send Jesus into the world to save man in his sin, but from sin, (Matt. 1: 22).

Since we all have sinned, it is necessary that we forsake sin and repent of our sins and confess them. And when we do that, God has promised to forgive our sins and cleanse us from all unrighteousness, (1 John 1: 9). But if we confess our sins, we must believe that God will forgive us. Unless we believe we have no promise of forgiveness or of eternal life. "Without faith it is impossible to please Him; for he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him," (Heb. 11: 6). When we have received the forgiveness of our sins and become reconciled to God, then we have only just started in this divine life. There are yet many battles to fight and many temptations to overcome. Sometimes we find people that are afraid to venture out in this divine life, because they are afraid they cannot hold out. But Christ on the cross purchased a salvation that can save to the uttermost (Heb. 7: 25), and that can give life. He can save from the power of sin and give life through the power of the Holy Ghost, which He said that the Father will send in Christ's name to all those who obey Him. And if we follow the guidance of the Holy Spirit, we will not commit into all truth and we will not guilt sin, "For whosoever abideth in Him, sinneth not: whosoever sinneth hath not seen Him, neither known Him," (1 John 3: 6).

Those who are faithful to the end have a promise of a home in heaven. Jesus said, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also," (John 14: 2, 3). So that we can be with Him throughout all eternity and praise Him for what He has done for us on the cross.

Milan, Okla.

DRIFTING.

On the 16th of May 1901, in company with a number of friends of education, I visited a large dam on the Casselman River. This was Ascension Day and all "took a day off." The dam was an enormous spot to the encircled little band of visitors; some played with the water and watched it as it leaped over the little cataract and laughed in toams below, while others fished. But, comfortably seated in a boat, four of the party rowed slowly up the river out of our sight. While up there they left their boat and went to gather wild flowers. After gathering flowers they again went aboard the boat and drifted down the river among the shadows of forest

trees, everywhere surrounded by rugged rocks. They were simply drifting, past the little songsters in the tree tops that will never tell the story; simply drifting, so pleasantly in the balmy summer breeze, delightfully absorbed in the dreamy stage of inaction, a blissful day of ease.

So much of their conversation has been told: One of the young men offered candy to all aboard save the one of the young ladies whose name was Rosa, saying he would select a place for her. As he said this he thrust his hand into the rack and as he handed her a piece of candy he read from it (it being "conversation candy"), a silly question and replied, "This suits you exactly." The friendly retort ended by a water splash; but they suddenly became conscious of the fact that the current was carrying them into deeper water away from a place of safety. They were gliding with the tide, hardly dreaming of what might be awaiting them. In a short time they were frightened worse than they had ever been in their life. Their boat drifted upon the deep, still water and apparently came to a stop. The young men were both seated on the oars of the boat, but after a little while one of them arose, took his oar to push the boat and dipped it. It began to fill with water. The falls were before them, the dam behind them; horrified screams could be heard, but no help could be given. The thought came that that drifting is delightful but dangerous.

Let us define the subject.—Drifting is floating with the current; it is careless doing, indifference; drifting is yielding, it is dozing, it is dreaming, it is sinking, a giving away of your own individuality.

What a magnificent spectacle to see a railroad engine on a straight track, solid road bed, roaring fire, plenty of water in the boiler, and running sixty miles an hour, with flags floating and black clouds of smoke coming from the back of all that motion, back of all that noise, we can read one purpose, namely, to reach California. You say it is a beautiful sight to see him draw his long row of cars and hear him scream like a mad being. All aboard feel safe, but, going at this rate, who knows what the next station may be? But with the engine fire extinguished, the machinery cold, the engineer dozing, the conductor taking a rest, still on the track, out on the main track, it becomes a thing of peril, a thing of danger, on that straight, smooth highway.

We look on a young man endowed with splendid faculties, which we see and admire. He is filled with energy, and all his powers are directed to one purpose, to resist the common drift of life and overcome other divers influences in order to achieve success. The sight attracts more than the belings of this world. But when man's faculties are diseased, when he is no longer rudderless, when he is on the high seas of life, there is danger ahead, and time and tide will carry him into it. There is, however, one circumstance which we cannot control. Some day we will be required to stand on the shore of that mysterious sea the boundary of mortal life. One by one we come to its shore, and we have to cross it, but let us not be dismayed that we have to cross it. There is a Boatman there for all who have lived a life of faith and faithful

May 1,

1902.

service. His boat is safe, His oars are steady, His compass true, and His landing place the haven of eternal rest.

For the Herald of Truth.

PRAYER.

ESSAY BY ELMIE PRY.

Prayer may be considered as of two natures, as prayer between man and man, and prayer between man and God. Every one prays, though probably not aware of it. When one person asks anything of another, that is a prayer, but prayer to God is the kind of prayer the children pray when they ask their parents for something; so should we, when we want anything that is beyond human power to grant us, we should come before God in an humble, child-like spirit and tell Him our wants.

Matt. 7: 7, 8, Christ says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that seeketh, receiveth; and he that knocketh, it shall be opened." Taking these words just as they read, we would almost believe the Bible to be untrue, because so many only one way to pray if we expect to receive an answer. That is, the prayer must come from the heart, prompted by a pure and unselfish motive, and we must also believe we will receive what we ask for, otherwise our prayer will not be answered.

Remember that prayer that God is willing to listen to and answer rises far above a mere form of good words, and is not as the prayer which the hypocrites offer. The Lord tells us, "When thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men." Such prayers are nothing, and may be much worse than nothing, for they bring abomination rather than blessing. The soul of the utterer must be in his words to give them life and power. The latter part of the verse, in referring to the hypocrites, says, "Verily I say unto you, they have their reward." We also read, "He that turneth away his ear from hearing the law, even his prayers shall be an abomination." At another place we read, "Ye ask and receive not, because ye ask amiss."

Mark 11: 23, we read these words, "Therefore I say unto you what things soever ye desire, when ye pray believe that ye shall receive them, and ye shall have them." Again, "And all things whatsoever ye shall ask in prayer believing, ye shall receive." Matt. 21: 22. It is not clear now why so many prayers are not heard, but it is because we ask for things we do not deserve, or are not in need of, and so can hardly expect them. We should pray to be taught how to pray. Christ says, "Men ought always to pray." Paul says, "Pray without ceasing." There is no substitute for prayer. Praise is excellent, and good works are noble, but prayer is indispensable. The opposite of "ask and ye shall receive," may be just as true:—"Ask not, and ye shall receive not." Certainly if we do not ask we do not receive so many rich blessings as when we ask for them.

For the Herald of Truth.

"GIVE UNTO THE LORD."

BY DANIEL KAUFFMAN.

prevalent of all sins is that of lying. Do we realize its blackness? Do we abhor it? Or are we sometimes found guilty of indulging in the same? If ever tempted along that line, remember the fate of Ananias and Sapphira.

The sin of lying is the chief cornerstone of many evils whose builder and maker is their father, the devil. It does not manifest itself to us in only one way, but wears a coat of many colors. We may lie not only in speaking, but also with our eyes, our actions, and even by our silence.

Little lies are common; one lie may be considered harmless; another slight, another unintentional. Should we not cast them all aside? Let us beware of exaggeration, watch our words and aim to speak just the truth. Exaggeration is the plantlet; falsehood, the full grown tree.

Little often more harm is done from exaggeration about the truth than from intentional lying. This causes many long-standing friendships to be broken, many dissensions in churches, much bitterness in communities, and much evil everywhere. Truth—the open, bold, honest truth is the wisest, always the safest, for every one in any and all circumstances. Not one sentence that passes these lips but must be an inevitably prolonged influence, not dying away into silence, but living away into the words and deeds of others.

"These six things doth the Lord hate, yes, seven are an abomination unto Him, a proud look, a lying tongue, hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies and him that soweth discord among brethren."

The early Christian church gradually grew step by step, into a strong, bold, useful body, prepared for every good work. Satan views this with a jealous eye and resolves that something must be done to destroy Christ's kingdom, or at least retard it. He influenced wicked people to persecute the church. This only bound the disciples more closely in love and unity, caused them to put forth renewed energy which served to strengthen the cause and scatter the seed broadcast.

Having failed in this Satan makes an attack from within, raising up false brethren, introducing evil motives and hypocrisy, of which the reason under consideration is a striking example. Satan had now gained his point and Ananias and Sapphira receive their punishment for lying to the Holy Ghost.

In Matthew 23, we see upon how he promotes upon the hypocrites. The Ephesians are commanded to put away lying, and a number of instances might be given to prove that Satan continued to work in this way even down to and including this day and age of the world.

Who is the author of this sin? What should be the Christian's attitude toward it? What shall be the end of those who commit it? We answer in the language recorded by the Great Revealer: "All liars shall have their part in the lake which burneth with fire and brimstone." Elkhat, Ind.

An illusion dissipated is an experience gained.—Borer.

This short exhortation, found in Psalms and elsewhere, contains the secret of the successful Christian life. It signifies, (1) that the cause of Christ should be the one preeminent in our hearts, and (2) that our life should be given in advancement of the same. This is truly, and in the highest sense, giving "unto the Lord."

The reason why we should give is aptly given by our Savior, "Freely ye have received, freely give." Taking away God's priceless gift to man, there is nothing left for us but death—eternal death! But God, who is rich in mercy and love, bestowed upon us a free gift, which we may have "without money and without price." Since we owe everything that we have (that is worth having) to God, why not render to Him what is due Him and turn what we have to His glory? "Freely ye have received, freely give."

What should we give? Our life.

When this is given, all other things go with it. Our worship, our time, our thoughts, our talents, our affections, the contents of our pocket-books—all are on the altar of the Lord if Rom. 12: 1 is complied with.

Don't be afraid that your own interests will suffer because of your giving your undivided affections and services to the Lord. If God was unkind enough of you to give you His only begotten Son while you were His enemy (Rom. 5: 8), shall He now desert you since you are in His service? You do what you can in looking after the interest of the cause of Christ, and God will show you that He is more able to look after your interests than you are yourself (Luke 9: 34). God grant us grace that we may all in the fullest sense of the word, and in an evangelical way, "give unto the Lord."

Versailles, Mo.

For the Herald of Truth.

SUGGESTIVE THOUGHTS.

BY CHARLES W. MCCLINTIC.

A grave often awakens the gravest of thoughts.

There remaineth no rest to those who wrest the Scriptures.

Heaven helps those who are willing to help other people.

Our own premises are never as sure as God's promises.

He who will not come over to the Lord's side cannot overcome.

A man's future destiny depends upon his choice rather than upon his chance.

Sad to say, it is sadder to vouch for too many people's voracity than for their veracity.

Beware of the man who poses as a Battle Scared Veteran in the "Good Fight;" he may be battle scared minus one.

To me it is a very suggestive fact that S. S., the letters that stand for Sunday school, stand for scripture searching, seed sowing, soul seeking and soul saving.

THE SIN OF LYING.

REVIEW OF LESSON VI, FIRST QUARTER, BY LILLIE MINNICH.

"Let falsehood be a stranger to thy lips; Shame on the policy that first began To tamper with the heart to hide its thoughts!"

It is a sad, nevertheless a striking fact that even in this age of progress and enlightenment, one of the most

MISSIONS.

A BIBLE NORMAL CLASS IN INDIA.

The Bible Teacher, published by the United Brethren at Dayton, Ohio, contains the following item:—

Some months ago our general secretary received a communication from J. A. Resler, Dhamtari, India, containing five membership fees to the Bible Normal Union. On referring to the record, Colonel Cowden found that Mr. Resler was enrolled as a member of the Bible Normal Union about ten years ago, and that he received his diploma in 1894. At this time he resided at Konks, Pa. A recent letter states that he went to India as a missionary in 1899, under the direction of the Mennonite church. While he is not identified with our own denomination, it is nevertheless true and most gratifying to our secretary that that Bible normal class on the other side of the globe is the product of the Sunday school work of our own church.

"The pupils," said Mr. Resler, "are reading their version in Hindi, and I am testing it as they read. They are very anxious to learn about the Bible. I should plan to keep up this kind of work indefinitely, but there are too many calls for my work in other directions."

The following thrilling picture is given of the demands and vastness of the field: "God has allowed us to see the fruits of his work here in the baptism of over two hundred persons already, and there seems to be no limit to the number who would be willing to accept Christ except our physical ability to go and teach them. Our field is large. There are from one to three millions (according to where we choose to place the limit) of heathen in the field, and we are the only missionaries in this vast region. There are five of us now. We can understand what the Lord meant when he said that we should pray that laborers be sent."

MISSION NOTES.

PHILA. HOME MISSION, APR. 14, 1902.

Dear Herald Readers:—Greeting in the name of Him who once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation. After spending a week at the Mission the workers requested me to write the "mission notes," hence I will give a few events.

Truly the Lord has blessed the work at this place, and we feel to thank and praise Him, for His mercy endureth forever.

Philadelphia is often called the city of "brotherly love," but, like many others, it is full of sin. Satan has his lions on almost every street corner, seeking whom they may devour.

Perhaps one of the greatest evils is the demon Alcohol, who is hurling souls into destruction as fast as time can take them.

A few days ago our sympathies were drawn to a man who came into the Mission so intoxicated that he could hardly speak. He was in great misery seeking satisfaction in drink, but found none; then he came to the sisters and asked them to pray for him. His re-

quest was granted and he promised to abandon the habit. We trust he will, by the power of God, resist the devil, then flee he must.

Another prodigal found his way into the Home on Tuesday evening after Bible reading, asking them to pray for him. He was a sinner and sought peace. A number of prayers were offered and he confessed Christ. He said he had Christian parents living in England. No doubt they had been praying for their wayward son for many years, and God hearing their cries answered them in America.

Oh! that all parents would plead with God for their precious ones, for the effectual, fervent prayer of a righteous man availeth much.

Our hearts were made glad a few days ago while visiting a dear old lady, probably nearly ninety years old. She is confined to her bed all the time on account of a fall causing her trouble in the spine. Nevertheless she is happy because she learned to know Jesus in her youth. Blessed thought, "Remember now thy Creator in the days of thy youth." She says she reared a family of children, and a year ago a daughter went home to glory seeing the gates of heaven open ready to take her in. She expressed her joy in hearing a child for Jesus. Truly such a life is a happy one. "Cast thy bread upon the waters, and in due season it will return unto thee again."

In speaking about her Savior she said: "Relative and friends cannot be compared to the Most High." It was indeed inspiring to converse with one who had labored with the Master for so many years. I wish that we might all lay up for ourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

Sister Amanda went home on Saturday to attend communion services. She will remain a few days.

Sewing school is doing a good work. Like Dorcas of old, they make glad many hearts with garments, etc.

Sunday-school on April 13th was the largest we ever had, there being 136 present. We pray not only for numbers, but for souls who are willing to stand for the right.

Would to God there were many more lighthouses or watch-towers in our cities giving the danger signal to keep souls from going to everlasting destruction.

We are all who are interested in the cause of saving souls, to pray for the work here, that through it many precious ones may be rescued.

Yours for the Master,

HETTIE B. KULP.

LETTER FROM INDIA.

DHAMTARI C. P., INDIA.

MARCH 13, 1902.

Dear Bro. Kolb:—Greeting to you in Jesus' name.

This morning as we are getting the foreign mail ready I want to write you a letter again. We all feel like praising the Lord for what He has done for us during the past week.

For some time a dark cloud has been hanging over us. Smallpox has been all around us and a number of our children are down with it now. Three of them have died from the disease. In the town of Dhamtari

many people have died. Last week Bro. Lapp took sick, and for a few days suffered very much from fever and pain. We were all very anxious about him. We had been praying earnestly for him. On Friday evening after suffering very much during the day he asked us all to come over to their room after dinner and pray for him. He said the Lord had healed other people and He believed He could deliver him from the fever and pain. After reading a number of verses such as Mark 16:17, 18; Psalm 103:3; Ex. 23:25; Jas. 5:14, 15, Acts 9:33; Acts 28:8; John 14:13, 14, and John 15:7, and anointing him according to James we laid on hands and prayed for him. After we rose from prayer he sat up in bed; his fever which had been over 103° when we began praying had all left him and he had no pain. You may be sure we praised the Lord for hearing and answering prayer. Since then he has had no fever and but little pain, though smallpox has broken out on him. If all goes well he will soon be out again and at work. What is before us we don't know; but we know if it should please the Lord to take some of us away it would only be to a better and higher life.

As the days go by our work increases; and as we learn to use the language more we find more to do. We are planning to open another Sunday-school in the town of Dhamtari as soon as we can get around to it. Lesson picture cards would be very useful in getting children interested. Pictures of the lesson that is taught would be the most useful, but we could use most any kind. I was thinking that maybe many of our people would be glad to send us such cards as they had left over, or maybe some of the children would be willing to give their cards some day when it is too late, that is, indeed the Word of God. There is one passage I would like to have every one remember: "Be sure your sin will find you out." There are many things in this world we are not sure of, but of this we can always be sure, that our sin will find us out. I do not care how deep you dig the grave in which you bury them, they will find you out. Look at the sons of Jacob, they thought that their father would never find out what they had done with Joseph, their brother. Their poor old father mourned for him twenty long years, but at last, after all these long years, down in Egypt, there Joseph stood before them. How they trembled! Oh, their sin had found them out. My friend, you may have committed some sin many years ago, and you think no one knows about it, but your conscience may some day turn against you, and do not you flatter yourself, God knows all about it. If you sow tares, you will reap disappointment, you will reap death and hell. If you sow to the Spirit, you shall reap peace and joy, and happiness, and eternal life. The reaping time is coming; what shall the harvest be? If you confess your sins, God will have mercy on you, for He delights in mercy. And let us not be weary in well doing, for in due season we will reap if we faint not." Gal. 6:9.

"As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10. Many times the so-called professor living in this world is more of a stumbling-block to the out-

seed. It would not do for a man to say, "I did not know but that it was wheat that I was sowing when I was sowing tares." He may have thought it was wheat, but he has to gather tares. There is a universal law. If a man learns the carpenter's trade he does not expect to be a blacksmith; he expects to be just what he learned to be. It is the same in the spiritual world, "Whatsoever a man sows that shall he also reap," for the reaping time will come to all some day and possibly very unexpectedly; then what we have sown in this world we must reap in the spirit world. If we have sown to the Spirit we shall reap life everlasting, and if we have sown to the flesh, we shall of the flesh reap corruption.

It makes me tremble for those whom I hear talk in a scoffing way, making light of the Bible and saying, "I am sowing my wild oats." Young man, let me tell you right here, you may have to reap them some day when it is too late to prepare the wild oat field for something better. There are some in this country that a few years ago talked just as you do now; they did not expect to reap so soon. The rich man has ruined millions of poor souls. How careful we should be to guard against leakage lest the water getting into the ship sink it. The Christian should watch and pray lest Satan and the world find some weak place and enter into his heart and destroy it! Have you, dear reader, thought over these things? O, what shall the end of all earthly things be to you and me as individuals? Would sudden death be sudden glory? If the righteous are scarcely saved, where shall the ungodly and the sinner appear? "But sin, when it is finished, bringeth forth death; for the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

mechanicsburg, Pa.

For the Herald of Truth.

LIKENESS IN WEDLOCK.

BY F. F. THURT.

On this common basis, there are several important particulars to be noted. First, the parties to a marriage union should be of about equal mental caliber. If one is much superior to the other in mental force, there will, by and by, be arbitrary dictation, supremacy of authority and conduct, and the severe rule of the stronger. The marriage yoke should be an even one; if equal force should be at the ends of it. If there is not, there are superiority and inferiority, a difference which will mar the peace. Marriage is a balance which should have equal weights in the scales; the strong of mind should not marry the imbecile; the intelligent should not marry the ignorant; the mentally active should not join with the mentally indolent. No love should be expected to bear the wear and strain of this difference continuously through a whole life. It is tempting Providence to be thus "unequally yoked together." The very idea of a marriage is that of an equation—a balance of equals. The moment the equality is disturbed, the union is marred. There are mathematics in marriage, and if the sum of all the parts on each side of the equation is equal, the marriage is a good one.

A second item is, that the parties to marriage should be of equal moral force. A cruel man and a kind woman cannot be expected to be in that sweet harmony which should exist in this sacred relation. A husband of correct speech will not be very likely long to enjoy and be entirely satisfied with a wife much addicted to profanity; nor will a man of temperate habits be matrimonially delighted with a drunken woman. They may differ somewhat in their moral qualities, but they must be of about equal moral worth, or the balance of their matrimonial equation is so disturbed as to mar the peace of both parties. Selfishness and conceit on one side can never make happy generosity and humility on the other. Indelicacy on one side can never give matrimonial peace to fidelity on the other side. The moral equation is as important as the intellectual one; inequality in the harness of wedlock is very likely to make at length a balky team.

A third item is, that parties to marriage, though of the same general strata of society, should be of similar tastes. The taste has much to do with life, one's dress, manner, speech, surroundings, home, and spirit are made up under the direction of it, so that taste is a large element in the matrimonial alliance. If slovenliness on one side is allied to neatness on the other, if carelessness against cleanliness, coarseness of manners against elegance and refinement of bearing, the balance of the equation is so much disturbed, that the respect and peacefulness of the relation can only be a pretense if it puts on even so much as that of a good appearance.

A fourth item to a complete union is mutuality of opinions on important subjects. "As a man thinketh, so he is." Our opinions do much to mold our characters and shape our lives. A man who believes that all the authority and rights of the family inhere in the husband, that women are inferior beings—made for men's servants and pleasure, will not be very likely to be agreeable husbands for women who believe they have equal rights and authority with their husbands. So an equally marked difference in religious opinions is a serious objection to an alliance. Any important difference of opinion, any sharp contrast of thought, is in the way of matrimonial peace. Likeness is the law of love in matters of character and life—and so it is of marriage.

Aida, Ohio.

For the Herald of Truth.

THE HOME.

BY G. L. MISHLER.

Home is the first essential element of our social life. Life cannot be complete without the home relations; there would be no proper life or character without the home influences. It is home that makes the first impression on our nature; it is the home that gives the child its first view of life. It makes the first stamp and sets the first seal upon the nature of the child; these impressions are almost indelible and durable in life. Thus the home influences are either help or a curse. It is the home that makes the first impression on our nature; it is the home that gives the child its first view of life. It makes the first stamp and sets the first seal upon the nature of the child; these impressions are almost indelible and durable in life. Thus the home influences are either help or a curse. It is the home that makes the first impression on our nature; it is the home that gives the child its first view of life. It makes the first stamp and sets the first seal upon the nature of the child; these impressions are almost indelible and durable in life. Thus the home influences are either help or a curse.

ne in death, and reaching into the eternal world, it strikes its roots deep into the heart.

Our habits, too, are formed largely by the molding power of home. The tender twig is there bent, the spirit shaped, principles implanted, and the whole character is formed until it becomes a habit. The gray-haired father who lives in his second infancy feels the traces of his childhood home in his spirit.

Place does not constitute home. Many a gilded palace and halls of luxury, many a flower-girt dwelling and splendid mansion lacks all the essentials of home. If the spirit of friendship links not the hearts of the inmates of a dwelling, it is not a home. If love reign not there, if charity and peace do not prevail, and religion comes not in her white robe of gentleness to lay her hand in benediction on every head, the home is not complete. So often, homes are made up of outward things, such as a house, a garden, a carriage, and the ornaments and appendages of luxury; but the true idea of home is a quiet, secluded spot, where loving hearts dwell.

Fathers and mothers, if we would not have our children lost to us in after life, if we would not have our married children forget their old home, in the new one, let us make home happy to them while they are young. Send them out into the world in full belief that "there is no place like home."

And even if the old home should in the course of time be pulled down, or be lost to our children, it will still live in their memories; the kind looks, and kind words, and thoughtful love of those who once inhabited it, will not pass away.

For the Herald of Truth.

PRAYER.

"Pray without ceasing." 1 Thess. 5:17.

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints," Eph. 6:11. From the above words we learn that it is our duty to be constant in prayer. If we would obey this, we could not find much time for foolish talking and jesting; neither for teasing the coming generation in regard to their affections, as is so much done and which is the source of much evil.

But why is prayer necessary? Christ says, "Watch and pray that ye enter not into temptation," Matt. 26:41. Satan has so many ways with which to tempt the children of God, especially the young converts. And even that Jesus was tempted of the devil soon after his baptism. If Satan tempted the Son of God, do you think he will not tempt the children of men?

Brethren and sisters, are we doing our duty towards the young converts by praying for them? "God forbid that I should sin against the Lord in ceasing to pray for you," 1 Sam. 12:23. Where should we pray? Paul writes, "I will therefore, that men pray every where," 1 Timothy 2:8. Moody's rule was, not to go where it would be objectionable to pray. Christ says, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret," Matt. 6:6. From this we do not understand that Christ forbids public prayer, because we find that Christ and the

apostles occasionally engaged in public prayer; but it teaches that we should not pray simply for the applause of men as the hypocrites do. To be alone in prayer, where none but God can hear, is indeed a blessed privilege which is too much neglected by many of us. Pray one for another. "The effectual fervent prayer of a righteous man availeth much," James 5:16.

Bonmensville, Pa.

For the Herald of Truth.

HINDU-HINDI.

When the types make us say "Hindu tunes" we look the second time. But when we see "Hindu version" and "Hindu language" we grow nervous. You see it's like this: There is a Hindu (pr. Hin-doo) religion and the people who adhere to it are called Hindus. There is a country, the place of the Hindus, which is called Hindustan. But when it comes to language we say Hindi (Hin-dee). This is the language spoken by more Hindus than any other and it is used by

Yours faithfully,

THE WORKERS AT DHAMTARI, March 26, 1902.

Thanks. We shall try to avoid further nervousness in this particular by remembering the *doe, doe, doe* of the "Hindians."—Ed.

KNOW HER BIBLE.

It is related of a woman with only a common school education, who yet became a choice Bible scholar that in her church and Sunday school it grew to be a habit with the people to defer to her opinion, and those who had had abundant opportunity for study learned to mark their opinion with an interrogation when it differed from hers. To one who questioned her how it was possible in her narrow and wonderfully busy life to give the amount of study and thought that she evidently did to Bible themes, she made answer:

"Why, you see, I have a great deal of time to myself. After the children are started for school I am alone all day. And I know that at 6 o'clock there will be eleven hungry people that will look to me for a good dinner; so, of course, I have to spend a good deal of my time in the kitchen. Years ago I foresaw that a large portion of my waking hours would have to be spent there and I felt lonely and wanted a companion.

So I covered my Bible with steel-colored nankeen and took it to the kitchen with me. After a while my husband put up a shelf on purpose for it and made a little wire arrangement to hold it open, and we have had real good times together, my Bible and I. I can peep at a verse here and there and keep thinking it over as I go about my work, and think of all the other verses I know which throw light on it. It is wonderful how many verses one knows which fit in, if we just give them time to find their way into our minds. My verses were very nice; it was long, slow work, you see, which didn't take much thought, and I could make my mind to some subject which needed studying, and every once in a while find a verse which made it plainer. Then in the evening, when I had a quiet half hour to myself, I'd look up things which I hadn't had time during the day and find out what others thought about the same verse. That would be sure to start me on some kind of a study, and maybe I would go for weeks, my Bible and I, studying that one subject."

May 1, 1902.

SUBSCRIPTION PRICE.

"THE HERALD OF TRUTH," one dollar per year. *Rundschau* and *Freud*, one dollar per year. *Other papers* to one address, \$1.50 per year. *HERALD OF TRUTH & WORDS OF CHEER* to one address, \$1.50 per year.

THE HERALD OF TRUTH is the organ of the following Mennonite conferences:

1. Lancaster, Pa.
2. Eastern District (Franklin Co.).
3. Franklin Co., Pa. & Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania.
7. Ohio Mennonite.
8. South Western Pennsylvania.
9. Indiana and Michigan (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.

BUSINESS NOTICES.

Wanted:—Several good agents; apply to the Mennonite Publishing Co., Elkhart, Ind.

We have received a handsome line of Easter cards ranging in price from one cent each, up to 10 cents each. Send for some.

The Mennonite Publishing Co. has on hand a very good selection of Sunday school cards and Sunday school supplies of all kinds, at prices to suit all classes. Send for sample packages when you wish to purchase.

"Dying Testimonies of Saved and Unsaved" is selling rapidly. This book has had a very large sale and we believe has done much good. Agents find it a ready seller. Price, postpaid, in paper binding, 35 cents; in cloth, \$1.00.

Jacob's Model S. S. See's Record, in Manila cover, 35 cents. **Meyer's Paramount S. S. See's Record**, cloth, 47 cents. **The Superior Sunday School Teachers' Book**, 5 cents each; 40 cents per dozen. Collection envelopes, 35 cents per dozen. *Order note.*

Sunday Schools which are desirous of changing song books will find "GOSPEL CALL" an exceptionally good book. It is used in many Sunday schools. Try it. Price, 25 cents per copy.

Mennonite Publishing Co. Elkhart, Ind.

Stock for sale.—Twenty four shares of Mennonite Publishing Company stock for sale at par. A share is \$25.00 and it brings an annual income of not less than six per cent. Parties wishing to purchase may take the whole amount offered or any part of it they may desire. For particulars address Mennonite Pub. Co., Elkhart, Ind.

Sunday School teachers who use Scripture Text Cards and tickets will find that our complete line will enable them to select such cards as are best suited to their requirements. Proper distribution of such cards encourages attendance as well as attention and study. We have a very large line embracing a great variety of designs. A sample package will be sent to any address upon receipt of 15 cents.

May 1,

The season for premiums is over, but we hope those who know they are in arrears on the HERALD, will after all kindly favor us with the amounts due us. We make this explanation because of the inquiries we are still receiving in regard to the premium Bible, and the Colportage books.

Our New Catalogue.—Our new illustrated 80 page catalogue of standard religious and miscellaneous books is ready. It is the finest and most complete we have ever published and will be sure to please our ever increasing number of patrons. We offer great value in Bibles and other books, and as we constantly carry a large stock, we can fill orders promptly. Send for our catalogue. It contains a complete index so the books desired can be easily found. The catalogue is sent free to any address.

Hymns and Tunes.—Our English Hymn Book, which is now being used in most of our congregations, and which is known among our people as "Hymns and Tunes," has been reduced in price as follows:

Cloth binding, per copy, prepaid, \$.45
Cloth binding, per dozen, prepaid, 5.00
Cloth binding, per hundred, not prepaid, 35.00

Flexible leather binding, per copy, prepaid, .65

Flexible leather binding, per dozen, prepaid, 6.25

Flexible leather binding, with tuck, per copy, prepaid, .65

Flexible leather binding, with tuck, per dozen, prepaid, 7.50

We have also recently issued a *Word Edition* with paper covers, which we sell at the following prices:

Per copy, postpaid, \$.15
Per dozen, postpaid, 1.50
Per hundred, not prepaid, 10.00

HERALD OF TRUTH CLUBBING RATES.

Herald of Truth, semi-Monthly, \$1.00
Herald of Truth and Young People's Paper, 1 year, 1.50
Herald of Truth and Rundschau, 1 year, 1.50
Herald of Truth and Words of Cheer, 1 year, 1.35
Herald of Truth, Rundschau, and Young People's Paper, 1 year, 2.25
Herald of Truth, Young People's Paper and Words of Cheer, 1 year, 1.90
Words of Cheer and Young People's Paper, 1 year, 1.00
Herald of Truth, Words of Cheer, Young People's Paper and Rundschau, 2 years, 2.65

Address: MENNONITE PUBLISHING CO., Elkhart, Ind.

TRACT WORK.

Everybody knows the value of tracts as silent messengers in carrying the gospel into dark and neglected corners, and many a wanderer in sin has been brought to meditate upon his lost condition, and to turn to the Savior, through the influence of some tract which was either handed to him by some one, or which he picked up somewhere.

This department of the Lord's work ought not to be neglected. We are sending out a great many tracts free, depending wholly upon voluntary contributions to cover the expense of publishing, but, brethren, our tract fund is

exhausted, in fact overdrawn, and we have a number of excellent tracts which really ought to be printed and circulated. Just a few days ago a brother sent in the manuscript for another tract, with the request that the same be printed. He took the pains to have it translated from the German, and says he could use many of them in English.

We therefore wish to ask our brethren and sisters who are interested in tract work to help replenish the tract fund and send in their contributions as soon as possible so these tracts may be printed without any undue delay.

Remember, we make no charge for any of the tracts we publish. They are all free. All we ask is that parties sending for tracts send enough money to cover cost of postage, and that those interested in this work send sufficient contributions to cover the bare cost of printing. We ought to have at least \$100.00 for tract work. There is so much need of good tracts. Who will help in this work? Brethren and sisters, we hope to hear from you soon.

Mennonite Publishing Co. Elkhart, Ind.

SUNDAY SCHOOL LESSONS

LESSON V.—MAY 4.

THE CHURCH AT ANTIOCH IN SYRIA.

Acts 11:19-30.
[Read Isa. 62. Memory Verses 24-24.]

GOLDEN TEXT.—The hand of the Lord was with them; and a great number believed, and turned unto the Lord.—Acts 11:21.

INTRODUCTION.

TIME.—Between A. D. 40-44.

PLACES.—Pheenix, Cyprus, Antioch, Cyrene, Tarsus, and Jerusalem.

PERSONS.—Barnabas, Saul, certain disciples, Agabus.

LESSON INTRODUCTION.—Soon after the stoning of Stephen, the disciples were scattered abroad because of the persecutions which arose at that time. However much those early Christians should have preferred to remain in mutual fellowship at Jerusalem, it became necessary that their relationship be broken up, and a separation take place in order to save their lives. While this was apparently discouraging at the time, the results, however, proved to be a blessing both to the apostles and their work, and made plain the fact that God was causing "the wrath of man to praise him" for "they that were scattered abroad went everywhere preaching the Word." They might have fled to places of safety and refrained from preaching the gospel of Christ, that is, if self preservation had been their only purpose, but this would have meant disloyalty to the Master's cause, and would have been destructive to their spiritual life. They were filled with the grace and spirit of God, hence they were fearless in preaching the gospel whithersoever they went. So marked was the revival at Antioch, that a report of the same was carried to the mother church at Jerusalem. Barnabas was sent at once to Antioch to look after the work. He at once recognized it as the work of the Lord, and rejoiced in it, and gave the converts

counsel and encouragement. Barnabas sought out Saul as a helper in the great work begun at Antioch. It is not surprising that the church at Antioch became the great missionary center, with such men as Barnabas and Paul at the head—men full of the Holy Ghost.

Apr. HOME READINGS.

28. M.—The Church at Antioch. Acts 11:19-30.

29. T.—Persecution and Dispersion. Matt. 10:16-23.

30. W.—"I am with you." Matt. 28:16-20.

May.

1. Th.—Rejoicing in Success. Luke 10:17-24.

2. F.—Gifts by the Church. 2 Cor. 8:1-9.

3. S.—Advice to the Church. 1 Peter 5:1-11.

4. S.—Exhortations to Christians. Rom. 12:1-14.

LESSON VI.—MAY 11.

PETER DELIVERED FROM PRISON.

Acts 12:1-19.
[Read Psal. 91. Memory Verses 5-7.]

GOLDEN TEXT.—The angel of the Lord encampeth round about them that fear him, and delivereth them.—Psa. 34:7.

TIME.—April, A. D. 44.

PLACE.—Jerusalem.

PERSONS.—Herod, James, Peter, an angel, Roman soldiers, Rhoda.

INTRODUCTORY THOUGHTS.—"The rest from persecution which the church had been enjoying was now suddenly brought to an end, and the disciples at Jerusalem were now sorely afflicted in the death of James and the imprisonment of Peter. Herod renewed the persecution in order to gain favor with the Jews, who were using their influence against the Christians. But God is able to overrule all things to His glory, and through the prayers of His people Peter was delivered and the church encouraged and strengthened."

The more active we are in the work of the Lord, and the more we denounce the works of darkness, the more we shall be hated by the enemies of Christ, and the greater will be the persecutions awaiting us. We know very little of the life and labors of James, the elder, except that he was one of the favored three of the Master's disciples. He was Herod determined to slay Peter also. He was ready to sacrifice justice, reason and decency in order to gain prestige. The cause of righteousness and truth in both state and church has often suffered at the hands of those in authority for the same reason. They loved the praise of man more than the praise of God."

May. HOME READINGS.

5. M.—Peter delivered from prison. Acts 12:1-19.

6. T.—Prayer commended. Matt. 18:15-20.

7. W.—The Deliverer. Psa. 33:10-22

1902.

8. Th.—Able to deliver. Dan. 6:16-23
9. F.—Confidence in God. 2 Cor. 1:1-12.

10. S.—The angel of the Lord. Psa. 34:1-10

11. S.—Victorious through faith. Heb. 11:32-40

CORRESPONDENCE.

FROM WHITE CLOUD, MICH.—Communion services were held at White Cloud on Sunday, the 20th of April. Bro. Isaac Weaver, from Bowne, Kent Co., was with the brethren on the occasion. Con.

FROM ELMDALE, KENT CO., MICH.—Bro. Ira J. Buchwalter, of Stark county, Ohio, spent Saturday and Sunday, April 12th and 13th, with the congregation in Kent county, Mich. Several persons were baptized and received into church fellowship, and on Sunday the sufferings and death of our Lord were commemorated in the communion of the Lord's supper. May the Lord bless the work of the Master in this branch of his Zion and prosper His cause to the salvation of many souls. Con.

WHITE CLOUD, MICH., APR. 22, 1902.—Greeting in the Master's name. The little flock at this place again had a spiritual feast as Bro. Isaac Weaver, of Bowne, Mich., came into our midst on the 18th, and remained till the 21st, preaching four earnest sermons. He also assisted in the communion services which were held on the 20th. We thank God for sending the dear brother into our midst. Bro. Jacob Miller of Oklahoma, was here recently and bought a farm. He intends to move on it soon. Bro. Noah Grabill, of Goshen, Ind., also stopped with us a few days. Yours in love, JACOB P. MILLER.

HARRISONBURG, VA., APR. 17, 1902.—Our counsel meetings in the Middle District congregations were held Apr. 15, 16, and 17. The expression of peace was unanimous. Sunday schools have been organized in the Weaver, Bank and Mt. Clinton congregations with very encouraging prospects. Our semi-annual conference for Virginia meets at the Weaver M. H. on Friday, May 9. Bro. A. B. Burkholder expects to start for West Virginia immediately after conference to engage in evangelistic work during the coming summer and autumn. Yours in Christian love, JACOB A. HEATWOLE.

MAINTOWN, PA., APR. 21, 1902.—Our community was shocked to learn that on the night of Apr. 12 a foul murder was committed on Bunker Hill, in Springfield Twp., near a neighbor, Alfred J. Jones, was robbed and killed, being shot at his own door by three colored intruders. After killing him they ransacked the house, securing some money and other valuables, after which they fled and have not yet been apprehended.

The Sunday-school at the Maintown M. H. is in a prosperous condition, and we hope the labors of the older members in this field will bear much fruit, as all seem to be taking a deeper interest than ever before. God bless them all. J. B. B.

FROM KANSAS.—Communion services are now being held here, from Sunday to Sunday in the various districts. Yesterday (April 20), this solemn ser-

137

vice was held at the Pennsylvania M. H., and a large number of brethren and sisters partook of the sacred emblems. There were a number of members present here from the neighboring settlements who also participated and aided in making the service all the more edifying and encouraging. One young person was received into church fellowship. The meeting however was a sad one on account of the news being given that our dear brother and minister, J. L. Winey, of Jackson Co., had died. The writer was with him many times in the meetings which he conducted in Iowa, Minnesota and Kansas, and was made to feel exceedingly sorrowful, realizing the serious loss this death would bring both to the church and the family, but the Lord's will be done. He has gone to his rest. We have had much sickness and many deaths in our land now for several months. May a kind heavenly Father in tender mercy ever remember His children, and so lead them that they may overcome and finally enter into his rest.

West Liberty, Ohio. A. METZLER.

FROM ELKHART COUNTY, IND.—Bro. Ira J. Buchwalter, came from Kent Co., Mich., to Elkhart, on Monday April 14th, and spent Tuesday and Wednesday with the Yellow Creek congregation. The congregation at Elkhart joined with the Yellow Creek congregation, both in the baptismal and communion service and Tuesday, April 15th, twelve persons were baptized and received into church membership, and one was reclaimed. On Wednesday, the 16th, communion services were held. Many were present and nearly all participated.

On Thursday the communion services were observed at Nappanee; on Friday at the Holdeman church, and on Saturday at the Olive. At Holdeman's seven persons were baptized and one reinstated. These meetings were all well attended, considering that they were all week-day services.

On Saturday evening baptismal services were held in Elkhart and three persons were baptized, and a number were received into the church fellowship, by letter and otherwise. Communion services were observed on Sunday, the 20th. Con.

SPRING CITY, PA., APRIL 24, 1902.—The readers of the HERALD may be encouraged by a letter from this place again. We had a blessed meeting last Sunday, April 20th, when four young sisters and three brothers were added to the church by water baptism. They made a good confession, both by their words and by their conduct, and appeared, showing to the world that they have left it and have come under the government and ordinances of the gospel and the church. Oh that their example might be followed by others. The services were conducted by Bishops Andrew Mack and Henry Rosenberg. Text, Acts 2:37, 38.

Our communion will be held this spring in Coventry, the Lord willing, on May 11th.

Sister Sarah Tyson, one of our oldest members, died in March, aged 80 years. Our brother, Joel Good, who had been very sick last winter is again able to go away from home. He is nearly 90 years old and has been reduced in weight from 175 down to 116 pounds. Con.

FROM KANSAS.—Communion services are now being held here, from Sunday to Sunday in the various districts. Yesterday (April 20), this solemn ser-

vice was held at the Pennsylvania M. H., and a large number of brethren and sisters partook of the sacred emblems. There were a number of members present here from the neighboring settlements who also participated and aided in making the service all the more edifying and encouraging. One young person was received into church fellowship. The meeting however was a sad one on account of the news being given that our dear brother and minister, J. L. Winey, of Jackson Co., had died. The writer was with him many times in the meetings which he conducted in Iowa, Minnesota and Kansas, and was made to feel exceedingly sorrowful, realizing the serious loss this death would bring both to the church and the family, but the Lord's will be done. He has gone to his rest. We have had much sickness and many deaths in our land now for several months. May a kind heavenly Father in tender mercy ever remember His children, and so lead them that they may overcome and finally enter into his rest.

West Liberty, Ohio. A. METZLER.

FROM ELKHART COUNTY, IND.—Bro. Ira J. Buchwalter, came from Kent Co., Mich., to Elkhart, on Monday April 14th, and spent Tuesday and Wednesday with the Yellow Creek congregation. The congregation at Elkhart joined with the Yellow Creek congregation, both in the baptismal and communion service and Tuesday, April 15th, twelve persons were baptized and received into church membership, and one was reclaimed. On Wednesday, the 16th, communion services were held. Many were present and nearly all participated.

On Thursday the communion services were observed at Nappanee; on Friday at the Holdeman church, and on Saturday at the Olive. At Holdeman's seven persons were baptized and one reinstated. These meetings were all well attended, considering that they were all week-day services.

On Saturday evening baptismal services were held in Elkhart and three persons were baptized, and a number were received into the church fellowship, by letter and otherwise. Communion services were observed on Sunday, the 20th. Con.

SPRING CITY, PA., APRIL 24, 1902.—The readers of the HERALD may be encouraged by a letter from this place again. We had a blessed meeting last Sunday, April 20th, when four young sisters and three brothers were added to the church by water baptism. They made a good confession, both by their words and by their conduct, and appeared, showing to the world that they have left it and have come under the government and ordinances of the gospel and the church. Oh that their example might be followed by others. The services were conducted by Bishops Andrew Mack and Henry Rosenberg. Text, Acts 2:37, 38.

Our communion will be held this spring in Coventry, the Lord willing, on May 11th.

Sister Sarah Tyson, one of our oldest members, died in March, aged 80 years. Our brother, Joel Good, who had been very sick last winter is again able to go away from home. He is nearly 90 years old and has been reduced in weight from 175 down to 116 pounds. Con.

FROM KANSAS.—Communion services are now being held here, from Sunday to Sunday in the various districts. Yesterday (April 20), this solemn ser-

vice was held at the Pennsylvania M. H., and a large number of brethren and sisters partook of the sacred emblems. There were a number of members present here from the neighboring settlements who also participated and aided in making the service all the more edifying and encouraging. One young person was received into church fellowship. The meeting however was a sad one on account of the news being given that our dear brother and minister, J. L. Winey, of Jackson Co., had died. The writer was with him many times in the meetings which he conducted in Iowa, Minnesota and Kansas, and was made to feel exceedingly sorrowful, realizing the serious loss this death would bring both to the church and the family, but the Lord's will be done. He has gone to his rest. We have had much sickness and many deaths in our land now for several months. May a kind heavenly Father in tender mercy ever remember His children, and so lead them that they may overcome and finally enter into his rest.

West Liberty, Ohio. A. METZLER.

FROM ELKHART COUNTY, IND.—Bro. Ira J. Buchwalter, came from Kent Co., Mich., to Elkhart, on Monday April 14th, and spent Tuesday and Wednesday with the Yellow Creek congregation. The congregation at Elkhart joined with the Yellow Creek congregation, both in the baptismal and communion service and Tuesday, April 15th, twelve persons were baptized and received into church membership, and one was reclaimed. On Wednesday, the 16th, communion services were held. Many were present and nearly all participated.

On Thursday the communion services were observed at Nappanee; on Friday at the Holdeman church, and on Saturday at the Olive. At Holdeman's seven persons were baptized and one reinstated. These meetings were all well attended, considering that they were all week-day services.

On Saturday evening baptismal services were held in Elkhart and three persons were baptized, and a number were received into the church fellowship, by letter and otherwise. Communion services were observed on Sunday, the 20th. Con.

church selected the brethren, Eshelman and Mastin, as superintendents; Bro. D. E. Weaver, as chorister; and Bro. E. Heatwole, secretary. We have a very encouraging beginning, the enrollment being seventy-five. We ask the prayers of all Christians. On the 19th, our inquiry meeting was held, a good number present, and all expressed peace and union. What can be more encouraging to all interested in the welfare of the church than to hear that all are working together as one family in Christ Jesus. How sad to hear that brethren will disagree and how detrimental to the cause that this should be on the increase. May we all everywhere continue to pray that the church be so filled with the Spirit and love of God that there can be no room for contention and strife. "For where envy and strife there is confusion and every evil work." So let us all be of one mind and live in peace, and the God of love and peace will be with us. Con.

CARL JUNCTION, JASPER CO., MO., APRIL 24, 1902.—Dear readers of the HERALD:—Perhaps some of you would like to read a few lines from this corner of the Lord's vineyard occasionally. We have great reason to rejoice, as we have been privileged to have several visits from past winter and this spring. Bro. Levi Miller from Cass Co., Mo., came here in January and held a number of meetings at White Hall M. H., which were edifying and encouraging and the results were several conversions. The converts have since been received into church fellowship. On the 9th of April Daniel Kauffman of Versailles, Mo., came here and held meetings during the remainder of the week from the 9th until over Sunday. The meetings were both interesting and edifying. On Saturday four were received, three by water baptism and one who was formerly a member of another denomination, also one on Sunday by letter, making five accessions to the church at this place. May God bless and keep them in His love through their journey here that they may go on their way rejoicing so that they may become useful helpers in His vineyard. Two of them are quite young and we ask an interest in your prayers that they may hold out faithful and be kept from the evils of the world. On Sunday we had the blessed privilege again to observe the ordinance and communion of the Lord's supper. A very vivid and interesting picture was held up before the eyes of the life from the manger to the throne. The greater part of the members partook of the emblems of the broken body and shed blood of the "Lamb of God" which taketh away the sin of the world." All who partook of the communion seemed to enjoy themselves and went on their way rejoicing. May God bless us and keep us from the evil that is in the world and from the snares of Satan. Peace be unto all. J. G. GOOD.

N. W. TERRITORY, DUKHOBOV VILLAGE, KANESKA, APRIL 24, 1902.—Dear Bro. Funk.—Knowing that the Mennonites were the only ones of our churches who took any considerable interest with the Friends, (Quakers) in the welfare of the persecuted Dukhobors when and after they reached Canada, and who helped them with

gifts of love, I thought it might be of interest to the readers of the *HERALD OF TRUTH* to learn something of the progress they have made in their new homes in this great North West.

It appeared some time ago that they were having some trouble with the Canadian government regarding the taking up of individual homesteads and the keeping of records of their marriages, births and deaths. Consequently the "Friends" appointed Joseph S. Elkington, who is well known to many of our older Mennonites, and who had been among the Dakobors when they first arrived, to visit them once more and to carry to them an address of the Society of Friends asking them to submit to the very liberal laws of Canada.

Friend Joseph was very anxious for me to go with him, speaking as I do the Russian language, and so he came to my place in Nebraska and said in his characteristic way: "Peter, a two-cent postal stamp would have carried the message but I was afraid it would not have fetched thee, so I came myself." I finally consented to go with him, and so here we are, driving from village to village holding meetings and trying to prove to them that a Christian should and must obey the law in everything that is not against the law of God.

We find that in their temporary affairs they have prospered, and are now self-sustaining, and if they would only take up their homesteads they would soon become good Canadian farmers.

They are a simple-minded, ignorant people, and have been influenced by the teachings of the disciples of Toulou, who have been amongst them. Your readers may not know that these principles are that the earth belongs to no one in particular and should be owned by all in common. If they do not take up their homesteads by May 1st, their reserve will then be thrown open to all comers and the usual rough element of the frontier will be let loose upon their peaceful villages.

We hope and pray that our mission may not be in vain. The Lord we trust will guide their hearts to see the truth. We have been for days traveling over this new country. The snow has just melted and the streams and sloughs are running over. Several times the water has come into our wagon-boxes, wetting our clothing and provisions.

Friend Joseph wishes to be remembered to you, Bro. Funk, he says he has met you; and also to the brethren in Pennsylvania. I am, with Christian love, your old friend.

PETER JANSEN.

ROARING SPRING, PA., APR. 14, 1902. Dear brethren and sisters, as we review the past and realize how bountifully God has dealt with us here, we cannot but acknowledge that all praise belongs to Him. We believe and realize that it is alone through His love and mercy that we are privileged to enjoy so many blessings. We as a Christian people should thank God for homes, churches, Sunday-schools, missions, and all things which come from Him but we sometimes get "rusty" and almost forget God. In order to prevent this we must "pray without ceasing." Perhaps we may be strengthened by holding weekly Bible Readings in our respective homes, by song service, etc. We had a refreshing meeting in the Mennonite

church of this place on Apr. 5th. We the "Marlinburg," "Pleasant Grove" and "Roaring Spring" congregation met on the above date in the capacity of a "quarterly meeting" which is held in regular order at the above places. The business meeting was called at 3:30 o'clock P. M. The minutes of the previous meeting were read by Bro. F. N. Byers, after which we proceeded with the business, dismissing for the gospel service which opened at 7 o'clock P. M. Devotional exercises were conducted by Bro. J. A. Hershey of this place, formerly of Olathe, Kansas. After singing hymns of praise the first topic for the evening, "How to let our light shine" was opened by Bro. H. B. Ramer, who pointed out "Jesus" as our light and how we are so apt to walk from light into darkness, illustrating by some moralistic persons who follow the things of this world and are putting their light under a bushel. I then took heed and walk closely with the characteristic way: "Peter, a two-cent postal stamp would have carried the message but I was afraid it would not have fetched thee, so I came myself." I finally consented to go with him, and so here we are, driving from village to village holding meetings and trying to prove to them that a Christian should and must obey the law in everything that is not against the law of God.

The second topic, "Perfect Love" was opened by Bro. John Kanagy. He told us how God loved the world, how He sent His Son to suffer and die for us, a wonderful story. Love is so deep it cannot be fathomed, so full of meaning it cannot be explained. If we have that love we will also become humble, love our enemies, suffer persecutions, and if we overcome all this we will dwell with Him who first loved us. Sister Mary Byers followed with an essay, also stating that perfect love cannot be had and enjoyed by the sinner, that it belongs to God and God's people.

The third topic, "Jesus Only," was opened by Bro. W. D. Snyder. God looked down upon this sinful world and wished to save those who believe on Him, and how could He do this? It was through "Jesus." Think for a moment that God sent His only Son into this world to save us and we are so willing to reject Him. There is no other way to enter heaven but by the door, Jesus, and Jesus only, for He says, "I am the door." Sister Katie Durr read an essay on the same subject. Jesus came down among men, suffered and died on the cross, and there is salvation in no other. Yes, it is Jesus who died that we might live and through Him only can we come to God. She brought out the thought that "none but a risen Christ can raise a fallen world." The fourth topic, "The power of prayer," was then taken up by Bro. Oliver H. Zook, Allensville, Pa., who described prayer as the necessity of our every day lives. Some people think prayer is a wonderful thing and when they pray in public or in some place where they may be heard try to arrange a flowery prayer. This is not prayer and leaves the wrong impression. Prayer is a talk with God, and oh, how easy it is to say, "Lord, what wilt thou have me to do?" Sister Hannah Durr was the second speaker; she did not bring prayer. Bro. Zook took up the time by continuing on the subject. Bro. Levi Kauffman, moderator of the evening meeting, then made the announcements, and after prayer the meeting adjourned. The meeting was interspersed with singing led by Broth-

ers Kanagy and Zook. We all realized that "it was good for us to be here." Pray for us that we may go on in the fear of the Lord and that we may go hand in hand in the work and give God the glory. We are in need of Sunday-school workers and if there are any who would like to change their location we can find something for them to do at Roaring Spring, both financially and spiritually. Work can be had at all times. Yours in Jesus' name.

LEVI SAUDER.

S. S. ITEMS.

CONCORD, TENN., APRIL 22, 1902.—Sunday-school was reorganized at Powell's and the following brethren were elected for the next twelve months: Superintendents, H. J. Powell and T. J. Blosser; Chorister, D. W. Good; Teachers, Solomon Yoder, N. Z. Yoder, P. J. Blosser, H. H. Good, Tina Newbauer, John Newbauer and Annie Yoder. May the blessing of God be with our Sunday-school. G. B. HERTZLER.

CONFERENCES.

The Mennonite S. S. Conference of the Johnston, Pa., district will be held Thursday, May 8, in the Thomas M. H., Somerset Co., Pa. All who desire to come are heartily welcome.

LEVI BLAUH.

Annual Conference for Canada will be held at the Cressman M. H., Breslau, Ont., beginning Thursday, May 29. The Sunday-school conference will be held for an evening session on the 27th and will be continued on the 28th.

The Annual Conference of Ohio will be held near Elida, O., at the Salem M. H., May 15th and 16th. A cordial invitation is extended to all interested in the cause of Christ and the welfare of the church, and especially bishops, ministers and deacons.

N. O. BLOSSER, Sec.

The Annual Mennonite Conference for the state of Illinois will be held near Morrison, Ill., on Friday, the 6th of June. The Sunday-school Conference will be held on the 4th and 5th immediately preceding the Church Conference. All Church and Sunday-school workers of like faith are cordially invited to be with us and assist us in the Master's work. J. S. SHORMAKER, Sec.

(ANNUAL.)

The Indiana A. M. Conference will be held at Nappanee, Ind., on May 29th and 30th. A cordial invitation is extended to all the congregations of like faith and especially to the bishops, ministers and deacons to be with us in the conference work. Those coming by railroad will come over the B. & O. to Nappanee, Ind. Any one desiring information write to Jas. H. McGowan, Cor. Sec., Nappanee, Ind.

SEMI-ANNUAL CONFERENCE.

The spring Virginia Conference will be held at the Weaver M. H. (Middle District), and meeting on the second Friday in May, being the 11th day of the month. Visits are always appreciated on these occasions, and any who

may desire to come will be met at the station by writing Bish. L. J. Heatwole at Harrisonburg, his P. O. and nearest station.

O. H. BRUNK, Sec.

The Amiah Mennonite Conference of Ohio and Pennsylvania, the Lord willing, will convene June 4th and 5th in the congregation near Archbold, Fulton Co., Ohio. A cordial invitation is extended to all congregations of like faith to assist in furthering the work of the Lord. Address, Christian Staskey, Elmira, Ohio, or D. J. Wyse, Archbold, Ohio, for further information.

C. K. YODER,
JNO. R. ZOOK,
C. Z. YODER.

For the Herald of Truth.

ANNUAL MEETING OF THE MENNONITE BOARD OF CHARITABLE HOMES.

The Annual Meeting of the Mennonite Board of Charitable Homes meets on Tuesday, May 20th, 1902 at the Mennonite Old People's Home, near Rittman, Ohio. The meeting begins promptly at 10 a. m. A full Board is desired since there is much matter of importance to consider. To those who can reach Orrville more conveniently, would say they may come to that place and some one will see that they reach the place of meeting. Write to Bro. D. C. Amstutz, Rittman, Ohio, and tell him where and when you expect to arrive.

Fraternally,
M. S. STEINER, Pres. of Board.
D. C. AMSTUTZ, Sec. of Board.

MOTHER BROWN'S ADVICE.

Soon after her marriage, Mary Ward had formed the habit of slipping across the street when the domestic machinery began to creak to lay her troubles and perplexities before good Mother Brown, and receive in return that sympathy and advice which the aged are so competent to bestow.

This particular afternoon, the young man's heart was very heavy, and she and her youngest responsibility were making an informal call on Mother Brown. The two women settled to their sewing, and soon Johnny, the irrepressible, was buzzing about the room like an imprisoned bumblebee, striking against everything that came in his way.

Questions rolled off this small boy's tongue with the steady, endless flow of the siphon. About one question in twenty the mother answered in a careless, preoccupied way, while good Mrs. Brown was herself out in her kindly efforts to impart information to this animated interrogation point.

When patience reached its limit, the boy went to sit on the upper step of the veranda, with the promise of a whipping if he left the step inside an hour. His mother worked steadily at the buttonholes, the was making, the shadows deepening in her eyes, and quick signs escaping from lips that were unusually silent.

The boy stayed on the steps just two minutes and a half; then a stir in the bushes under the window at which she sat, aroused the mother to the fact that Johnny was helping himself liberally to Mother Brown's cherished lemon lilies.

"Johnny, Johnny! Come here this minute, or I'll whip you hard!" called his mother.

"No, you won't, neither," answered the young hopeful, reaching after a cluster of carnation plinks.

"There are snakes there, Johnny. Come on the steps and sit down."

"Hol there's no snakes there! You just want to get me away from here."

"Yes, there are snakes there. I saw a great big black one under that rose-bush as we came into the yard. I suspect there are numbers of them under the house." And the busy needle flew swiftly back and forth, while the mother's thoughts were busy with a newly-awakened anxiety which she found very hard to put into words to dear Mother Brown.

Johnny left that corner, for he had a well-developed dread of snakes, and sat quietly down on the veranda steps, as directed. Five minutes later, he was chasing the young chicks in the backyard, and his busy mother called out: "Johnny! There's a bear out there behind the wood-house. Come in this minute and sit down."

Johnny made another dive after a downy yellow chick, and the mother hen made a dive after Johnny, and there was a mixture of brown hen and howling boy; then Johnny made quick time to safety behind his mother's chair, where he doubled down on the carpet and sobbed himself to sleep without receiving a word of sympathy from either of the women.

In the quiet which followed, Mary Ward spread her latest trouble before her helpful friend and begged for advice.

It seemed that Fred, the eldest son, aged eleven years, was so untruthful that she was almost in despair. She had talked and reasoned with him times numberless, had punished him severely time and again, and yet he showed no sorrow for the wrong and made no effort to reform. Indeed, he would often tell an untruth where the truth would have served him better. He had reached the point where they could believe nothing he said until they had verified it, and the distressed father and mother could not imagine where he had learned to lie. He sometimes picked up bad gone back generations and picked up by inheritance some unworthy ancestor's lying tongue. It seemed very hard to endure. They had always, both father and mother, loved and followed the truth, and the tears poured over the mother's face like rain.

"Now, Mary," said the old lady, laying her hand lovingly on the younger woman's bowed head, "I wonder, dear, if you will be angry if I speak very plainly to you."

"No, indeed, Mrs. Brown. Say anything you choose, so you help me about my boys. Why, even Johnny and Joel are beginning to show the same awful trait," and a fresh rain of tears poured over her face.

"Well, Mary, your boys learned to be untruthful from their mother!"

The young mother looked with horrified eyes into the face before her, unable to take in the thought in all its magnitude.

"How many untruths have you told Johnny since you came in this afternoon?" continued Mrs. Brown. "Earliest impressions are deepest and last longest. Have you left the impression

that you utterly disregard the truth upon occasions on the minds of your boys? They love and admire you and pattern after you. Do you think Johnny did not know the truth about the whippings you promised; about the snakes and the bears? Mary, dear girl, stop and think. Take time to study this question in all its bearings, and I know you will enough to feel sure that you will change your ways."

CHEERFUL MOTHERS MAKE GOOD SONS.

"Should a mother with a 'man child' to rear, not only for time, but for eternity, be a chronic faultfinder, complainer, and uncheerful companion to her own son?" writes Miriam Zieber in *Good Housekeeping*. "Does it ever occur to such a woman that perhaps as her boy bears his mother's house he feels a little pang of dread because of the gloomy spirit he knows he will find there? Maybe his heart longs for a whole-souled cheerfulness and brightness, such as some other boy's mother he knows of possesses; maybe this same heart aches for a real home life, where his own nature could be more readily expand and bloom and flower. Oh, the dark homes throughout the land, that for want of a little self-control and thoughtfulness on the part of the mothers inhabit them!"

"There are dwellings where physical health, education, refinement, wit, do circumspect, and no trouble of any importance, lack but one thing—the optimistic spirit of the mother. There is no use denying a fact which we all know—the spirit of a home follows that of a mother; if she is lively, so will her household be; if she is pessimistic, the poison will sooner or later eat its way into every member of the family, especially into the masculine portion of it! Why? Because the mother's attitude toward life influences her sons more than her daughters. A woman does not influence another woman to any great extent mentally. Neither does a man influence a woman to anything like the way she influences him. Unless through force or through love for him, woman will do pretty much as she pleases, but man is likely to be influenced at any moment by any woman, whether he loves her or not."

"Think, then, of how a mother's disposition may affect a son! Yet, in the face of it, look around you and notice the greetings the mothers of sons give their offspring, those they are casting on the sea of humanity. Thousands of mothers are destroying their sons' faith in women. If men cannot find the sunshine of life in their feminine companions on the road to eternity, where are they to look for it? Not to other men, surely, for others are like them selves, on the search for a complement to their own nature, a woman's bright, cheerful soul, ready to impart courage and comfort. When they find such a one, be she mother, sister, sweetheart, or friend, they will pour out the very best of their own souls at her feet. But if the first woman they meet, the mother, be an element of ever over hanging gloom, it may mean a poisoning of the masculine physical vigor at its source."

"Take care, O mothers, lest you make your home and your very personal vicinity a sphere less pleasant than the street corners, questionable places of

amusement, or the gilded, optimistic halls of sin! Remember, there are no scoldings, faultfindings, and indifference there; only enticings, cheerfulness, bright faces, and pleasant words."

DRESS AN EMBLEM OF CHARACTER.

The veteran soldier of the cross, Theodore L. Guyer, says: I know of thousands of parents, who have received from God a child, and then they turn the young immortal into a dressmaker's doll! As if God had not made the little creature beautiful enough, they must overload it with upholstery of silk and lace, and then torture its graceful freedom into the tongs and screws of military fashion. On a certain Sabbath these parents brought their children to church. But all the rest of the time they are consecrating their offspring to that other trinity—fashion, flattery and folly! I tell you that this overdressing of the body strikes through into the heart. It poisons the mind with affections and most unchildlike greed of admiration and vain glory. How can a step ever be put to the crop of fops and fashions if children are to be trained into foppishness and exorbitance from their cradle? Few have seen or known much more of the world's fashion, pride and vanity than Lord Chesterfield. He was not a religious man, but was gay and fashionable, a pleasure lover and a pleasure-seeker. This is his testimony: "I have run the silly rounds of pleasure, and have done with them all. I have enjoyed all the pleasure of the world, which is truth to tell, I have seen only their outside always overrate them; but I have been behind the scenes, I have seen all the coarse pulleys and dirty ropes which move the gaudy machines, and I have seen and smelt the tallow candles which illuminate the whole decoration to the astonishment and admiration of the ignorant audience. When I reflect on what I have done, I can hardly persuade myself that all that frivolous hurry and bustle of pleasure in the world had any reality." How then, I ask, can our children be taught self-control, frugality, humility, and spiritual-mindedness while their graceful forms are smothered under the artificial trappings of pride and extravagance? I am quite sure that when the sensible Hebrew mother "made a little coat" for her lovely boy she remembered that he was "lent unto the Lord," and not to the "lust of the eye and the pride of life!"

But there is another meaning which I wish to give this "little coat." In the Bible dress is an emblem of character. Christianity is spoken of as a raiment; we are exhorted to "put on Christ," to be "clothed with humility," and to keep our eyes and our hearts from the world. Nor is it a mere pun—a playing with sacred words, to remind you that habit both signifies dress and signifies the disposition of the mind, and its tendency to good or evil. The habit of doing right is the essence of godliness.

Now, we parents not only clothe our little ones; we also provide, in no small degree, the habits of their souls. We make for them coats which no moth can consume—coats which they shall be wearing after we have mouldered into dust! Our children put on the

example we set, and wear it. Not only what we say, but what we do, will be repeated in their opinions and their conduct. Our character streams into our children. It enters into their eyes and through their ears every moment. How quick they are to copy us! No photographic plate is more sensitive to the images which lodge there. Our dissimulations make them tricky and deceitful. If a boy is handled harshly and jerked into obedience, he will be likely to turn out a sulky, obstinate creature; he will be just what your impatient rudeness makes him. If malicious tattling sour our conversation at the table, our children's teeth will be "set on edge." If we talk "horses" and "baseball," and race, etc., they will be on fire with rage for sporting. If we give our boys a dollar for the toy shop or place of amusement, and only a dime for the contribution box, we shall teach them that self-indulgence is oftentimes more important than charity. It must not be thought strange that conversions are so few, and that evangelist religion makes no greater headway when multitudes have no other reading on the Lord's Day than the godless Sunday newspapers, and but little reading during the week except the novels that pour in such an increasing deluge from the press. If parents give house room to trashy or to corrupting books, they need not be surprised if their children give heart room to the world, the flesh and the Evil One. When instructive and profitable books are so abundant and so cheap, this increasing rage for novels is one of the portentous "signs of the times." If we live for the world, they will die for the world, and be lost forever! The mind-garments which we weave they will wear. Long after we are dead, our children will be clothed in habits we helped to fashion.

My fellow parents, we are weaving our children's habits every hour. We do it as clothes are made, stitch by stitch. We do it by little things, and through unconscious influences. We are making the "little coats" which shall be worn not only in this world but in the world to come! O, how much it depends on us whether they shall "walk in white" among the glorified in heaven! The property which we can leave our children may be small indeed. We may not afford them an expensive education. But day by day we can be prayerfully, patiently, weaving for them that garment of goodness which shall glow brighter and brighter until they put on the shining raiment like unto those before the throne!

AT RANDOM PAPERS.

We were intensely interested in a lengthy article by Dr. T. B. Neely on the subject of "Sunday-School Literature for the Home." The article interested us because in reviewing the situation the Doctor clinched so many truths which the publishers have been endeavoring to impress upon our people. We take the liberty of quoting a few sentences and request our readers to mentally insert the word "Mennonite," wherever Dr. N. says "Methodist."

"The point that determines some in their selection is the question of perhaps a half cent, or a cent or two a year, rather than the question of qual-

ity. The first thing to be considered is the character of the matter, and, in a Methodist Episcopal Sunday-school, a further question should be as to the doctrinal teachings of the publications placed in the hands of the children, as well as the teachers. Methodist Episcopal Sunday-school literature should teach the doctrines of the Methodist Episcopal church. The publications issued by other denominations, as a matter of course, will not teach the doctrines of other churches than their own. Therefore, Methodist Episcopal Sunday-schools should not take literature that inculcates views not in harmony with the doctrinal teachings of their own denomination.

"Outside publishers who seek the general market cannot print denominational doctrines, for, if they did, they would limit their circulation to the churches holding the doctrines in question. As outside publishers, therefore, cannot teach the doctrines of the Methodist Episcopal church, their publications ought not to be taken by Methodist Episcopal Sunday-schools. It may be said that such publishers do not teach anything contrary to the doctrines of the Methodist Episcopal church, but that is not sufficient. A colorless publication will not make the right impression upon the scholars, and consequently will fall in one very important particular, namely the indoctrinating of the scholars in accordance with the specific teachings of the Methodist Episcopal church.

"The publications of the Sunday-school Department of the Methodist Episcopal church must necessarily present the doctrines of the Methodist Episcopal church. If these periodicals presented any other doctrine the editor would be liable to complaint on that ground, and the church holds the power to compel proper doctrinal teaching. But the Methodist Episcopal church has no control over the publications of other denominations or of parties who appeal simply to the general public and present doctrines that are antagonistic to those of the Methodist Episcopal church, or present no doctrine at all.

"Another point in connection with Sunday-school literature is the development of a spirit of loyalty to the denomination. If the publications of the church are put in the hands of the scholars, they learn to think of their church and respect their church. If the publications of other denominations, or publications that are at least non-Methodistic, are placed in their hands, their loyalty to the church is certainly, to an extent, weakened by that action."

BEAUTIFUL FEET.

BY NANCY D. UNDERHILL.

"How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things." Rom. 10:15.

"The tree of the field is man's life." Deut. 20:19.

"The fruit of the righteous is a tree of life, and he that sows righteousness is sowing." Prov. 11:30.

"A wholesome tongue is a tree of life." Prov. 15:4.

Our Lord's faithful servants are called "trees of righteousness," the field wherein they labor is called the "garden of the Lord." God's children were told not to destroy the fruit-bearing

trees—not to cut them down; because they were His means of feeding His children, that they should not perish, but have life. He also blessed the faithful servant, whom He likens unto a fruitful tree, and promised him life and prosperity. We have seen tall and beautiful trees, towering toward heaven (and what is there on earth to compare with the magnificence of a great living tree?) upon whose trunks the marks of many a sharp knife and sometimes even the cruel gash of the axe have left scars. We do not like to see even plant life ruthlessly marred and destroyed. The wounded plant or tree, bleeds and suffers, even though in silence.

There was once a magnificent tree, which had been transplanted into a mountainous desert, and stood a shining mark into which the average warrior loved to shoot his arrows, and upon which the axeman loved to try the edge of his tool. There were sword scars and the marks of the knife upon that noble trunk. It was late in autumn when we first met this tree, and found nothing about it so very remarkable, save its rare beauty of personal charm. But as the cold winter drew on, and the leaves were all stripped by the winds of adversity, the scars became more apparent. Who would care to sit under such a tree—and that in winter time? People lost interest in the music which, though through its branches, and soothed through its branches, and stayed away. Some, in passing, and sought through its branches, and soothed through its branches, and stayed away. Some, in passing, and sought through its branches, and soothed through its branches, and stayed away.

Spring passed away and summer followed; but the few pilgrims who saw the tree only looked on at a distance. By and by autumn came with its bountiful harvest, and the tree, lonely, yet faithful, sent out a sweet, whispering sound, saying, "Come, come, and see." So I heard the sweet invitation, and said, "The tree has never harmed us, so we'll go." Were those great, round scars, fruit? If so, what kind? Some stood afar off and sneeringly said, "The fruit is not genuine; it's only artificial. It looks mighty nice, but you don't get me to taste it." Others, drawing near, were touched by one of the great boughs, and a dainty dish of luscious looking fruit was offered them. Upon tasting, it was found to be very sweet and good. They resolved to come often in the future, and as often as they came were filled with life-sustaining food. Then they began to be sorry for the cruel scars which they had inflicted upon the tree, and said, "Dear tree, we are sorry for that sword wound which we gave you," and the tree lovingly showed down more of its fruit. At last, as winter began to approach, they looked upon the scars and said, "Dear tree, we know you've forgiven us, but we never can forgive ourselves. We're sorry for the other wounds which we did not mention. We'll never inflict any more; and we will build a fence all around you, so that others can not hurt you any more. We'll plant a hedge of roses about you, and this shall be the watered and cared for." This was too much for the tree who had been too much used to the rough manners of an unkind neighborhood, than the kind whisperings of the spirit in a neighboring shrub. So the great tree gently awayed its branches, and whispered back, "Dear neighbor, I appreciate your kindness in wishing to plant a hedge of roses about me. Roses are sweet and God shall bless you for

the kind thought, but I'm a little dubious about the hedge. I know that roses have thorns, and it is well to be careful about planting them too near." Poor old tree! No wonder he was cautious. Perhaps we should be the same, had we been so mercilessly scratched. But what a bitter shame to treat a great living "tree of righteousness" in such a manner as to make such a thought possible, the apology would never have been made, and the misunderstanding, like a broken limb, come to crush the deeply repentant and would-be restorer. The tree is a faithful servant of God. The trunk is the character against which the cruel tongues of gossip and slander and the cold indifference, and unchristian slights, were thrust. But God will not let it be destroyed. The leaves are the fair reputation; the fruit is "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22-23.

Dear readers, have you a "tree of life" in your field, ever giving food to the hungry, sheltering and blessing the weary, and showing kindness to every one? Do not mar its beauty by inflicting scars upon its reputation, or wound the heart by cold indifference. If a brother has done so, let him repent and make fair restitution. If a sister has grieved the heart of her Savior's friend, let her turn and plant the hedge of roses round about, but let her not say that she will do so and so, for the hedge of roses is daily prayer. If we would have our prayers for God's servants effectual, we may enter into our private rooms and there pray earnestly for the blessing to be showered upon their labors, that they may be fruitful in bringing many precious souls to Christ. Paul's admonition to silence upon the part of certain women did not mean that we should not serve Christ with our lips, but there are times and circumstances in which silent service is more expedient. The feet of the tree are its roots. They are beautiful though we do not see them, because they delve in the dark, cool earth continually, for food-nourishment for the life of the tree. Even so, the faithful minister must delve down into the darkness and cold of this world of icy indifference, continually seeking the conditions and sources of supply for his mind's storehouse. The sunshine of heaven, and the tears that fall from the clouds of prayer, are not sufficient to make him a useful, fruit-bearing tree without the constant intellectual moral and physical effort of the whole man. We do not see their inner life—their struggles and hidden efforts for supply of all that is necessary. We see only the surface upon which the sunlight of God's holy love is reflected; but "beautiful are the feet of them that preach the gospel." Colburn, Cal.

STEPS HEAVENWARD.

BY J. G. HOLLAND.

Heaven is not reached at a single bound, But we build the ladder by which we rise From the lowly earth to the vaulted skies, And we mount to the summit round by round.

I count this thing to be grandly true, That a noble deed is a step toward God, Lifting the soul from the common sod To a purer air and broader view.

We rise by the things that are under feet, By what we have mustered of greed and gain, By the pride deposited and the passion slain, And the acquired ill that we hourly meet.

We hope, we aspire, we resolve, we try, When the morning calls us to life and light; But our hearts grow weary, and are the night Our lives are trailing the sordid dust.

We hope, we aspire, we resolve, we pray, And we think that we mount the air on wings, Beyond the reach of sensual things, While our feet still cling to the heavy clay.

Wings for the angels, but feet for the men; We may borrow the wings to find the way, We may hope and aspire and resolve and pray, But our feet must rise or we fall again.

Only in dreams is a ladder thrown From the weary earth to the sapphire walls; But the dreams depart and the vision falls, And the sleeper wakes on a pillow of stains.

Heaven is not reached at a single bound, But we build the ladder by which we rise From the lowly earth to the vaulted skies, And we mount to the summit round by round.

BE KIND AT ALL TIMES.

CHARLES DORAN.

Nothing cuts deeper than an unkind word. No act so wounds the feelings or hurts the hearts as does one accompanied by an unkind word.

Kindness is not usually an expensive gift to give away. Certainly not one we can ever begrudge ourselves. Even if the recipient of kindness does not appear to you grateful and appreciative of your act, do not think it has been thrown away.

No word of kindness, no act of love is ever lost. Don't be kind in the expectation of always receiving a return for it. Do it for the love of the act; this should be reward enough.

A kind word often goeth far towards turning a sinner from his path of ruin, and one kind act has often changed the whole life of a man.

What costs little is usually valued little, but this is not true so far as applied to a word of kindness. It costs little to say something kind, yet it is often of incomparable value.

Our blessed Redeemer taught that kindness is the essence of true love, and if we would be like unto Him we would exercise kindness at all times.

We often hear persons say, "I shall waste no more kindness on this person." Kindness is never wasted. The recipient of a kind word or deed may appear to us most ungrateful and cause us to consider him an ingrate, and dispose us to believe we have not received a just return for what we have done, but this does not always assure us that our efforts and work have fallen in fruitless soil. The Author of love and kindness seeth all and on the credit sheets of the great Book of Life—those sheets which praise our noble acts and chronicle in glorious rewards our good deeds—are traced the evidences of our imperishable are the evidences of our work, which even though it has seemed in vain to us, because those to whom it has been extended have appeared ungrateful or forgetful, is none the less gloriously accounted for and accredited to us. Be, then, kind; don't refuse a word of kindness or act of nobility for fear that it will not be appreciated. There is always one who appreciates what we do and to Him let us look for reward if ingratitude seems all we receive in return for what we do kind and noble here on earth.

Washington, D. C.

May 1,

1902.

OUR HIGH PRIVILEGE.

How many of us who have named the name of Christ fully realize the nearness of the relation our heavenly Father would have us sustain to him? All Christians, no doubt, entertain the idea that they in some mysterious way sustain a relation to God that the unbelieving world does not. But how many fully realize the blessedness of this relation?

That the doctrine of Christian perfection is taught in the Word of God, all certainly must admit. All the words of Christ were weighty, and full of meaning. Not one idle or meaningless word fell from His lips. And when He tells us: "Be ye perfect, even as your Father which is in heaven is perfect," it should lead every Christian to earnestly inquire, What is Christian perfection? And is it attainable in this life? I think it would be very near the truth to say, that the doctrine of entire sanctification as taught by a certain class of well meaning individuals, proves to be more of a stumbling-block and cause of confusion to the average lay mind than it proves a source of help and enlightenment. And so confused have the minds of the generality of Christians become on this subject, that they are no longer willing to investigate it. The truth or falsity of this doctrine resolves itself into this: Is God as good as His word? And will He fulfill His promises? Hear what He says: "Ye are the temple of the living God. As God hath said, I will dwell in them, and walk in them, and I will be their God, and ye shall be my people. Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty." 2 Cor. 6:16, 17, 18.

These three verses of Scripture cover the whole ground. What could be plainer? Note how specific are all the promises in these verses. Not a single word in all God's promises is ambiguous or of doubtful meaning. Let us look for a moment to what God has promised in these verses. First, He promises to take up His abode in these hearts of ours; actually converting them into His temples, or actual dwelling places. And He assures us that His occupancy of these temples will not be merely passive, but active: "I will dwell in them"—and that is not all, to He also says: "I will walk in them." I take this to mean that He will not only be present in our hearts, but that He will be there to perform wonders for us—to do for us what we are in no wise able to do for ourselves. A passive God will not suffice. We must have Him working in us, and ruling over us in love, and helping our infirmities as He has promised.

But to thus have God working and ruling in us, He lays down in these same verses the conditions necessary in order that we may have His presence continually in our hearts. The conditions on our part are: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." But the point for us to notice is, that if we are not willing fully to comply with His conditions, then God gives us not the least assurance that He will dwell and walk in us. The next question is, it is possible for us to come out

from among them? And this means every idol, and every sinful desire of the flesh that would draw us away from God—from holiness and from heaven, and it admits of but one answer, and that is, that it is possible; but only possible when God lives in us of a truth, "Working in us to will and to do his good pleasure." JAMES A. BAXTER.

THE FATEFUL WORD.

One little word of four letters—[I], has proved the passport to heaven and eternal joy, or the sentence of eternal death to millions. "Whosoever will let him come and take of the water of life freely," the great King says. Is not the invitation broad enough? But alas! we hear the loving, compassionate Savior saying, "Ye will not come unto me that ye may have life."

This "little omnipotence"—as it has been styled of the human will, is a fearful power lodged in every human breast. Each one wills for himself, and not even the Sovereign Ruler will coerce the will. A thrilling episode in Moody's life was that in the great English University when the unlettered man, moved by the Holy Spirit, in a room filled with students asked if there was not one present who would choose the service of Christ? "I will," said a voice from the back part of the room. "I will," "I will," came in quick succession from all parts of the room. Then followed a scene over which angels rejoiced.

Those who had spoken were invited to come forward and kneel at one of the benches. They came readily, and scores of happy students received the blessing which God was waiting to bestow, as prayer was offered.

The "I will" of the humblest servant, is as quickly heard as that of the king on the throne, and the promise to the faithful follower is that they shall be "kings and priests unto God."

MRS. E. J. RICHMOND.

HE LEADETH ME.

ROYA MEAR.

Both saint and sinner lives by the constant care of God. We cannot get beyond His care until we pass beyond Christ's saving love. Moment by moment God watches to keep for His own—guides each step of the way. But the Christian has special attention. "The eyes of the Lord run to and fro throughout the whole earth to show himself strong in behalf of them whose heart is perfect toward him." 2 Chron. 16:9.

Ere the starry hosts thrilled earth with their cool greeting, or man had lived in Eden, God knew each of His own by name, and marked the pathway for their feet. His omniscient eye scanned the entire way and His plans were made accordingly. He knew who would labor in harmony with His plans and thus work out His perfect will.

We have all need of direction, and our Father reaches His hand, saying, "This is the way." Our lack of wisdom, our inborn sin would constantly lead us astray. He knows the present and eternal results of each step we take while both are hidden from our view. We have sight for only a step at a time, so our infinite judgment must depend upon the Infinite.

FOUR PITIABLE THINGS.

Ian MacLaren believes that men and women must attend diligently to their own business if they are to do any good to others. There are four pitiable things he dislikes: A minister who runs up and down the country conducting evangelistic missions for the quickening of people's lives and the revival of his own brethren, and whose own church is unaffected; a woman who harangues masses of working people from the platform on domestic economy and the reform of the household, and whose household is so miserable that her husband can hardly live in it; a Sunday-school teacher who is engaged in teaching other people's children the way of life everlasting, while you can not find a more ignorant and unruly household than his own in the whole district; or a man who is so devoted to the affairs of the State in his city and country that he allows his own business to become bankrupt.

The above indicates a condition, the description of which might be still further extended. It is good sense as well as good religion—and the pictures as drawn by the author are not infrequent. "My own vineyard have I not kept." "Many pastors have destroyed my heritage, etc." The reason of it all is that so many well intentioned people lack depth—they have not submitted themselves to the baptism that is needful for their qualification for service—hence superficiality, and a reliance of their own with the daily cross eliminated.—The Friend.

A DAY'S PROGRAM.

Begin each day with King Alfred's prayer—"Thy will be done;" resolving that you will stand to it, and that nothing that happens in the course of the day shall displease you.

Then get to any work you have in hand with the effort and purified resolution that ambition shall not mix with it, nor love of gain, nor desire of pleasure more than is appointed for you; and that no anxiety shall touch you as to its issue, nor any impatience nor regret if it fail.

Imagine that the thing is being done through you, not by you; that the good of it may never be known, but that at least, unless by rebellion or foolishness, there can come no evil into it, nor wrong change to it.

Resolve also with steady industry to do what you can for the help of your country and the honor of the honor of its God; and that you will not juggle hands in its inquiry, nor turn aside from its misery; and that in all you do and feel, you will look frankly for the help and direction, and to your own conscience approved of God. Live thus, and you will find the swift answer of approval to the frankness of the trust, most surely the God of hope will fill you with joy and peace in believing.

—JOHN RUSKIN.

"A beautiful form is better than a beautiful face; a beautiful behavior is better than a beautiful form. It gives a higher pleasure than statues or pictures; it is the finest of the fine arts."

CONTENTMENT gives a crown where fortune has denied it.

Our Periodicals

Herald of Truth.

A Religious Semi-Monthly Journal, 16 pages, devoted to the interests of the Mennonite church, the exposition of Gospel Truth, and the promotion of practical piety among all classes.

Subscription Price, \$1.00 per year; Six months, 50 cents. Payable in advance. Sample Copies Free.

Mennonitische Rundschau.

A German, four column, 16 page, weekly paper, devoted to news from Mennonite churches and communities in all parts of the world. It contains all general news, as well as valuable instruction and information on Agriculture, Education, History, Science and Religion, adapted for both old and young. Published weekly.

Subscription Price, \$1.00 per year in advance. Sample Copies Free.

Words of Cheer.

A nice four-page, illustrated paper for the Sunday school and the home.

As a Sunday school paper there is nothing superior to it. It contains valuable and practical observations on the lessons for both old and young. The lesson story in large type, for the children, is a special feature. It contains four pages of four-color pictures and is nicely illustrated. A nice of union each, and is nicely illustrated. A nice of union each, and is nicely illustrated.

Prices: One copy one year, 50 cents. Over 10 and less than 50 copies, 1 year, per copy, 36 cents. Over 50 copies, 1 year, per copy, 30 cents.

This paper may be ordered for a shorter length of time if desired, at proportionate rates. Special terms for introduction. Sample copies free.

Der Christliche Jugendfreund.

A German four-page, illustrated paper, 16 page, 11 x 15 inches. A paper for the Sunday school and the home. Published weekly. This enables Sunday schools to give a paper to the scholars every Sunday. This paper is the German Sunday school and the German home what the "Words of Cheer" is to the English.

Price, per single subscription, 50 cents per year. Price in quantities for Sunday schools, the same as "Words of Cheer." See above.

Young People's Paper.

A twenty-page illustrated monthly, published in the interest of the young people. It is non-sectarian, and is designed for young people of all classes. The contents appear under the following heads: Educational and Literary; Fireside; Sunday Reading; Good Health; Missionary; Story and Rhyme; Current History; Nationalist; Nook; Miscellaneous and Editorials. Price, 75 cents per year. Sample copies free. Address, "Young People's Paper," Elkhart, Ind.

Sunday School Lesson Helps.

on the International Lessons, published in English and German. Especially arranged for both teachers' and scholars' use. The most comprehensive quarterly for class use for the year. Adapted to all standard schools. All who use them are at once in possession of the best.

Prices: One copy, one year, 20 cents; 5 or more copies, one year, per copy, 10 cents; 5 or more copies, 3 months, per copy, 3 cents. Sample copies free.

HERALD OF TRUTH.

Primary Sunday School Lesson Helps.

Two pages are devoted to each lesson, one page containing the text of the lesson, with practical suggestions for the teacher, questions, answers etc., and the other the Lesson Story. Several pages are devoted to blackboard illustrations of all the lessons, with a short description of each. Very practical and helpful to primary teachers.

Prices: One copy, one year, 15 cents; 6 or more copies, one year, per copy, 8 cents; 6 or more copies, 3 months, per copy, 2 1/2 cents. Sample copies free.

Mennonite Publishing Co.,

Elkhart, Indiana.

Books Worth Having

Talks With Great Workers

By O. S. Sweet. In cloth, postpaid, \$1.25. This book brings the reader into contact with the minds of some of our greatest men. "The world makes way for a determined man."

Pushing to the Front: By O. S. Sweet. In cloth, postpaid, \$1.25. A book of inspiration and encouragement to all who are struggling for success along the paths of knowledge and duty. "It will find a way or make one."

Great Bible and Life Teachers: By N. I. Hillis. Under this title Dr. Hillis treats ten masterpieces of literature, forming an excellent study. 12mo. Cloth, gilt top, postpaid, \$1.25.

The Old Evangel and the New Evangelism.

By G. A. Eaton. 12mo. Cloth, gilt top, postpaid, 75 cents. Dr. Eaton treats of the divine message of today, emphasizing the necessity for a close adherence to the apostolic principles.

The Spirit of God.

By G. C. Morgan. 12mo. Cloth, postpaid, \$1.00. Every page is enriched by deep, spiritual thought.

Latin America.

By H. W. Brown. 12mo. Cloth, postpaid, \$1.25. It contains a clear and exceedingly interesting account of the history and development of the Latin American continent, including a record of the struggles and triumphs of the people.

Put Up Thy Sword.

By Rev. J. H. McFarren. A powerful discussion of the question, "Can a Christian be killed?" War! The most able arguments are ably presented. An unusually interesting and profitable study. Cloth, postpaid, 50 cents.

Into the Light.

The Story of a Boy's Influence. By Eliza K. Bedford. Cloth, postpaid, 45 cents.

Traits of Character.

An excellent book for everybody to read. Presents character of famous people in a clear, illustrated. Cloth, postpaid, \$1.00.

Pandita Ramabai.

The high-caste Hindu woman. The story of her life. By Helen S. Dyer. 12mo. Cloth, postpaid, \$1.00. The story of the life of this Hindu from the cradle to the grave, illustrating the character of the Hindu woman, is truly a noble and grand study.

Mennonite Publishing Co.,

Elkhart, Ind.

A WONDERFUL RECORD

Four editions of 70,000 copies printed in less than one year. Over 17,000 copies sold since January 1st, 1902. A new edition of 40,000 copies is now on the press. Such is the record of the book.

Mr. World and Miss Church Member,

OR

The Secret Service of Satan,

By W. S. Harris.

Nearly 325 pages, 18 original illustrations. Cloth Binding. Price, \$1.00. This book sells everywhere. Agents are having wonderful success. One agent alone sold over 1600. Write at once for terms. If you want to make a business of selling, send us 65 cents for a sample to use in taking orders. Do not delay. Act at once. Address,

Mennonite Publishing Co.,

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

Elkhart, Indiana.

A SPECIAL BARGAIN.

Every family ought to have and can now afford to buy WEBSTER'S UNABRIDGED DICTIONARY. We are offering this very excellent work for ONLY \$5.50 by express. It is the authorized and copyrighted edition, containing 2,012 pages, and over 3,000 illustrations. It is double indexed, and is bound in full law sheep. It should be found in every family library and at this extremely low price, no one can afford to be without it.

Mennonite Pub. Co., Elkhart, Ind.

BIG FOUR ROUTE

to the world famed Virginia Hot Springs. Fine train service, dining cars, Pullman Sleepers, observation cars. The new fire-proof hotelstead cars. Hotel, entirely rebuilt, will be opened March 10, 1902.

Reduced rate tickets now on sale. For full information call on agents of the Big Four Route, or address the undersigned.

W. A. GEN. PASSENGER & TKT. AGT.

W. P. DEFFE, Asst. G. P. & T. A.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

May 1, 1902.

HERALD OF TRUTH.

Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., MAY 15, 1902.

VOL. XXXIX. No. 10.

ABRAM R. KOLS, Editor.

Entered at the Post Office at Elkhart as second class matter.

Contents of This Number.

Editorial Notes.	146
Personal Mention.	146
Zeal.	146
What is There for Me to Do?	147
The Helping Hand.	147
Twilight.	148
Where Will You Spend Eternity?	148
The Iniquity of the Last Days.	148
The Love of Eternity.	149
Good Evening, Brother.	149
All For Jesus.	149
The Earth is the Lord's.	149
More About Work Left Undone.	150
The Chicago Mission.	150
A MISSIONARY EXPERIENCE.	151
Mennonite Mission Meeting.	151
Missionary Meetings.	151
The Beacon Light of Home.	152
Business Notices.	152
Sunday School Lessons.	152
Correspondence.	154
Sunday-school Items.	154
Conferences.	154
Program of Sunday-School Conference.	154
Churchyard Recollections.	155
The Creation of Man.	155
The Kingdom of the Saints and the Saints.	155
Slavery.	156
Adding in Christ.	156
The Bridge.	157
An Admonition.	157
Wintering.	157
Marriages.	158
Deaths.	158
Advertisements.	159

EDITORIAL NOTES.

The blessing lies not in what we give but in how we give.

An occasional reading of James 3 is excellent medicine for the tongue.

Sin is the same whether committed by a millionaire or a pauper, a king or a slave.

Communion services were held in the Townsends, Pa., Mennonite Cong. Sunday, Apr. 27.

God expects us to share largely in answering our own prayers. He gives us grace to do or be what we pray for.

If even the very hairs of our head are numbered, we may be sure that God's hand is in all the events of our lives.

Communion services were held at Bethel M. H., Cass Co., Mo., on the 27th. Bish. Daniel Kauffman of Versailles, Mo., officiating.

Our duty as children of God is to know His will concerning us. Daily study of the Scripture is the constant delight of every child of God.

In the interior of Brazil and Gulsana, and other countries in South America there are between five and seven million people who have never heard of Christ.

There is evangelical resistance, and there is evangelical non-resistance. Eph. 6:10-18 teaches the former and is exemplified in Matt. 4:11, while Matt. 5:43-45 teaches the latter and is exemplified in John 18:36 and Luke 23:34.

Let conference decisions be so worded that they cannot be misunderstood or misinterpreted. Loosely constructed sentences or ambiguous phrases sometimes cause the reader to draw a very different conclusion from that intended.

"Pray without ceasing," was read by a little girl whose book had a blot on it after "c"—"Pray without ceasing." It gave a new meaning to the phrase but lost none of its strength. Prayer should be fervent, earnest, not indifferently or thoughtlessly uttered, or without a definite purpose back of it. To be effectual, prayer must be earnest, intense, from the depths of the heart. No others reach the throne.

The eighty-sixth annual report of the American Bible Society shows that the total receipts for the year ending March 31, 1902, were \$433,173.90; the total issues of bibles and parts, 1,723,791. Of these 1,037,036 were distributed in foreign lands. The total issues of the Society in 80 years amount to 70,677,225. Agencies are now established in the Levant, LaPlata, Japan, China, Brazil, Mexico, Cuba, Venezuela and Columbia, Siam and Laos, Central America, Puerto Rico and the Philippines, and 399 persons were employed in these countries in distributing the Scriptures.

A VALUABLE CONTRIBUTION. The HERALD is under many obligations to our beloved brother J. K. Hartzler of McVeytown, Millin Co., Pa., for the article "Fifty years in the Amish Mennonite churches in Pennsylvania," which will appear in our next issue. Every reader, be he called Amish or Mennonite, will likewise feel indebted to Bro. Hartzler for a contribution that required more than a year of patient, persistent research, and the result of which is a valuable addition to the historical literature of our church in America.

We hope Bro. Hartzler will give the readers the benefit of his investigations into the "Oma and Loomes in the Spiritual Life." He has been a close observer, and the result of his observations and experiences cannot fail to be beneficial to all.

ALMOST An editor receives many harmless varieties of "compliments." Some of them are of such a nature that it is hard to determine whether he is made the victim of a joke or the unappreciative object of well meant kindness, wrongly bestowed. Some of these "compliments" are truly appreciable, most of them are sent as a hint that favorable mention of the gift would be very acceptable. But the best oddity and latest arrival is a package of French cigarette paper, of which the tobacco reeking pamphlet which accompanies it states that "on account of its purity, it is almost harmless to the delicate parts of the throat." Almost, but not quite. The editor does not use tobacco, and knows no legitimate use for it but for killing lice on sheep and plants, but he knows many cases where it has been used with great success, especially in cigarette form, in killing boys and young men by the slow process of nicotine poisoning, and the professor of a large school assures us that he has by actual experience found that the boys and young men who use it are inferior in mental acumen, and have lower grades in school than those who do not use it. To frankly advertise something which at best is nothing but a useless habit, as being almost harmless, is in our estimation, a pretty damaging confession. If the manufacturer acknowledges that there is some harm in its use, how much harm has there really in it? Let the insane asylums, the untimely deaths, the broken-hearted parents and the broken down victims give answer.

In what is now known as the French island of DESTROYED. Martinique, forming one of the group of islands known as the Lesser Antilles, and which in prehistoric times formed a part of the great stretch of country connecting what is now known as North and South America, a terrible volcanic eruption took place in the volcano of Mont Pelee on the morning of the 8th inst. Underground rumblings had been heard for days, but as the island is more or less of volcanic structure and those things are not uncommon, but little attention was paid to these disturbances. From the tales of survivors it appears that the terrible catastrophe came not in the form of a shower of red hot ashes, although ashes fell, nor in the flowing lava, although that came down the mountain in streams devouring everything as it went, but in one all consuming blast of suffocating, poisonous gases. The 30,000 people of the city of St. Pierre were stricken down instantly. Death was not a matter of minutes or hours but of seconds. Not a person within the limits of the town escaped. The few half dead survivors who were on the outskirts of the zone of death state that the air was full of flame and death, and that people fell down in their tracks without a cry or scarcely a gesture, so sudden was the destruction that came upon them. The flow of lava destroyed and entirely obliterated the city. The eruptions which continue are changing the physical features of the island, new hills and valleys appearing everywhere. The food and fresh water supply was cut off and the survivors suffered tortures of hunger and thirst, many of the injured ones dying before relief could reach them from the neighboring islands.

This great calamity, by which fully 30,000 people lost their lives as it were in the twinkling of an eye, teaches the world a solemn lesson. Especially does it teach the quibbling critic of Bible history the fact that it was possible for the earth to swallow up the disobedient children of Israel in the desert, and that it was possible for Sodom and Gomorrah to be destroyed by fire and brimstone, and so suddenly that none that were in the city could escape. The destruction of the city of Pompeii, the 23rd of August, A. D. 79, by an eruption of Mount Vesuvius which completely covered the city with lava and ashes was, up to this time, looked upon as the greatest catastrophe of its kind in the destruction of a city, but Pompeii was

gradually covered up, and many had time to escape. It is impossible to imagine, or to describe the awfulness of such a catastrophe as that which befell St. Pierre. To them it was as though the last day had come. To them it was the last day. For them the end of the world had come, and as suddenly as it will come. How that day will come, how God will deal with the world and with the earth at that moment when all things earthly shall cease and time shall be no more, we do not know, but the lessons of St. Pierre, Krakatoa, Caracas, and Lisbon show what natural forces God has stored in the interior of this globe, and that even these might be amply sufficient to fulfill, at His command, the prophecy regarding the consummation of all material things.

PERSONAL MENTION.

BISH. J. KURTZ of Ligonier, Ind., conducted communion service at Barker Street, Mich., on the 11th inst.

JOSEPH GUDRIALK and family, who left Blooming Glen, Pa., eight years ago for India, are expected home in the near future.

BRO. DAVID GAMBER of Nampa, Idaho, expects to start for Alberta, Canada, on the 19th inst. to spend six weeks visiting the congregations there.

BRO. A. H. LEAMAN, Superintendent of the Chicago Home Mission, was in Elkhart on the 23d to present some matters before the Evangelizing Board. Bro. C. K. Hostetler went to Chicago on the 26th to make another payment on the Mission.

BRO. LEWIS BURKHOLDER of Box Grove, Ont., who has been attending the Elkhart Institute for some months, left for his home on the 14th of April. He preached an excellent sermon to the young people on the 13th. His stay among us was much appreciated by all.

AN UNUSUAL "exchange of pulpits" occurred among our Elkhart County congregations Sunday, May 3. Bro. P. Y. Lehman of Goshen, preached at Elkhart; Bro. Noah Metzler, of South West, at Olive; Bro. J. S. Lehman of Elkhart at Nappanee; Bro. Burkholder of Nappanee at Salem; Bro. J. S. Hartzler of Elkhart, at Holdemans; Bro. Samuel Yoder at Barker Street, Mich., where he preached a funeral sermon.

BRO. DEWITT R. GOOD, M. D., of Harrisonburg, Va., has converted his former office residence on the Rawley Springs Pike within two and one-half miles of Harrisonburg, into a well appointed sanitarium and hospital, known as the Glendale Sanitarium. The pleasant surroundings, the health-

ful climate, excellent water and the skillful medical attention, as well as the reasonable rates for board, etc., have already brought a number of cases there for surgical treatment, all of which have been highly successful and the cures speedy. Bro. Good was formerly a valued and esteemed employee in our Publishing House and it gives us pleasure to learn of his success in his chosen field of labor.

For the Herald of Truth.

ZEAL.

BY A. C. KOLB.

It has been said that the world is daily becoming better, and it is pleasant to look at the condition of affairs in that light. It has been discovered, however, that this conclusion is reached by a great many who look only at the great activity which manifests itself in Christian work in general, and who lose sight of the fact that the agencies of sin are fully equally active. It may be said, therefore, to examine Christian activity and see what it is.

When a person becomes highly interested in some line of work, and is ready to make sacrifice that the desired end may be accomplished, there are always those who admire his or her zeal. Yes, it may be a sort of zeal, but not always the right kind. Zeal should always be according to knowledge, as Paul says in Rom. 10:2, and then only can the best results be attained through the efforts put forth. There is a holy zeal, but there may also be, and often is, an unholy zeal. The whole thing seems affected when zeal makes its demands, and hence the need that it be according to knowledge. Let it not be an intertemperate zeal. True zeal is not any one single affection of the soul, but a strong mixture of many holy affections, filling the heart with all pious intentions, every intention being most fervent.

This kind of zeal is profitable. There are some, however, who mistake a sort of wild enthusiasm for zeal, and seem almost surprised when others fail to become possessed with the same enthusiasm. Not only are they surprised, but often even go so far as to criticize others for "being so slow to fall in line" with what seems to them such pressing needs. This class of people are in danger of going wrong. They become enslaved to their unrestricted enthusiasm, mistaking it for zeal, which becomes so violent that they are apt to become ambitious or even proud. Their intentions may be good, and their purposes worthy, yet by failing to govern their enthusiasm, and holding it in control, they may defeat the very object sought.

This is the kind of zeal which many people notice, and upon which they base their conclusion that "surely the world must be becoming better because there are so many more such people there than there used to be." But this is the kind of zeal which often proves hurtful, and well may it be said that nothing has wrought more prejudice to religion, or brought more disparagement upon truth, than boisterous and unreasonable zeal.

In our own Mennonite church there is need of caution along this line. Truly there are great needs to be met,

and great things to be done. Let it be remembered, however, that two working in full harmony can do more than one, and that the whole church working together can accomplish much more good than only a small part. Do not "rowd" matters. Steady but certain progress is infinitely more profitable than spasmodic spurts. There is more stability, and less likelihood of causing lack of confidence. If one brother or sister seems to have an overwhelming conviction that such or such a work ought to be done in and throughout or by the church, let him or her have sufficient patience not to weary others by continually harping on that theme, to the exclusion of others which may be equally needful. Perhaps there is some other work to be done or some other end to be attained before the best results along your line of thought may be reached. Do not think that everybody must at once come to your opinion, and then criticize if they fail to do so. You may throw a barrier in your own way. Stop and think. Do not presume that your conviction is so clear that no further thought is needed. It is hardly likely that you are the only one of whom God expects work, neither is it probable that you can be as successful alone as when you have the hearty co-operation of many. Do not say within yourself that if you do not "push," nothing will be accomplished, and that you must therefore break loose. That will be presumption, and you know a presumptuous person is nowhere numbered with the faithful servants of God.

If such were the only zeal to be found, it would be a sad state of affairs. We believe, however, that our people have learned that "first impressions" are not always safe to follow, and that it is necessary to exercise the greatest care and forethought in all things pertaining to the growth and development of our church. All the various branches of work which have been taken up are good in their place, but we should guard against trying to make one or more rise into conspicuous prominence at the expense, and to the detriment, of others. No one needs to press his cause unduly. NO CHRISTIAN If any man thinketh himself something when he is nothing, he deceiveth himself. Let no man assume that he is called to tell others how they shall manage their affairs, and how much they should give to this or that department of the Lord's work, when they have nothing of their own to manage, and would not know how to keep it to manage if they had.

Our church today needs active "workers" to cope with the rapid and stern forward march of ungodliness in all forms. Our church needs "givers," who will contribute to their means when necessary to help. Our church needs "those who have power with God in prayer." Let no one think we must all work alike, or give alike, or pray alike. We cannot; that is a settled fact. If we all do our part, and are satisfied with what each one is doing, there will be no envy and power and the influence exerted cannot be estimated. Let our zeal ever be tempered with knowledge.

To advocate something of which we know nothing or comparatively little, is not safe. A personal knowledge of, and acquaintance with, the nature of a work under contemplation is the best equipment we can command for its accomplishment. Let us remember that the slightly purpose is never overtaken unless the deed go with it.

For the Herald of Truth.

CONSECRATION.

BY MYRTLE SHENK.

What does consecration mean? It means devotion to God; separation from the world; "set apart" for the Master's service. It means "Not my will but Thine, be done." To be wholly consecrated we must give up self. Self seems to be the greatest enemy in the Christian's warfare.

Man in his natural condition is prone to gratify self instead of seeking to glorify God. We must give up worldly amusements; in the consecrated life there will be no time for them. The question will then be, "How can I best improve every moment?" Instead of, "What shall I do to kill time?" We must give up the frivolous, fleeting fashions of this world, and be clothed with the robe of righteousness. Let us spend our time adorning the soul with the beautiful graces God offers us, instead of decorating these frail bodies, which are to return to dust from which they were made.

We must refrain from foolish talking and jesting. The apostle says, "We should rather give thanks." He also says, "walk as children of light." (Eph. 5.) Not only must we put off certain things but we must put on certain other things. Christ, our example, pleased not Himself, but took upon Him the form of a servant, became a "man of sorrows and acquainted with grief," and finally died to atone for our sins. If Christ, the Son of God, was humble surely humility is required of us. Peter says, "For as much then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind," (1 Peter 4:1).

We must prefer others before ourselves. We can easily do this when we become willing to let God reveal to us our natural standing in His sight. In order to be wholly consecrated, we must be willing to give up home and friends, saying, "Where He leads I'll follow." Jesus said, "Whoever he of you that forsaketh not all that he has, he cannot be my disciple." (Luke 14:33). We must be willing to cross the waters, and bear the gospel to heathen lands, and we must also be willing to stay at home and win souls for God in our own circle. To be truly consecrated is to daily seek to know ourselves to Him under all circumstances.

Being thus given up to God's will we become acquainted with God. We learn to trust Him more, and we become more eager to know His will. Being empty and free from self, God can fill us with His fullness. Man's extremity is God's opportunity. When man makes an absolute surrender of all that he is or hopes to be, then and then only can God work through him to the glory of His name. When the old man is crucified and we "have put on the new man which is

For the Herald of Truth.

WHAT IS THERE FOR ME TO DO?

BY SARAH KURTZ.

Lord, what wilt Thou have me do? Am I willing to do the work the Lord would have me do? Am I willing to make a sacrifice for the work? This subject is one to take home for individual consideration.

What is there for me to do? The harvest truly is great, but the laborers are few. Christ told His disciples that, and we also have a work to do. May we as disciples of Jesus Christ be willing to take up the work whatever it may be, even if it should be a sacrifice for us. When we think and realize how Christ suffered and gave Himself for us, should we not be willing to do all for Christ that we can?

We are weak and cannot do anything in our own strength, but God may be able to accomplish a great deal through us. We may give a kind word or a smile and let our light shine forth to help some one. Have you ever noticed how much of Christ's life was spent in doing kind things? He spent a large portion of His time in making people happy. Some one has said, "The greatest thing a person can do for his heavenly Father is to be kind to some of His other children." Oh, may we show more kindness to others. How much the world needs it, and how easily it can be done.

Do unto others as you wish to be done by. Oh, that a burning desire to help some one or do a kind deed may kindle in every heart. Our stay on earth is short, and we know not whose eternal destiny may hinge upon our words or actions.

"I shall pass through this world but once. Any good thing therefore that I can do, or any kindness that I can show to any human being let me do it now, let me not defer it or neglect it, for I shall not pass this way again."

What is there for me to do? I must be fully consecrated to the Lord's will and to His service, and put my trust fully in Him that whatsoever the Lord has for me to do I will be ready and willing to do it.

"Whoatever thy hand findeth to do, do it with thy might." Eccles. 9:10. Distributing tracts and other religious literature is a work to do. How much good has been done by them. Many have been brought out of darkness into light by reading them. By seeing that one word, "Eternity," one soul was saved.

This is a work that each one can do. It is a privilege to sow the seed wherever we go. We may scatter some tracts here and there and after up a petition to God that some sick soul may find it and be saved, and bring forth much fruit to the honor and glory of God. What blessed rewards are promised us if we are faithful.

We may have to pass through trials or suffering sometimes, but yet we should be patient and willing, for what we are revealed to the glory that will be revealed to us if we are faithful unto death. Oh, may we use the talent the Lord has given us and do all we can. Others may be able to do more than we, but we find in the parable that the man who had two talents had the same reward as the man who had five talents. He heard the same words. So if we

make good use of the talents God has loaned us He always gives us more. Then let us use our talents that we have and not hide them and go about idle with folded hands and think some one else can do the work.

God help us to be up and doing and be found faithful in His service, using every opportunity to help some one and speak to the unevangelized. Do we not often neglect that one important part in speaking to the unconvinced about their soul's salvation?

Do we let our light shine before them as we should? May our life be more perfect that they may see our works and glorify our Father in heaven. Then they may see that we are really interested in their soul's salvation.

We should also bear another's burdens. Paul says, "Bear ye one another's burdens, and so fulfill the law of Christ." Are we willing to do that, or will we pass them by and let some one else help them? May we put our whole dependence on God, and not on human help, for that too often fails. May we give our life and all to the Lord to use us as workers in His vineyard.

"Take my life and let it be Consecrated, Lord, to Thee. Take my hands and let them move, At the impulse of Thy love."

There may be work to do at home, or we may be called to leave our home and friends for another part of the field, but wherever it may be, can I say, "I will go where you want me to go, dear Lord."

"It may not be on the mountain height, Or over the stormy sea, It may not be on the battle front, My Lord will have need of me, But if by a still small voice He calls To paths that I do not know, I'll answer, 'Dear Lord, with my hand in Thine, I'll go where you want me to go.'"

So let us take up the work bravely, whatever there is for us to do. And then at last when our labors are ended, we can go home rejoicing, bringing our sheaves with us that we gathered in God's harvest field on earth, and hear that welcome voice say, "Well done, thou good and faithful servant, thou hast been faithful in a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Lancaster, Pa.

For the Herald of Truth.

THE HELPING HAND.

BY ANNIE V. YODER.

God never intended that man should live unto himself. We have been so created that in order to be happy we must try to make others happy. Our own lives are never brighter than when we strive to brighten those of others. Then by helping others, we help ourselves. Bless others and God will bless you. How glad and how thankful we should be, then, when we have the privilege of helping some one, and not only one or two here and there are called helpers, but that God will send each one of His children to be a "helping hand."

He does not mean for any one of us to be miserable look out for myself people. He has placed us in a world of opportunities, and says through one of His inspired writers, "As ye have therefore opportunity *do good unto all men*, especially to those who are of the household of faith," but unto *all men*, There are many eyes that water.

There are many hearts that bleed. There are wounds that all need binding. There are feet that go astray. There are tears all hot and blinding. That our hands can wipe away."

None may say, "I can find no one that needs help," for seemingly from all sides the dying, the starving, and the lost are crying, "Come and help us." It is undoubtedly our Christian duty to help those in need, but let us also take it as a privilege. When we help others in a cheerful, Christian way, it makes us nobler, it makes us more whole-souled, and yet we sometimes are so forgetful and we cling to these things which God has entrusted into our care, and with which we are to help others, as if they were our own and nobody else were to receive any benefit from them. When so used they do not make us happy. No, if you want to see some one that finds "life worth the living," look at the "helping hand, who lives not for its own interest, its own joy, but for the help it may be to others."

The wise man says, "Withhold not good from them to whom it is due, when it is within the power of thine hand to do it." God told the Israelites that they should open their hand wide unto the needy. Paul says, "As ye abound in everything in faith and utterance see that ye abound in this grace also." Some one has said we show our appreciation of God's work by our work. Do we appreciate what God is doing for us? Are we glad for His work of redemption? Are we glad He has placed us into Christian homes and in a land of gospel privileges and blessings with all things needed? Do we appreciate His work? If so, what do we render back to him? If we appreciate His help let us help others—"freely ye have received, freely give," and He will say, "Whoatever ye did unto one of the least of these ye did unto me."

Though we may not be able to do much, we can all be helpers. Let us not forget that such things as a smile, a kind word, a sympathetic tear, a cup of cold water, if given at the right time and in the right way sometimes help so much. If in the Sun day school we can not take part in singing and discussing the lesson, let us remember that just our presence and attention will help a little.

"Oh! the wrongs that we may righten, Oh! the hearts that we may lighten, Oh! the skies that we may brighten, Helping just a little."

Though we cannot preach as Paul did, though we may not be able to give our millions, the widow gave her mite and it helped a little. Dorcas who was full of good work and deeds helped by making garments. The good Samaritan, being himself in need, came and helped. It is for us to do, if we had fallen by the wayside; David was impressed with a good work, namely, that of building the house of the Lord, and when he found that he was not the man to build he decided to help the one that was to build it. What a noble example Paul is for us to day. If we cannot go ahead with some good work ourselves, let us help those who can. For the most noble example of a helping hand we look at Christ. See Him

MISSIONS.

For the Herald of Truth.
MORE ABOUT WORK LEFT UN-
DONE.

BY J. A. REESLER.

Some time ago we wrote about the work in the bazaars which is still awaiting us. This time it is about the village preaching that we wish to tell. You know there are over eighty-five villages within a radius of eight miles from here. We have recently counted them on the map and we know there are some villages at least that are not marked on the map. A very few of the people in these villages have ever heard the name of Jesus Christ. Now that the building work at the Loper Aylum is nearing completion we are a little more free to do outside work. So for the last three days we have been out in the near by villages and teaching about God's work and His word. You see these people know nothing about coming to "meeting" so we must take the gospel to them. Let me tell you about it just as it happens.

The first morning we went to Harkes. We walked through the street and about the middle of the town we met a government peon with his badge of office. I said to him: "Hello, what brings you here?" "The doctor from the Bazar station is coming and the Tahsi Judge has ordered me to get some straw for his cattle." "So?" And does that doctor have to take things by force from these poor people? "I don't know how about it but I must do as I am told." A few more words were exchanged and then Charles, our native helper, said, "Now sit down and I'll tell you about another Doctor who is coming and really has come already." A few other people had gathered in the meantime and they sat down and listened for an hour to the story of the Great Physician who never took a fee for His services and only wanted the heart's true devotion. The contrast was drawn between the way these people's false teachers come and will not teach unless they are first paid and when they are paid they teach so as to profit themselves, and the way in which Christ and His followers teach, without money and without price. The people were highly pleased and urged us to come again. As we walked away we heard them say, "No selfishness about those people anyhow."

Next morning we went to Jodhapur and captured a lot of Chams, leather men, who are well-to-do, but are a low class morally and very filthy in many of their habits. These people had heard of some of our teaching before and had many questions to ask. One question which they asked in all sincerity as presenting a real difficulty was how their young people could get married if they became Christians. For were not all Christian brothers and sisters? And surely brothers could not marry sisters, could they? This matter was made clear to their satisfaction. They were very much interested and we had trouble to get away from them. They wanted us to come every day for awhile so that they might learn. These are a very happy class of people. They are not idolaters and they worship the "Sat Nam," True Name.

Yesterday we went to Batena and found a lot of Gonds, the most backward people we have in point of intelligence. Seeing they were not getting what was said, Charles took to the Chhattisgarhi dialect. That also failed to reach them. He then stuck to straight Hindi and simple words and perhaps a few thoughts were given out. But these people said they had never heard of Jesus Christ before and they live within two miles of the place where I now sit.

How often shall we teach in each village? In your home churches you feel that once in a week leaves little to be gathered in the way of spiritual food. How about these poor people who have everything to learn of what you have spent a lifetime in learning? If we were to visit a village each day in this 8-mile radius it would take us twelve weeks to go around. And there are at least six months each year in which we cannot go about any distance from home. Now how many people do you think we can hope to have converted by such work as that? And then remember that this little circle is only a very insignificant portion of the field we are supposed to occupy and this should all be worked from one station. We should have a station at least every fifteen miles occupied by a foreign missionary family with a lot of capable native assistants.

I have just had another look at the map. To cut out from the territory we are in a square seventy-five miles each way would leave a vast tract of unworked region on each side. So you see it would be modest to do so for purpose of estimate. And then count how many stations it would take to occupy the field. Just twenty-five. There should be two persons with the language well learned and experienced in general work in each station. This as a permanent staff. And as a reserve there should be constantly recruits on hand to relieve here and there to ever used is manifest. For all this region there are only five foreign workers all told. Do you wonder that there is still some work left undone?"

Dhamtari, C. P., India, April 3, 1902.

THE CHICAGO MISSION.

C. K. HOSTETLER.

The occasional visitor finds much to commend at the Home Mission in Chicago. We frequently see in the columns of the HERALD the account of somebody's first visit to Chicago and of the good impressions received from the nature of the work done in the Sunday-school, sewing-school, medical dispensary, children's meetings, Bible readings and preaching services.

We do not think that the statements made by visiting friends have ever been overdrawn. In fact it is impossible to place an estimate on the work that can provide for all the possibilities and for the good results that may follow. Eternity alone can reveal that. We want to say however, that while we are prone to congratulate ourselves on the good work being done, we are also in danger of closing our eyes to greater possibilities. A recent visit to the need of additional departments to the work of the Chicago Home Mission.

First of these is a well-equipped kindergarten. The sewing-school is already doing a good work in that direction and is a practical kindergarten in itself, but its scope is too limited, and its sessions too few and far between. To children who spend at least ninety hours a week on the streets two hours a week is not sufficient to train their minds, hands and hearts. They ought to have at least four hours a day under the instruction of an experienced kindergarten. Those who are acquainted with the general efficiency of kindergarten work can readily see the benefit that such a provision would bring to the little tots from three to six years of age, who otherwise will spend their time surrounded with wicked companions, playing in the dirt in the streets surrounding the Mission. Of course religious instruction should be coupled with the kindergarten training and would form an important part of its work.

Another department very much needed is a rescue home. Among the thousands of girls who are living a life of sin in Chicago there are many who would be glad to "go and sin no more" if only some one with a Savior's love would reach out a kind hand to them and help them to get on their feet. Our Saviour provided for the spiritual needs of sinners; why should not we, in His name, do the same?

Plans have already been made to open the kindergarten, and a sister is preparing to take charge of it. We believe that the Rescue Home should be opened also. Many of the citizens of Chicago see the need of it, and some support has been promised by them. A little Testament I had given her some time before was thrown into the stove. The children, pale, frightened and hungry stood about the wretched room, shrinking from the monster who represented to them a monster (must we call her by that name?) She raved and tore like a demon.

Somehow the awfulness of the position did not come to me fully until the excitement was at an end. The thought that a creature who has been created by God for the noblest purpose could so dishonor Him seemed too awful to be true.

What must be the influence of such a life upon the poor, innocent, helpless children who look to her for help and guidance?

As I stood there and saw the effect of such a life and home the thought came to me: Must those whom God has created to be a blessing to all humanity so yield their bodies to the evil one and permit him to use them in this awful way?

After what seemed to me a long time of raving and cursing, I quietly asked her, when she stopped for breath, if she was through. She replied "Yes, you may go now and you need never show your face again." She unfolded to me and I returned to the mission just as the evening meeting was opening. After being seated for a few moments the awfulness of the experience and of the position I had occupied came to me very vividly and I felt as though I had experienced a very definite encounter with the forces of evil.

The next morning I returned to the wretched home and found the mother deeply penitent and humbly begging my pardon. Was this woman the same one who had so dishonored her position the evening before? Nothing about

A MISSIONARY'S EXPERIENCE.

BY L. Z.

Some things in our lives make lasting impressions, and through lessons which we learn sometimes with difficulty which in turn may be a help to ourselves. Following is a little incident from the pages of a city missionary's note book: Never till this evening have I realized so fully the blessedness of Christ's sheltering care in persecution during trials. Trials have come, hardships have many times driven me nearer the Master, but somehow the experience of this evening was so different in this that the persecution seemed so directly the result of Satan's opposition to the Master's cause.

For supper I had some little article of food which I thought would be a help to a poor woman and her family of five children who were nearly always hungry. I went to the home to take the food to them and immediately upon entering the appearance of things showed me that the woman was under the influence of liquor. No sooner had she closed the door behind me and locked it than she began to scold and rave. Never in all my life have I heard such cursing and such language. The woman was fairly wild and so angry that she did not know what to do.

There, as perhaps in no other place, could I realize what it would mean to "bless them that curse you." Of course I knew that Satan in the form of liquor had control of the poor brain and body, but of the awfulness of such a control!

A little Testament I had given her some time before was thrown into the stove. The children, pale, frightened and hungry stood about the wretched room, shrinking from the monster who represented to them a monster (must we call her by that name?) She raved and tore like a demon.

Somehow the awfulness of the position did not come to me fully until the excitement was at an end. The thought that a creature who has been created by God for the noblest purpose could so dishonor Him seemed too awful to be true.

What must be the influence of such a life upon the poor, innocent, helpless children who look to her for help and guidance?

As I stood there and saw the effect of such a life and home the thought came to me: Must those whom God has created to be a blessing to all humanity so yield their bodies to the evil one and permit him to use them in this awful way?

After what seemed to me a long time of raving and cursing, I quietly asked her, when she stopped for breath, if she was through. She replied "Yes, you may go now and you need never show your face again." She unfolded to me and I returned to the mission just as the evening meeting was opening. After being seated for a few moments the awfulness of the experience and of the position I had occupied came to me very vividly and I felt as though I had experienced a very definite encounter with the forces of evil.

The next morning I returned to the wretched home and found the mother deeply penitent and humbly begging my pardon. Was this woman the same one who had so dishonored her position the evening before? Nothing about

NEGLECTED opportunities have brought shipwreck to many lives.

her seemed like she was when in her drunken state. She explained that she had been drinking and was angry at the children, so it is likely that I came in time to save them from her fury. The poor woman seemed willing to do anything to make amends for her previous unkindness.

The experience was helpful to me as it made me realize my position. I drove me to the Master and helped me to realize as I had never before realized His protection and care. How precious is His keeping and how safe we are with Him, when engaged in His work. May we learn this lesson more fully and may our lives continue to teach the same.

MENNONITE MISSION MEETING.

The Mennonite Sunday-school Mission held its regular quarterly meeting at Kinzer, Lancaster county, Pa., on Wednesday, April 23. The meeting was called to order at 9:40, and the congregation sang, "Come, Thou Fount of every Blessing," after which Noah H. Mack, of Vinola, read part of Luke 21, and offered prayer.

Supt. Mellinger in a brief address welcomed all to the meeting and expressed the hope that we might have a profitable, spiritual meeting. David M. Wenger, of Farmersville, was called to the chair and presided over the meeting.

The minutes of the last meeting were read and approved.

Hymn—O Lord, Our Language Souls Inspire.

Sermon by Bishop Eby, of Kinzer, from Gen. 2:15-17.

The Lord knows our needs and supplies them much better than we can devise and plan for ourselves. The trouble with man has ever been that he was not satisfied with God's way and wanted something more or better, and always to their sorrow. Adam and Eve wanted some of the forbidden fruit and ate it to their sorrow. The anti-luvians did not see the need of an ark and did not believe in a flood and they perished.

The Israelites found fault with their leader and with the Lord and had to wander forty years in the wilderness, and then only two, out of more than six hundred thousand who started, reached the land of Canaan.

The Savior came to His own and His own received Him not, and so it has ever been. How much better with those who accept the counsels of the Lord and abide in them?

Singing—Enough For Me.

Address—How shall we effect a closer relationship between the Church and Sunday-school Faculties?

This question was first discussed by J. M. Herr, of Allen, Pa. He said "with God all things are possible." We need, then, the guidance of the Holy Spirit and must resort often to prayer and the Lord will bring about the close relation that is so much needed.

Singing—Work To Day for Jesus.

Address—"Love as a Factor in Christian Work," by John D. Charles, of Millersville.

The word love is constantly on the lips of God's people. It is no product of man. The Bible says "God is love," and if God is love, love must be God. Love is God in action. Our love is but a reflection of the Divine love. Love

church and Sunday-school should really be under one general management. The officers of the Sunday-school should be only assistants to the officers of the church. Let all draw a little closer to the great Fountain Head and then we will be closer together.

The question was further discussed by quite a number who brought out some excellent points. Among others N. H. Mack spoke of his experience in a certain public school in which the children could not agree on the playground. They would "fall out" about this, that, and the other thing. There was nothing for him to do but to go right out and play with them. After he had played with them for some time they could play pleasantly together without him and have no disagreements. So the minister wants to be among the members of the church in all the different branches of church work and give aid as he sees it is needed.

Singing—At the Golden Gate of Prayer, and The Love that Jesus felt for me.

At 11:40 the meeting adjourned until 1 P. M.

A song service was held until 1:30. J. B. Senger, of Kinzer, offered prayer. A. A. Reesler acknowledged the receipt from different sources of \$440.34 for the Mennonite Mission and Orphanage at Dhamtari, India, during the last quarter.

A report of the condition of things at the Welsh Mt. Industrial Mission was given by the Supt. of the mission, N. H. Mack. Brief reports were also given of the Mission schools in Philadelphia and Lancaster.

A. A. Reesler explained that the Sunday-school at Ronk would not be opened this summer because the children that would attend that school all do or will attend Sunday-school elsewhere. (There are not nearly as many children in the village as there were a few years ago.) And second because the funds of the Sunday-school Mission are more urgently needed in other places.

Singing—Light Along the Shore.

Address—"A Working Sunday school," by Jacob H. Mellinger.

God is a working God. God's great men of the Bible were working men. Christ worked at twelve for He says, "I must be about my Father's business." He worked at the carpenter trade and He worked during His ministry.

The Sunday school is for the advancement of Christ's Kingdom and the spread of His cause. In order to accomplish this the Sunday-school must be a working Sunday-school. It should do more than simply teach the word of God. Through the medium of the Home Department much good may be done. And we may go still further, we can help to send the gospel to those who do not have it.

A working Sunday school needs a consecrated corps of workers and much heartfelt, earnest prayer.

A number of short addresses followed on the same subject.

Singing—Work To Day for Jesus.

Address—"Love as a Factor in Christian Work," by John D. Charles, of Millersville.

The word love is constantly on the lips of God's people. It is no product of man. The Bible says "God is love," and if God is love, love must be God. Love is God in action. Our love is but a reflection of the Divine love. Love

is the fulfilling of the law. Love is the motive which prompts us to Christian acts, it is the power which enables us to do that which without it we could not do. It is the keystone which keeps in place all the Christian graces. The eloquent and forceful address was concluded by reading I Cor. 13, using the word love instead of charity, which thus fittingly ends "and now abideth Faith, Hope and Love, but the greatest of these is Love."

After attending to some miscellaneous business the audience sang two more hymns, offered the Lord's Prayer in concert and was dismissed with a benediction by Bishop Eby.

MISSIONARY GLEANINGS.

BY LINA ZOOK.

"The signs of the times, the lessons of the past, the indications of the future, the call of Providence, and the voices which come borne by every breeze, and from every nation under heaven, all alike bid us lay our plans upon a scale worthy of men who expect to conquer a world."—Thoburn.

"No church can live in its past; it must live by faith and duty in the present; no church has any claim to be, whose only right is historical. The only claim is present truth and life, love and service, making the church a temple of the living God, a body for the living Spirit of Christ. This makes it necessary that no church or body of churches lose for one moment their evangelized zeal. The churches are bound to be vehicles of the grace of God, living centers of evangelized energy and force, changing over the secret life that is in them into the lives that are to be, penetrating the present, preparing the future, being in all their parts as bodies of the living God."—Fairbairn.

"The message of the gospel belongs to the whole world; if we hinder its spreading or even do not help in the work of spreading the message we are robbing some of our fellow men of their rightful privileges."

"He who goes on the Master's errands has the right to claim and use the Master's strength—this never fails."

"The evangelization of the world in this generation," looks like a great undertaking. It is however not impossible since the Master has given the orders to carry the gospel message, but it means a work for every one who professes the name of Christ, and every energy bent to the task.

"Come unto me all ye that labor and are heavy laden" is the first condition of discipleship. Not very much later from the same Master's loving lips comes the command, "Go ye therefore and teach all nations." Discipleship and apostleship go together. Hoarding the gospel means to lose its blessings.

"The light that shines farthest shines brightest near at home." If a life is to count for anything in uplifting humanity at large, it must be of such a character as will uplift and enable those nearest to us.

Acts 1:8 is the divine program of missions. While the apostle's first work was in and about Jerusalem and the work prospered there, it was not God's will that the message be confined to that place, it was to be spread throughout all Judea, then to Samaria,

and now the field extends to the uttermost parts of the earth. This is the field which faces the Christian church as well as the individual believers of the present day. Has it been covered?

THE SPIRIT'S LONGINGS.

When the loveliest flowers are wailing,
Whispering thoughts of silent joy,
And the lark his nest forsaking,
Caret in the gleaming sky?
When her mantle Beauty flings
Over Nature's gladsome things:
Yet the soul it doth not fill,
Something seeks it fairer still.

When the crystal streams are glancing
From the fount of Power,
Mingling with the all entrancing
Sweetness of calm melody;
When the spirit, thirsting long,
Feels the wondrous power of song,
Yet it yearns for something more
Something which may be in store.

When the heart is warmly glowing,
Tender the dearest one around,
And, with joyous love, overdoing,
Fancies happiness is found,
Still the soul on "sear" breast
Sinks in lowly, pensive rest,
Then its yearnings all are stilled
And with perfect bliss 'tis filled.

—Selected from works of F. R. Havergal.

AN INTERESTING FACT.

Dr. Howard Usgood, in the Sunday Times of February 6, 1892, discusses the question whether every species of animals as they are now classified by naturalists could have found accommodation in the ark. He says: "The nearest estimate of the number of species of land mammals is 280 above the size of the sheep, 757 from the sheep to the rats, and 1,359 of the rats, bats and apes, and the average size is about that of a common cat. Allowing five square feet of deck room as amply sufficient for a cat, two of each species of mammals could find room on two-thirds of one deck of the ark, which contained 33,750 square feet of surface. The representatives of 10,000 species of birds, 979 of insects, 1,252 of lizards and 100,000 of reptiles could easily be placed on the remaining one-third of the deck, leaving the other two decks for storing food. The size of the ark was 450 feet long, 75 wide and 45 high.—Sci. by D.

For the Herald of Truth.

THE BEACON LIGHT OF HOPE.

BY MATTIE HERRICK.

Ah! traveler! o'er the desert drear,
These long dry wastes of life,
Tolling along the weary way,
O'er earthly hopes and strife,
Oh! can you catch occasional views,
As wearily on your way,
Of the bright, shining beacon,
Of the Beacon Light of Home?
Ah! Beacon Light! a comfort rare,
To the pilgrim traveler here;
Your beams remind us ever
Of our Father's love and care,
We see ahead the shining stars,
It cheers us on our way,
O'er the dark, drear, drear, drear,
Shall guide us there, some day,
Amen, Ohio.

HERALD OF TRUTH.

May 15, 1902.

SUBSCRIPTION PRICE.

THE HERALD OF TRUTH, one dollar per year. *Rundschau* and *Herald*, one dollar per year. Both papers to one address, \$1.50 per year. HERALD OF TRUTH & WORDS OF CHEER to one address, \$1.50 per year.

THE HERALD OF TRUTH is the Organ of the following Mennonite conferences.

1. Lancaster, Pa.
2. Kansas District (Franklin).
3. Franklin Co., Pa. & Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania.
7. Ohio Mennonite.
8. South Western Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District Amish.
13. Missouri, Iowa and Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.

BUSINESS NOTICES.

Wanted:—Several good agents; apply to the Mennonite Publishing Co., Elkhart, Ind.

Sunday-schools contemplating giving rewards at the close of this quarter will do well to write us. Our large variety of books, booklets, book-marks, cards, etc., enables us to give entire satisfaction.

Jacob's Model S. S. Sec'y Record, in Manila cover, 35 cents. Meyer's Paramount S. S. Sec'y Record, cloth, 47 cents. The Superior Sunday School Teachers' Book, 5 cents each; 40 cents per dozen. Collection envelopes, 35 cents per dozen. Order now.

The season for premiums is over, but we hope those who know they are in arrears on the HERALD, will after all kindly favor us with the amounts due us. We make this explanation because of the inquiries we are still receiving in regard to the premium Bible, and the Colportage books.

Stock for sale.—Twenty four shares of Mennonite Publishing Company stock for sale at par. A share is \$25.00 and it brings an annual income of not less than six per cent. Parties wishing to purchase may take the whole amount offered or any part of it they may desire. For particulars address Mennonite Pub. Co., Elkhart, Ind.

New designs of Sunday-school Scripture Text Cards have been added to our large line. We can now offer better value for the money than ever before. The popularity of our beautiful cards at low prices, is continually increasing. Orders are larger and there are many more of them. Send us 15 cents for a sample package. We know you will be pleased.

We are at work getting out a new "pocket catalogue" of books. All the books will be classified under different topics to which they belong and will be arranged in alphabetical order. This will make it very convenient to find books treating on different subjects. Any one wishing one of these pocket catalogues will please send their name and address. The catalogue is sent free to any one.

The large sales which GOSPEL CALL has enjoyed, must be ascribed to its merits. Large orders for Sunday-schools have been filled, and in every case the book has given entire satisfaction. It is an exceptionally well-collected selection of hymns, and the price is very low. In limp cloth binding, 50 cents. In board binding 25 cents. Send for a sample. You will like it.

There are many people who want a copy of the new book, "Life and Teaching of T. Dewitt Talmage," which is being compiled now. Orders sent us will be properly filled. The book will contain over 500 pages and will be profusely illustrated and will sell for \$1.50 in cloth, and \$2.00 in morocco grained texoderm binding. A number have already applied for the agency. Our terms are very liberal. A complete agent's outfit will be sent to any address upon receipt of 25 cents, which amount will be refunded upon receipt of the first order for six or more books.

If you want a book which exposes the popular sins which are stealthily creeping into the church, in a vigorous, plain manner, then send us \$1.00 for a copy of "Mr. World and Miss Church-Member." It strikes at the root, and no one can read it without receiving great benefit. Over one hundred agents, including several ministers, are busy at work selling this book, and all find it a good seller. Our terms are very liberal, and we would like many more agents to take hold of the work. Write us at once.

Do not forget that we have a "Word Edition" of Hymns and Tunes, the same being only hymns, or \$1.50 per dozen postpaid. This will enable churches to procure a supply of these well-known church hymn books at a very low cost. The music edition, in the cloth binding, sells for only 45 cents a copy, or \$5.00 per dozen postpaid. This is surely very cheap for a church hymn book containing so many hymns and to the music. See price list elsewhere for the different styles of binding.

HERALD OF TRUTH CLUBBING RATES.

Herald of Truth, semi-Monthly,	\$1.00
Herald of Truth and Young People's Paper, 1 year,	1.50
Herald of Truth and Rundschau, 1 year,	1.50
Herald of Truth and Words of Cheer,	1.35
Herald of Truth, Rundschau, and Young People's Paper,	2.25
Herald of Truth, Young People's Paper and Words of Cheer,	1.90
Words of Cheer and Young People's Paper,	1.00
Herald of Truth, Words of Cheer, Young People's Paper and Rundschau,	2.65

Address: MENNONITE PUBLISHING CO., Elkhart, Ind.

Hymns and Tunes.—Our English Hymn Book, which is now being used in most of our congregations, and which is known among our people as "Hymns and Tunes," has been reduced in price as follows:

Cloth binding, per copy, prepaid,	\$.45
Cloth binding, per dozen, prepaid,	5.00
Cloth binding, per hundred, not prepaid,	35.00

Flexible leather binding, per copy, prepaid,	.55
Flexible leather binding, per dozen, prepaid,	6.25
Flexible leather binding, with tuck, per copy, prepaid,	.65
Flexible leather binding, with tuck, per dozen, prepaid,	7.50

We have also recently issued a *Word Edition* with paper covers, which we sell at the following prices:

Per copy, postpaid,	\$.15
Per dozen, postpaid,	1.50
Per hundred, not prepaid,	10.00

SUNDAY SCHOOL LESSONS

LESSON VII.—MAY 18. THE EARLY CHRISTIAN MISSIONARIES.

Acts 13:1-12. Memory Verses 46-47. GOLDEN TEXT.—Go ye therefore, and teach all nations.—Matt. 23:19.

INTRODUCTION.

TIME.—Probably in A. D. 46.

PLACES.—Antioch, Seleucia, Salamis, Paphos.

PERSONS.—Barnabas, Simeon, Lucius, Manean, Saul, Sergius Paulus, Elymas.

INTRODUCTORY NOTES.—With our today's lesson we begin to study the second part of the book of Acts—giving us a history of the missionary work carried on among the Gentiles in foreign fields. We note by what authority Saul and Barnabas were set apart for this important work. "The church at Antioch was apostolic in its doctrines, composition, organization, and activities. There is evidence that it was an organic body with properly constituted authority and certain well-defined methods of operation. It had the divine indwelling, was subject to the Holy Spirit's impulse and responsive to His call, and was the center from whence radiated the light of the gospel into darkest heathendom. It shall be forever honored as the church that first assumed the appellation Christian, and that sent forth the apostle Paul apart for his missionary work to the Gentile world. The call to missionary work was twofold in its nature: (1) The Holy Ghost, through the church, selects the agents and designates the field of operations. (2) The church, after due deliberation and prayer, responds to the divine call and formally "separates" them for the mission to which they were called of God. The personality, authority and prerogatives of the Holy Ghost should ever be duly and properly recognized by the church. The authority of the church in its relations to God and man should ever receive due recognition from both the ministry and the laity. If there ever was a man that might find an excuse to act independently of the church it was the apostle Paul. And yet we find him humbly submitting to church authority and from time to time reporting himself and his work to the church as its servant."—James Craig.

MAY. HOME READINGS.

12. M.—The early Christian missionaries. Acts 13:1-12
13. T.—Prepared and sent. Isa 6:1-4
14. W.—Good tidings. Isa. 40:1-41
15. Th.—Messengers needed. Rom. 10:11-21

16. F.—Sorcery forbidden. Deut. 18:10-18
17. S.—The source of sin. 1 John 3:1-10
18. S.—Power of the gospel. 1 Cor. 1:12-24

LESSON VIII.—MAY 25.

PAUL AT ANTIOCH IN PISIDIA.

Acts 13:43-52. [Read 2 Cor. 11:18-33. Memory Verses 46-47.]

GOLDEN TEXT.—Through this man is preached unto you the forgiveness of sins.—Acts 13:38.

INTRODUCTION.

TIME.—Probably A. D. 46.

PLACES.—Antioch in Pisidia, Iconium.

PERSONS.—Paul, Barnabas, the people.

LESSON CONNECTION.—When the apostles left Paphos, they sailed north to Parga, the capital of Pamphlyia, one of the southern provinces of Asia Minor. Here John Mark left them and returned to Jerusalem. No reason is given, but evidently he became discouraged at the outlook; they were entering a hard and difficult field; they were filled with dangers, among a people who were rude and superstitious. With the many hardships in sight, John Mark probably decided that it would be expedient for him to return home. Paul evidently considered his reason for returning home a poor one. (Ch. 15:37, 38). Leaving Berea, Paul and Barnabas journeyed north to Antioch in Pisidia, a distance of over eighty miles. It is supposed that the missionaries on this trip met with many perils and dangers described by Paul in 2 Cor. 11:23-27. Antioch was an important city, inhabited by many Greeks, Romans and Jews, in addition to its numerous native population. The Jews had a synagogue at this place, to which the evangelists repair to attend the services on the Sabbath day. After the reading of the law and the prophets, the ruler of the synagogue invited the missionaries to speak, and Paul, who took advantage of every opportunity to preach the gospel of Christ, delivered a powerful sermon, a summary of which is given in verses 16-41. He reminds his hearers of God's wonderful dealings with Israel, and how he promised them a Savior through the seed of David. He then tells them how the prophecies have been fulfilled in the life, death and resurrection of Jesus, and how through faith in His name they should receive forgiveness of sins. He follows with a word of warning to those who refuse to believe on His name. In our today's lesson we note what followed the preaching of this first sermon.

MAY. HOME READINGS.

19. M.—Paul in the synagogue. Acts 13:14-25
20. T.—Paul's address. Acts 13:26-42
21. W.—Paul at Antioch in Pisidia. Acts 13:43-52
22. Th.—Turning to the Gentiles. Acts 13:1-11
23. F.—Would not hear. Jer. 7:21-28
24. S.—Stony hearts. Zech. 7:8-14
25. S.—Heart of nobelief. Heb. 3:1-13

May 15,

1902.

CORRESPONDENCE.

MAYTOWN, ALBERTA, CAN. MAY 5, 1902.—It has been some time since the readers have heard from Maytown. Church services have been stopped here on account of the measles, but the disease seems to be a light form.

On or about the 1st of June, if the Lord will, Bro. A. S. Bowman, of May City, Iowa, will be in our midst, and is expected to live with us in the near future. There are still many free homes in the so-called sunny Alberta. Land can also be bought from \$3.50 to \$5.00 an acre. JOHN BRUBAKER.

FROM THE COVENTRY CONGREGATION, CHESTER CO., PA.—On the 10th of May we held our preparatory services, Bishop Henry Rosenberger of Dublin, Bucks Co., preaching the sermon from Eph. 4:1-8, after which the ceremony of feet washing was observed as taught by our adorable Lord. Sunday, the 11th, Bro. Rosenberger again preached from Isa. 53:4, 5, when communion was held. This was indeed a blessed meeting. When we think of what Christ suffered and endured for us on the cross should we not yield our bodies, yes, our lives, our all, a "living sacrifice" unto Him? Brethren, pray for us. J. C. KOLS.

EMMA, IND., APRIL 29, 1902.—The Lord has again blessed us in many different ways, therefore we can not be thankful enough to the All-wise Creator. On the 24th of April, Bro. John Nice from Morrison, Ill., came here. The same evening we had services in the Mennonite M. H. at this place and on the following day baptismal services were held, when eight souls were received into the church. On the day following baptismal services were held at the Shore church where nine young souls were baptized. May the Lord bless these dear young souls that they may ever walk in the way of the Lord. On Sunday, April 27, we had communion at the Shore church where a great number partook of the Lord's supper. COR.

MAKONTOWN, FAYETTE CO., PA., MAY 1, 1902.—Bro. John N. Burr of Martinsburg, Pa., paid the church a visit on Saturday, April 26th, and gave us three impressive sermons, and showed us the true way of life. We were admonished to press on in the cause and work more earnestly for the Lord Jesus. We would ask all true Christian people to pray for us that we may be able to hold out faithful and receive the promised crown. We expect, if it is God's will, to hold communion services at the Makontown Mennonite church Sunday, May 25th, the meeting to commence on Thursday night, May 22. A cordial invitation to all who feel a desire to be with us. J. B. H.

UNION CONGREGATION, WASHINGTON, ILL., APRIL 29, 1902.—Bro. L. J. Lehman of Culum, Ill., came here the 12th of April and commenced a series of meetings closing on the 20th. His labors were not in vain. Though but one made the confession we feel that others were under heavy conviction. Our prayers are that they also would make this wise choice while the door of mercy is yet open. He also

preached encouraging sermons for the believers, and he visited most of the members, which was very encouraging. May the Lord so bless the work that this might be the means of opening the way for many a lost soul to come to the living water. Our prayers are in behalf of more such visits.

OLATHE, KANSAS, APRIL 27, 1902.—Greeting to the HERALD and church at large. Since Bro. Hershey has moved to Pennsylvania and as we are left without a home minister, we would like to extend an invitation to all of our traveling ministers to stop and hold meetings for us. Truly the harvest is great and the laborers few. The harvest is not only great but is going to waste for the want of laborers. Our prayers are that God will provide more faithful servants to stand upon the walls of Zion to declare the good tidings of salvation to a lost world. We would also ask the church at large to pray to our heavenly Father in behalf of the church at Olathe, that all we do and all we say may be directed by Him who rules all things well. ADRIAM H. EVERS.

FROM CLINTON (BRICK) CONGREGATION, GOSHEN, IND., MAY 5TH, 1902.—Greeting in Jesus' name.—We were richly blessed recently by the plain preaching of the word of God. On April 12th, Bro. Noah Metzler was with us and preached an interesting sermon. On April 27th, Bishop John Nice of Morrison, Ill., was with us and held a meeting in the evening, and on Monday, the 28th, we held another meeting and observed communion in which most of the brethren and sisters took part. Bro. Nice officiated, and Bro. Yost Miller of the Shore church was with us and took part. Bro. Nice preached another interesting sermon on Monday evening, and on Tuesday, the 29th, he left for home.

On May 4th, Bro. Amos Cripe of the Shore Cong. was with us and preached an inspiring sermon. The brethren all told us the true way of salvation. We were admonished to press on in the good cause, working for our Lord and Savior Jesus Christ. We would ask all true Christian people to pray for us that we may hold out faithful to the end. Come again, brethren. Others are also welcome to come.

A. HONDECH.

ITEMS FROM OLD PEOPLE'S HOME, ITTSMAN, OHIO.—APRIL 19th, Bro. C. Z. Yoder, Bro. Burton Miller, Bro. Conrad and others, planted fruit trees of different kinds, also evergreens, at Old People's Home.

Bro. David Morrell of Topeka, Ind., who has been at the Home since last fall, left for his home April 17th, and will stop to see his brother, who is critically ill. From there he will visit his children, some of whom are in North Decatur, one in Idaho, and one in Colorado. We were all sorry to see him go as we had a pleasant time together during his stay at the Home. We parted expecting never to meet again on this side of eternity, but we do hope to meet on the other side of the shining gates where parting is no more. May God bless and preserve him for the good he has done and that he may be permitted to do much more and that his last days will be his best days, and

HERALD OF TRUTH.

when he is called up higher that his good works may follow him.

April 10th, Bro. Hinkel left to visit his brothers and sisters in Bookhaven, and expects to return about the first of June.

April 24th, Bro. John Neuchwanger left for Orrville to visit friends there for a few days. From there he will go to Mount Carroll, Illinois, to visit his children and other friends.

The writer went to visit Sister Fannie Amstutz to-day. She is so poorly that I did not get to see her. May God continue to give her grace to bear her affliction. She does bear it patiently and has, I think, resigned her all to Jesus. M. J. C.

McVEYTON, PA., MAY 5, 1902.—Our communion meeting was held yesterday in love and with a good attendance. According to previous arrangement, the voice of the church was taken for the choice of a minister of the gospel. Votes were cast for the brethren, Ezra Yoder, Jacob H. Hyler, Samuel K. Yoder, and John D. Hyler. The lot fell upon Bro. Samuel K. Yoder. We trust that the earnest prayers of the church in his behalf will be heard and that our brother may be blessed with spiritual power for the Lord's work.

On Thursday, May 8, the communion meeting is to be held at the Allenville church, on Saturday, May 10th, six or seven members are to be received by baptism, at the Belleville church; on the day following, Sunday, May 11th, the communion meeting is to be held in the congregation near Belleville.

Our beloved brother, elder Moses H. Miller of the Shore church, at the age of 82 years, was present and conducted the communion meeting at McVeyton. After the meeting he went across the mountain to be present, if the Lord is willing, at the communion meetings in the valley. We were glad to see this dear brother once more. Many years ago—I must have been about the year 1850—Bro. Miller visited our churches as a young minister. Truly he is a veteran in the Lord. May the evening of his life be full of grace and peace from the Lord. J. K. HARTZLER.

NAPPANEE, IND., MAY 5, 1902.—Greeting in Jesus' name to the editor and all HERALD readers.

Sunday, May 4, Bro. J. S. Lehman preached a very interesting sermon in our church house. His subject was "Victory." I believe that all who were present enjoyed a real spiritual blessing. May God bless the seed which was sown that day, in a way that many may turn to Him ere it is too late, and that those who heard it, who are lukewarm, as it were, may see their wrong and also become more earnest, for if we are lukewarm God will turn from us.

May we as a Christian people become more active in the service of our Lord. Last Sunday afternoon the Amish brethren baptized four converts. May these dear souls be true to their God and also to their fellow men, so their friends may see that they have forsaken the world and died for refuge to the Rock of Ages. Our prayers should go up to a throne of grace in their behalf, that they may live a life that will correspond with the teachings of Christ.

the Scripture, that they may let their light so shine before men that they may see their good works and glorify their Father which is in heaven. Many discouragements may beset them, but above all may they put their whole trust in God and be faithful to their Master and active in serving the Lord.

If our hearts are filled with the Spirit of Christ in this life it will also be full in the life to come. May the Lord find room in our hearts and guide us through this life, for we are surrounded on every hand by the evils of this world. God's blessing rest upon us all. Yours in Christian love, LEVI S. YODER.

GARDEN CITY, MO., MAY 8TH, 1902.—Greeting in the Master's name.—We again have reason to rejoice, as we had the privilege of enjoying a rich spiritual feast. Bro. Daniel Kauffman from Versailles, Mo., came into our midst on the 21st of April and remained until the 28th. While here he preached five very earnest sermons. He also conducted communion services which were held on the 27th. (We thank God for sending the brother into our midst and especially do we thank Him for the message sent unto us through His servant. May we all give the more earnest heed to the things which we have heard. God forbid that any of us should pass by these earnest admonitions and say it was only man speaking, but let us remember that God speaks to us through His servants as well as in many other ways. Dear reader, let us when we hear God's word so earnestly given to us from the pulpit accept it in all its fullness with a true desire and purpose of heart to live near to Christ every moment of our lives and not be so ready to substitute some other teaching or our own opinion for that of Christ, which no man can overthrow. As Solomon has truthfully said, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12. Christ says, "Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:35. Therefore let us give heed to Paul's admonition, "Prove all things; hold fast that which is good." 1 Thess. 5:21. E. F. S.

FROM THE STOFFER CONG., WASHINGTON CO., MD., MAY 3, 1902.—Greeting in Jesus' name to the readers of the HERALD OF TRUTH.—We were again by a visit from Bro. A. D. Martin, of Scuttsville, Pa. He preached at the Stouffer M. H. on the morning of April 20th, and in the evening at the Union church in Ringgold. The sermons were interesting and instructive. He spoke very earnestly on "Opportunity," and on "Christ's interview with the woman of Samaria." May the Lord bless the young brother, and may he be a faithful worker in the Lord's vineyard, be the means of doing much good, of winning many souls, and of building up the kingdom of Christ on earth.

We are very much interested in the Sunday-school work here, and hope and pray to God that the time may soon come when all will give their most earnest and loyal support to the Sunday-school work, which instills into the minds of the young people the noble and blessed truths of the gospel of Christ.

uses every means God has provided to better fit himself for usefulness, and that is education, no matter where or how he obtains it. Menno Simons was educated for the priesthood, and although he modestly asserts that he was uneducated, he was nevertheless far above the average men of his time, as his writings clearly show. So also Dirk Phillips, Hans Denck, Blanrock, Hubmaier and others before and after him.—Ed.

Hoping till the last,
 Long I've been upheld and kept;
 Though life's seas were wild,
 Never has my Pilot once,
 Left, unhelped, His child:
 As, thus far, o'er angry waves,
 My barque has safely passed,
 I'll trust Him to my journey's end
 Hoping till the last.

 Hoping till the last,
 I know He will not fall
 To render me within the port,
 In spite of treacherous gale;
 I know He'll guide my frail barque
 Till all life's dangers passed,
 I'll anchor safe, by trusting Him
 And hoping till the last.
 Akron, Ohio.

It is a dangerous thing to trifle with the Holy Spirit, but it can never be too late to repent and find forgiveness, while there is an honest desire to submit to God and do His will. Jesus taught His disciples that they must forgive until seventy times seven, that is, without limit, and he certainly did not expect them to be quite as forgiving as God is.

He has also given us the direct and all-comprehending assurance that whoever comes to Him shall in no wise be cast out. Our difficulty is not with God, then, but with ourselves: we appear to realize that in part, but we do not seem to have gotten hold of the essential truth that God is not against us but is with us. He is intensely life earnest in seeking to draw us to Himself not merely as near as we were before, but much nearer, and if we will wait and pray, and fight with ourself with the full confidence that the battle is not ours but God's, and that He has determined to win it, we will receive

No one can hope to win spiritual victories unless he expects to win and is determined to win by the grace of God. But we must expect a hard fight

When Joseph was brought before the king to interpret his dream, he said, "It is not in me; God shall give Pharaoh an answer of peace." Here we can learn that God used Joseph as an instrument to explain Pharaoh's dream. In the night after Solomon had offered a thousand burnt offerings, God appeared unto Solomon and said, "Ask what I shall give thee." Solomon prayed for wisdom and knowledge to rule over the children of Israel. He did not go to a school that was held by men, but he went to the school of God and not his

I wandered through the church-yard,
One dark October day,
And mused o'er the lives of the quiet dead,
As they each in slumber lay:—
And as the leaves fell one by one,
I thought of the dead, at my feet,
Who from earth had fled to seek a place
In this quiet and sad retreat.

I thought of the homes where sundered ties
Had saddened the hearth-fires bright;
And where had once reigned endless day,
Now left but darkest night;—
I thought of the homes where a childish voice
Had echoed through hall and room,
But now, alas! so hushed and still,
In the depths of the silent tomb.

I thought of the husband who had knelt,
By the side of a dying wife,
And there, had borne away in grief,
The pride of his wedded life:—
And had laid her low in a last long rest,
In the quiet place of the dead,
And turning again to his lonely walk,
Trod on with an aching head.

Oh! could we but know of the grief and pain
Which these low mounds have known,
And witness the tears of the stricken ones
Who have turned from this spot alone—
But, ever and anon at the thought of death
Comes the hope of the better land;
For those who have parted with loved ones
Are here.

Will meet beyond life's strand.
And the aching hearts and groans of pain,
Which death, on earth, has given,
Will all be healed and hushed to rest
In the glided halls of Heaven:—
For then loved ones who have parted here,
And were severed with many a sigh,
Will be reunited with untold joy,
In the Beautiful Home on High.
Akron, Ohio.

BY A. S. BAUMAN.

God created man in His own image. He gave him dominion over everything else He had made. But after one of His angels in heaven wanted to have control over all others, also over God Himself, he was cast out of heaven upon the earth. Then his anger was great, and he knew that he had little time to deceive the people on earth, so he first came to Eve, the weaker of the two, and told her if she would eat of the

The Annual Meeting of the Mennonite Board of Charitable Homes meets on Tuesday, May 30th, 1902 at the Mennonite Old People's Home, near Rittman, Ohio. The meeting begins promptly at 10 a. m. A full Board is desired since there is much matter of importance to consider. To those who can reach Orrville more conveniently would say they may come to that place and some one will see that they reach the place of meeting. Write to Bro. D. C. Amstutz, Rittman, Ohio, and tell him where and when you expect to arrive.

Fraternally,
M. S. STEINER, Pres. of Board.
D. C. AMSTUTZ, Sec. of Board.

TO BE HELD ON TUESDAY AND WED
NESDAY, MAY 27TH AND 28TH, 1902,
AT THE CRESSMAN M. H.,
BRESLAU, WATERLOO
COUNTY, ONTARIO.

TUESDAY EVENING SESSION.
7 to 7:30.—Opening Exercises.
7:30 to 8.—"The Christian's duty as regards
showing his colors before the world."
L. J. BURKHOLDER.

9 to 9:30.—Devotional Exercises.
9:30 to 10:15.—"What can the Sabbath school do to increase true worshippers,"
MENNO BRUBACHER.

10:15 to 11.—"Some hindrances to spiritual life in the Sunday-school:"—
(a) "Teaching that one may follow Christ without repentance."

(b) "Parents taking more interest
temporal than in spiritual things."
SYLUS BAUMAN.

instead of Christ,"

OSAAIAH GRESSMAN

11:00 to 11:45.—"How can a Sabbath school be conducted so as to be of the greatest benefit to a community."

URIAS SNYDER.
ISAIAH WISMER

AFTERNOON SESSION.

1:15 to 1:45.—Song Service.

(a) "Indifference." O. H. WISMER
(b) "Pride." GIDEON BACHERT

HOPEDALE, ILL., APR. 14, 1902.—On the 6th inst. we organized our Sunday school at the A. M. church. Bro. Ben Letwiller was chosen Supt., and Valentine Springer, Ass't. Supt. May the Lord add His blessings that our school may prosper spiritually. COR.

FROM ALLENVILLE, Pa.—On Sunday, April 6, 1902, the Mennonite Sunday-school near Allenville was reorganized, the church choosing the following officers: Superintendent, E. H. Kasper; Assistant, J. B. Zook; Secretary and Treasurer, J. H. Peachey; Choristers, O. H. Zook and Lizzie M. Kinsinger; Librarians, Mrs. J. B. Zook and Mrs. J. H. Peachey. Under the present management the Sunday-school has spiritually revived and is in a flourishing condition. We have at present eleven converts in our three different churches—five at Allenville, five at Belleville and one at Mattawana. They will be received into church fellowship on May 10th. On May 10th God grant that they may be full of the Holy Ghost and of faith.

Annual Conference for Canada will be held at the Cressman M. H., Brantford, Ont., beginning Thursday, May 27. The Sunday-school conference convenes for an evening session on the 27th and will be continued on the 28th.

(ANNUAL.)

The Indiana A. M. Conference will be held at Nappanee, Ind., on May 29th and 30th. A cordial invitation is extended to all the congregations like faith and especially to the bishops, ministers and deacons to be with us at the conference work. Those coming by railroad will come over the B. & O. to Nappanee, Ind. Any one desiring information write to Jas. H. McGowan, Sec. Sec., Nappanee, Ind.

The Annual Mennonite Conference for the state of Illinois will be held near Morrison, Ill., on Friday, the 6th of June. The Sunday-school Conference will be held on the 4th and 5th immediately preceding the Church Conference. All Church and Sunday-school workers of like faith are cordially invited to join with us and assist us in the Mass

HARRISONBURG, VA., APR. 21, 1914.
—Dear Editor: It has been some years since I have contributed to your paper, and I have been a constant reader of it. I commenced with the first volume either in the month of October or November, 1864. Within a month in the year the first number was issued I know not. Many of us in the Valley of Virginia at the fall of 1864 on account of the ravages of war and family along with some others went to Lancaster county Pa., where we spent most of the winter. We were from home under unfavorable circumstances, but brethren were so very kind to us, cared for us; they soon had us comfortably situated and every one of us felt comfort for a number of months. But knowing in what condition were our homes and property, it being exped to any and all sorts of people made us at times feel very unhappy but this all was made bearable by the kindness of the brotherhood. I have warm hearts thank you for the welcome and deeds soon made us welcome and at home. We attended their meetings and became acquainted

the family, especially if they have children, because there is no other religious paper, according to my judgment, that contains more wholesome material in harmony with Bible teaching, than the HERALD OF TRUTH. Then I brought up our children read the paper. I believe it is the duty of every Mennonite parent to teach the children the Bible doctrine as the fathers. Some one may say "Too much sectarianism." Call it sectarianism, what you choose, it is only a duty that is incumbent on every church member of whatsoever branch of the Christian church he belongs. The Mennonite, Brethren, Methodist, United Brethren, and others, are all bound to teach to whatever branch he belongs. If he is true and honest he will fully work for his church, and the church be espoused; or if he is so and indifferent or a drone of what account is he? He is no benefit to the church or the Christian religion to be a "dead head" on the tree. It is like a man in the way that do not go. We generally find such opposing the church and making trouble. We want living, consecrated, spiritual workers, such that will inspire others.

and possibly a prolonged fight. The misuse of spiritual grace has a very hardening effect on the heart, and it is very difficult after that to get the heart into a condition to receive the abundant grace which God is waiting to pour into it. The hard-hearted Satan is one of the kind that goes not out but by much prayer and effort. We should never forget that Jesus himself had to devote much time to prayer. We read of one whole night spent on the mountain in prayer, and there is no reason to suppose that it was the only night so spent. Indeed, before He was ready even to begin His great work, He had to spend forty days alone with God in the wilderness, in fasting, meditation, and prayer. If He needed such preparation for the work which God had given Him to do, we certainly can not hope to be prepared for our work without times of careful heart-searching and self-fighting and special consecration, spent alone with God. And it is reasonable to suppose that the severity and duration of the conflict with self will bear some proportion to the greatness of the grace and opportunity for which God is trying to prepare us.

As we cannot hope to attain to the measure of Christ's spiritual power and responsibility, we need not expect to have to spend whole nights in prayer, as a rule, at any rate; and of course we are not called upon to spend forty days fasting in the wilderness; but each one according to his measure, we must expect to have a share in our Lord's experiences if we desire to become like Him or to serve Him efficiently. This He has Himself taught us, (Matt. 10:24, 25.) Another suggestion: True prayer is never self-centered. If we seek even the highest spiritual gifts for our own sake, we are not praying in the Spirit. For the Spirit of Christ is a spirit of wholehearted loyalty to God and consecration to His service. Read our Lord's prayer in John 17, and see how the thoughts of God's will run through it all and underlies it all.

As long as Job prayed only for himself his trouble lasted, but "The Lord turned the captivity of Job who prayed only for his friends"—that is, for those who had been persecuting him in the name of friendship. Let us, above all, cultivate the grace of humility, which is itself, "the beauty of holiness."

For the Herald of Truth.

THE REWARD OF THE SAINT AND THE SINNER.

BY LEWIS D. APPEL.

"And my people shall dwell in a peaceable habitation, and in sure dwellings and in quiet resting-places." "Therefore let us not be weary in well doing: for in due season we shall reap if we faint not." "Let us run with patience the race that is set before us."

Satan may also cast his fiery darts at us, and try his utmost to lead us astray, but if we are children of God, let come what will we need not fear. God has promised to be to us a very present help in time of trouble, and if we call upon His name He will not forsake us. He will lead us safely through every trial, and at the close of this life of conflict, He will receive us with, "Come ye blessed of my Father, inherit the kingdom prepared for you from the founda-

tion of the world." This is indeed a blessed comfort, a blessed promise. Then shall our labors and all our sorrows be turned into joy. There are the glorious mansions prepared for us in our Father's house; there are the crowns of glory—the never fading crowns of glory with pure gold, reserved for all true soldiers of the faith; there awaits us joy, peace, and calm-undisturbed, heavenly peace.

What a salvation, to stand with the glad citizens of heaven before the throne of God, and there to see Jesus to face; yes, what a salvation, to face to face, yes, what a salvation, to prostrate ourselves with the elect multitude of Moses and the Lamb; to give eternal honor, glory and blessing to Him who has redeemed us! What a salvation to be with the Lord and to enjoy eternally with the multitude of so many thousands of holy angels, an exceeding and eternal weight of glory! But there is no rest for the wicked. Isaiah 57:20, "But the wicked are like the troubled sea, when it cannot rest, its waters cast up mire and dirt."

Imagine for a moment that time has passed, that the judgment day has come. We are all gathered together, both the quick and the dead. The trumpet blast wakes exceedingly loud and long. Every eye beholds Him, and at last there is a unanimous shout, "It is He! It is He!" Then you can hear on the one hand the shouts of, "Hallelujah, hallelujah, welcome Son of God!"

But mixed with that there is a deep wailing of the men who have persecuted Him, and those who have rejected Him. What say they? Rev. 6:16, "Rocks hide us, mountains fall upon us, hide us from the face of Him that altheth upon the throne." And now He says, "Gather up the tares and bind them in bundles to burn." All that is now wanting is the lighting of the pile, the tares are to be burned, where is the flame? The flame comes out of His mouth. Matt. 25:41, "Then shall He also say to them on His left hand, depart from me ye cursed into everlasting fire prepared for the devil and his angels." Time shall be no more when judgment comes, and when time is no more change is impossible. In eternity there can be no change, no deliverance, no signing of acquittal. Once lost, lost forever; once damned, damned to all eternity. In hell there is no hope. They have not even the hope of dying—the hope of being annihilated. They are forever, forever—lost.

Cullom, Ill.

For the Herald of Truth.

ABIDING IN CHRIST.

BY ADAM G. HORST.

This subject is worthy of all consideration. I would just ask the question, "How may we know that we abide in Him?" If we turn to 1 John 2:5 we read, "But whose keepeth His word, in Him verily is the love of God perfected; hereby know we that we are in Him." Is that answer enough? We would surely think so, when the Bible itself says so. But do we keep His word as we should? I fear not. Therefore, I would to God that we would all settle this at once, and be sure that we are "Abiding in Him."

In John 15, we see that Christ de-

scribes it Himself, because we read in that chapter and in the fourth verse, "Abide in me, and I in you." May God help us to make this important step secure. John is carefully and prayerfully, not just read it to get over it; get at it with all the wisdom that God has given, "And if any lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." I am often made to think of the beautiful hymn,

"What a Friend we have in Jesus,
All our sins and griefs to bear,
What a privilege to carry
Everything to God in prayer."

I love that dear old song, and now I believe if we have not settled this subject,—do not have a clear conscience, Christ,—do not have a clear conscience, that God will accept a special prayer for this one thing. "Whosoever we ask in faith, believing, we shall receive." It is needless for us to try to do it of ourselves, because Christ says, "Without me ye can do nothing." If we have the sweet "Abiding in Christ," we will have Christ in everything; in our daily care of life, in our dealings with our neighbor, and in fact everything that we could name.

I would ask all to read carefully 1 John 3 and 4 and be sure that you study as you go along, and God will help you to realize that there is such a thing as "Abiding in Christ."

When Christ was praying for His followers (John 17), we see there when He had His eyes fixed upon God and said in the thirteenth verse, "And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves." So we see if we are in Him, we have joy in our souls.

Peabody, Kansas.

For the Herald of Truth.

AN ADMONITION.

Is it not our duty to tell to sinners the love of Jesus, how kind He has been to us, and how He wants the sinners to come to Him and to learn how good and how kind He is? Many are traveling on that broad road which leads to endless destruction, where there shall be weeping and wailing and gnashing of teeth.

Is it right to go into a saloon? We cannot serve God there, therefore it is our duty to tell the sinner to stay away from such places and ask him on which way he is traveling. It is my heart's desire that every son should be saved. We read in Job 14:1, 2, "Man that is born of woman is of a few days and full of trouble. He cometh forth like a flower, and is cut down, he fleeth also as a shadow and continueth not," and in the 10th verse we read, "But man dieth and wasteth away: ye man giveth up the ghost, and where is he?" Should we not think of these words? We cannot meet Jesus in peace unless we serve Him while we are here upon earth.

"Thy so sweet to trust in Jesus,
Just to take Him at His word,
Just to rest upon His promise,
Just to know that He will be the Lord,
Jesus, Jesus, how I trust Him!
How I've proved Him o'er and o'er,
Jesus, Jesus, precious Jesus!
Oh, for grace to trust Him more."

Escudale, Pa.

THE BRIDGE.

BY JEAN INGELW.

There was once a beautiful city which stood upon the slope of a hill; it could be seen from a great distance and the fame of it was such that many people came from afar to admire it as well as the folk with its inhabitants, who were said to be a very wise race of men, skilful in all the arts of life and great inventors.

One evening a long time ago a stranger came to this city. He had travelled a long way and seemed weary, but he had heard so much of the city and its wise inhabitants that he allowed himself little time to rest before he set out to inspect the streets, and admire the large squares with their long lines of overshadowing trees, the fountains springing up and tumbling into their deep marble basins; the tall, graceful spires, and the clear windows shadowed with sweeping curtains and filled with flowering plants.

The more he saw the more he was delighted. The city was as beautiful as he had expected, and the people were wise and kind. Some of them were very good, and had houses like palaces; others were poor; but the rich were very good, and had built schools for their children, where they taught them the peculiar learning of the place, with various arts and trades, by which the boys soon learned to get their own living, and the girls to practice needlework and other useful arts, besides which they had been instructed in the laws which had been made by the King; and so well were the children taught on this point that many of them knew as much about the King and His laws as their richer neighbors, who had founded these schools.

The stranger thought this such a pleasant city, that he wished to remain in it for awhile that he might observe the manners of the people and how they employed themselves. So he went about from day to day, and observed how industrious the men were, how they built houses and wore cloth, dug wells and made bread—and how the women spun and knitted, and took care of their children, and of their houses. He was pleased, too, to see the children going so regularly to their schools; and when their task was over he often followed them into the meadows to see how happy they were, gathering flowers and playing about in the long grass. "This town of yours seems a very good place to live in," he said one day to a man who was wearing a basket. "So it would be," said the man, looking up thoughtfully, "if it were not for the river." "What river?" asked the stranger. "I have not seen or heard of any river." "Why not?" replied the man; "I have never seen it, for it runs a little way out of the city, and we have planted some trees in that direction, that we may not see it. You will not often hear it mentioned, for in fact we do not consider it good breeding to allude to it." "But what harm does it do to the town?" asked the stranger. "It is a little way out of the city," replied the man; "it is a very painful subject; but the truth is, our King, whom you may have heard of, lives a long way off on the other side of the river, and sooner or later He sends for all here to cross over. We shall cer-

tainly all have to cross before long. The King sends messengers for us; there is scarcely a day in which some one is not sent for." "But are they obliged to go?" asked the stranger. "Oh, yes, they must," replied the man, "for the King is very powerful. If He were to send for me to-day I could not even wait to finish my work. Sometimes He sends for our wives or our children, and the messenger never waits till we are ready." "What sort of a country is it on the other side of the river?" asked the stranger. "Is it as pleasant as it is here?" "The river is so wide that we cannot see across it distinctly," said the man, "and when our friends and relations are once gone over they never come back to tell us how it fares with them there. But yet every one here is agreed, and the highest evidence confirms it, that the country across the river is a far better one than this. The air is so pure that it heals all their diseases; besides there is no such thing as poverty or trouble, and the King is very good to them and so is His Son."

"Well, then," said the stranger, "if the country be so fine, I do not see why you should think it such a misfortune to have to go to it, particularly as you are to see there all your parents, and children, and friends who have gone there before you. Why are you so much afraid to cross the river?" "The man did not answer at first; he seemed to be thinking of his work: at length he looked up and said,—"When any of our friends are sent for we always say they are gone over into that beautiful country; but to tell the truth this river is so extremely deep and wide, and it rushes about so swiftly," "And so," said the stranger, "I don't mind telling you," replied the man, "as you do not know much of these parts, that I think it very doubtful whether many of those who have to plunge in can get to the other side at all. I am afraid the strong tide carries some of them down till they are lost. Besides, sometimes they are sent for in the dark, and as I said before, the messenger never waits till we are ready."

"Indeed!" said the stranger, "in that case, so far from envying these people, I wonder to see them looking so happy and unconcerned. I have been so long thinking they would have been so anxious lest the messenger should come. Pray, cannot your friends help you over?" The man shook his head. "We have made a great many rafts at different times," he said, "in a foolish tone, but they all went whirling down the stream and were wrecked. We have built a bridge too, and it cost us incredible labor, but we could never make it reach beyond the middle of the river."

"Then," said the stranger, "are there no ships to convey you over; must you needs plunge alone and unhelped into those dark, deep waters?" "I am not learned in these matters," said the man, evidently uneasy, "and I do not pretend to be wiser than my betters, who generally think this a disagreeable subject, and one that we should not trouble ourselves about more than we can help."

"But if you must all go?" said the stranger.

"I am a working man," replied the basket maker, interrupting him, "and I really have no time to talk to you any further. If you want to know anything more about this, you had better

go and speak to that man whom you see talking to that group of children. It is his business to teach people how to get over the river, but I have no time to attend to him. I dare say, when my time comes, I shall get across as well as my neighbors." So the stranger went up to this man, who had been pointed out to him, and inquired whether he could tell him anything about the river. "Certain," said the man, "I shall be very glad to tell you anything you wish to know. It is my duty. I am one of the ambassadors of the King's Son. If you will come with me a little way out of the town, I will show you the river."

So he led him over several green hills, and down into a deep valley, till they came to the edge of a whirling, hurrying torrent, deep and swollen. It moved along with such a thundering noise that the stranger shuddered and said, "I hope, sir, it is not true that all the people in the city are obliged to cross this river?" "Yes, it is quite true," answered the man. "Poor people," said the stranger, "none of them can strive against such a stream as this; no doubt they are all borne away by the force of the torrent. Do you think any man could swim over here in safety?" "No," said the man looking very sorrowful, "it is quite impossible and we should all be lost if it were not for the bridge."

"The bridge," exclaimed the stranger, very much surprised; "no one told me there was a bridge." "O yes," replied the man, "there is a bridge a short distance higher up; it was built by the King's Son, and by means of it we can pass in perfect safety." "What may you call it?" asked the stranger eagerly. "Yes, sir, The bridge is perfectly free, and is the only way of reaching the country beyond. All who try to swim over or cross in any other way will certainly be lost forever."

"Sir," said the stranger, "if this be the case, I must hasten back to the city and tell the people that no more of them be lost in these swelling waters." "You may certainly do so if you please," replied the man, "but know first that all the people have been duly informed of the bridge. My brethren and myself spend nearly all our time in telling them of the goodness of the King's Son and how neither He nor His Father is willing that any should perish. But their pride is very great." "What so great that they would rather die than use the bridge?" asked the stranger in astonishment. "Some of them have built up works of their own," replied the man, "which they think are strong enough to bear them over into the King's country; others say they do not believe there is but one way of getting over; and some men throw themselves headlong into the flood, saying they do not believe that it is such a provision, or at least that it was not meant for them. But as I told you before, it is perfectly free, and the voice of the King's Son may sometimes be heard calling to the people over the flood, and inviting them to come to Him; for strange as it may seem to you, He loves them, or at least that they are backward to believe that He means them well." "What!" interrupted the stranger, "does not the King's Son repent of what He has done, is He not sorry that He built a bridge for such a thankless race?"

"No," said the man, "though they slight His efforts of safety He still sends ambassadors to call them to Him, even at the very brink of the river. Nay, He often Himself visits them, and by night, when all is still He comes to their doors and knocks; if any man will open to Him He will enter and sup with him. He will tell him how He has loved our nations and what He has done for our sakes; for indeed it cost Him very dear to build that bridge, but now it stands stronger than a rock."

Now when the stranger heard this he wondered greatly at the ingratitude and foolishness of these people; and, as he turned away, I went up to the ambassadors and ventured to ask him the name of that city and the country it stood in. But it startled me beyond measure when he told me the name of that country; for it had the same name as my own.

LET BY GONES BE BY GONES.

Let by-gones be by-gones. If by-gones were clouded
By aught that occasioned a pang of regret,
O, let them in darkest oblivion be shrouded;
'Tis wise and 'tis kind to forgive and forget.

Let by-gones be by-gones, and good be extracted
From ill over which it is folly to fret;
The wisest of mortals have foolishly acted—
The kindest are those to forgive and forget.

Let by-gones be by-gones. O, cherish no longer
The thought that the beam of affliction has set;
Eclipsed for a moment, its rays will be stronger
If you, like a Christian, forgive and forget.

Let by-gones be by-gones. Your heart will be lighter
When kindness of yours with reception has met;
The flame of your love will be purer and brighter,
If, God-like, you strive to forgive and forget.

Let by-gones be by-gones. O, purge out the heaven
Of malice, and try an example to set;
To others, who, craving the mercy of heaven,
Are ready too slow to forgive and forget.

Let by-gones be by-gones. Remember how deeply
To heaven's forgiveness we all are in debt;
They value God's infinite goodness too cheaply
Who heed not the precept, "Forgive and forget."

—Set, by a Sister.

AN ADMONITION.

BY D. W. KILMER.

"Notwithstanding, in this rejoice not, that the Spirits are subject unto you; but rather rejoice because your names are written in heaven." Luke 10:20.

My brother, my sister, we have indeed abundant reason to rejoice, when we have the blessed assurance that our names are written in heaven, in the "Lamb's" book of life, Rev. 21:27. It makes my heart rejoice when I look up the references on this subject, and am made to realize that this means that I am an heir to immortal glory, a child of God. How earnestly we should work for our dear Father in spreading the good news, so that others might seek and find this great salvation, and have their names written in heaven.

"He that overcometh shall inherit all things, and I will be his God and he will be my son." Rev. 21:7. Dear reader, what more is there to wish for than all things? The very weakest of God's faithful children have the promise of the all things if they overcome.

O weak ones, take courage with me, your weak brother; let us continually

pray to our Father that He may give us grace to overcome. O let us be of those who "pray without ceasing," and let our requests be made known unto God, Phil. 4:6. "And it shall come to pass, that he that is left in Zion, and he that remaineth at Jerusalem shall be called holy, every one that is written among the living in Jerusalem," Isa. 4:3. "And at that time people shall be delivered, every one that shall be found written in the book," Dan. 12:1.

Jesus cautions His disciples not to rejoice in that which was wrought through them. They might exult themselves. So we should be careful not to boast of that which God accomplishes through us as His instruments, but rather rejoice that God has written our names in His Great Book of Life. "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life," Rev. 20:12. "And whosoever was not found written in the book of life, was cast into the lake of fire," Rev. 20:15.

When the books of the judgment are opened, and our condemnation is about to be given, what a blessed consolation it is to know that another book shall be opened, and that our names are to be found written in the blessed book of life, written with letters of blood, the atoning blood of our dear Jesus. I think the "books" will contain a record of our deeds both good and bad, and that the bad will overbalance the good, and justice will have a balance against us. But another book will be opened in which will be found only names written in blood. O may we all be found written in the Lamb's Book of Life.

Neck, Mo.

WITMARTSUN.

BY S. B. MC MANUS.

The traveler carries hats and bands his reverent eyes.
To feast upon the scenes of sweet tranquillity.

The hush of whisp'ring waves upon the Zunder
Creeps silent o'er the land as some still mystery.

The sweeping mill-wheels break and move with solemn tread,
Responding to each breeze howl or mellowed

The village gardens glow with bloom of tulips rare,
And clouds of sweet perfume the sluggish air.

And crown impurities swing their scarlet chimneys of bells,
Above the glowing heads of pinks and asphodels.

Witmar'sum Town, whose streets the Martyr trod,
And prayed his prayer of peace, a messenger from God.

'Twas here he preached the brotherhood of man,
And placed upon miniature his strong yet gentle hand.

Here Simon Simon lived, forsaking pomp and
And circumstances of high-ambition—all beside—

That he might henceforth be a follower of the cross,
Ready in sacrifice and rating as gain his loss.

The churchmen with gaud and show, his pride of wealth and ease,
He turned his back upon, and counted it release.

Here was the little house where once the apostles dwelt,
And preached the law of peace, of love and brotherhood.

were written by holy men of old, who spoke as they were moved by the Holy Spirit, and that this fact has the solemn witness of the apostles and of the Lord Jesus Christ Himself."

Sister Anna Brons, well known among those of our people who are interested in the history of the Mennonite church, died at Emden, Holland on the 2d of April, 1902 at the advanced age of 89 years. Her contribution to the literature of the Mennonite church, "The Origin, Condition, and Destiny of the Mennonites" (German) has been widely read and ranks as one of the best works of its kind. She was a woman of rare attainments, being possessed of an excellent education. Her interest in and love for the church and her desire for the maintenance of its principles impelled her to the work which resulted in the excellent history above referred to, and the only work of its kind written by a Mennonite woman.

John A. Dowie closed his Sunday meetings at the auditorium in Chicago on the 25th of May, on which occasion he again announced that he was the second Elijah. According to the *Record-Herald*, he read a prophecy from Malachi, and shouted:

"Hallelujah, I have come."
"Amen," said the audience.
"Hallelujah, the times of the restoration have begun," said Dowie again.
"Amen," said the audience again.
"You've got to obey this servant of God or perish—or perish," he said, waving his Bible and striding back and forth the length of the platform.

Then Dowie commanded all the faithful to stand, and he put them through a fifteen minutes' responsive service, in which they pledged their faith in him and promised to stand by him to death.

"I tell you, I am willing to prove my faith with my blood," he concluded, "are you?"

"It is true," was the answer.
We have been wondering what would happen if Claas Epp and John A. Dowie would get together.

In an address to turbulent frontier tribesmen of India recently Lord Curzon, Viceroy of India, made a statement that deserves repetition. Various rumors had been afloat among the tribes that the British government was about to suppress their religion or curtail their religious liberty, on account of which the tribesmen were more or less alarmed, and might have looked upon any movement by the British as the beginning of a religious war. Commenting on the matter the Viceroy said: "Your religion is safe from attack at our hands, as every Mohammedan in India can tell you; but there are all sorts of dangerous spirits

on the frontier who are always trying to stir up religious strife, and we know of people who preach what is called a religious war. All I can say is, that as soon as it becomes a question of war, all religion, in my eyes, has gone out of it. I desire not war of any description, but peace." A well-known American general said, "War is hell," and the most hellish strife that has ever been waged upon earth has been called "Religious war." The religion of bloodshed is not the Christian religion.

A REMARKABLE CONDITION. William E. Curtis, the well known correspondent of the *Chicago Record-Herald* gives a striking account of the so called Holy Sepulchre, at Jerusalem. He tells about a riot which took place before the entrance last fall between the Greek and Franciscan monks, in which twenty Franciscans were left for dead on the pavement, but afterwards recovered. "Since then," says he, "there has been a guard of Mohammedan soldiers about the holy sepulchre to keep the followers of Jesus from killing each other, and while we were standing at the entrance looking at the scene around us the Superior General of the Order of Franciscans passed out with a military escort to protect his life. It is a most astounding situation."

It is bad enough that a Mohammedan Turk should be the custodian of the scene of the crucifixion and keep the keys of His tomb, and one is shocked by a sense of indignation when he passes into the church and notices a squad of Turks squatting on a divan in a deep recess at the left of the vestibule with expressions of contempt and scorn upon their faces. They smoke their pipes, play cards and other games, gossip and tell stories, and wander about the sacred shrine with a careless indifference, shoving priests as well as the pilgrims aside in the rudest manner and exercising an air of authority that is exasperating.

The fact that a guard of Mohammedan soldiers, a class of people who do not believe in Christ, must stand guard around the place where the Prince of Peace lay buried, to keep His followers from killing each other, stands out in strange contrast with the teachings of Him of whose kingdom and people it was said, "They shall not hurt nor destroy in all my holy mountain," and who himself has said, "By this shall all men know that ye are my disciples, if ye have love one to another."

A REVIEW. If the editor of The *Rev. Reviews*. view of Newton, Kansas knows the difference between a minister and bishop in the Mennonite church then we are obliged to call his attention to the fact that when he says that a

bishop is "suspended from the active ministry, except in emergency cases," he is not stating the facts. The investigating committee did not make such a statement, nor did it intend their statement to be so understood, a fact which The Review should and probably does know, but to defend itself it presumes to know, better than the committee did, what the committee meant by the statement: "He shall not officiate in congregations, at conference, or abroad, as bishop, for one year from date, except in urgent cases of sickness when baptism or communion may be necessary." The reader will please compare the statement made by The Review with the statement of the committee. The Review's statement tries to make its little circle of readers believe that the bishop in question has been "suspended from the active ministry," that is, he is not permitted to preach, while the committee said, "he shall not officiate.....as bishop, and afterward expressly added that "until then he shall have the rights and privileges of a minister, but shall not act in the capacity of a bishop." The *REVIEW* asks the Review this plain question: How can a man be suspended from the ministry when he is entitled to all the rights and privileges of the ministry? Why try to hide the first misrepresentation behind a lame effort at a second misrepresentation? The members of the committee knew exactly what they meant by their statement, and the brother in question is working in harmony with his collaborators in the ministry, and they together throughout the county of Elkhart are standing shoulder to shoulder in the work, and the congregations are standing loyally by their ministers and the church is prospering. The brother in question is serving in the active ministry, and The Review's repeated statement that he has been suspended therefrom is in decided contrast with facts.

Come, brother, Review the matter in its true light if you have the courage to acknowledge that you were mistaken, or that you did not understand English well enough to know what the committee meant, or that you did not know the difference between the office of minister and bishop.

3. The Jesuits, an order SATAN'S in the Romish Catholic WEAPONS. church, propagated the baneful doctrine that the end justifies the means. That meant to say that, no matter what you do, if it is for a good purpose it is all right. Taking this for a principle they felt justified in torturing, burning, and slaughtering those whom they called heretics. To lie to or deceive a heretic was no sin; to confiscate his property was no sin if the proceeds were put into the church coffers or into hands of those who had been

consecrated by the church. They could rob, kill, imprison, confiscate property for the church.

The apostle teaches us that whether we eat or drink, or whatever we do, we should do it all to the glory of God. The Savior says, "Without me ye can do nothing." Now, we cannot do anything to the glory of God if we do it in a way contrary to God's will. We cannot use carnal methods to carry on God's work. We cannot use Satan's tools to build the house of God. We may use such methods and means to build a church or to pay church expenses, but that is far from building the spiritual house of God. God does not wink at the wrong methods in use today in a vain attempt to build His house. Such attempts may result in the erection of a costly pile that is placarded "church" or "cathedral," but the very tools that are used, and often the hands that use them, desecrate the true spiritual house of God. The weapons of our warfare are not carnal. Satan makes no tools that man can use to build up God's kingdom, and one of the greatest delusions that he can bring into the minds of the people is that his weapons can be used for such a purpose. The overruling Providence of God can work wonders with the results of mistaken human ideas and methods, but every violation of His divine law, purpose, plan or method must be paid for in some way, and when we deliberately step in and take what we know to be Satan's weapons for tearing down God's handiwork and try to use them for building up God's kingdom, when the divine Architect stands by offering us His tools and weapons only to be mockingly disregarded and thrust aside, we are adding insult to indignity, mockery to offense, and some one has to pay. We are to look, not to Satan, but to God, to Jesus, to the Holy Spirit. If we are more expert in the use of Satan's tools than we are in the use of God's tools, we show only too plainly in whose service we are most capable and experienced, and whose service we most enjoy. I believe that many thousands of souls who have been active, in their way, in building at what they thought was a good cause, will, at the last great day find that they have simply been in the service of one who made himself appear as an angel of light in order the more effectually to delude them. Carnal pleasure, the lust of the eye, the lust of the flesh and the pride of life, are not of the Father and can not be used to minister to the Father's work. Some efforts that are made to minister, in appearance at least, to God's work must be hideous in His sight. The heathen commit unmentionable crimes in the name of religious worship, and there are some other heathen who live in the land of Bibles and religious

inconspicuous, who do things in the name of religious work that in the eyes of God and man are monstrous. Some men cannot see why they should submit to any restrictions or requirements in the church and they continually quibble at and belittle certain things as church customs and out-of-date practices, but perhaps these same men will go to the lodge room and tamely submit to a series of rites and ceremonies too numerous and too silly to mention, and they will stand by their lodge, and defend its follies at all hazards, no matter what becomes of the church or what God's word says. In like manner women will chafe or laugh, as the whim may strike them, at the restrictions which those deem proper who regard the apostolic teaching that women should adorn themselves in modest apparel, with shamefacedness and sobriety, and otherwise behave as becometh women professing godliness, and at the same time these women, professing to work for a good cause, will appear in a public place and go through a performance, in a dress and general appearance that must make angels weep. The carnal taste is studied and the money paid for its gratification is turned over to the church! Can a minister raise his hands and lift his voice in thanksgiving over such a contribution? The offering is not one of love but of lust, and though the so-called "best people" may have contributed it and patronized the entertainment, let it be remembered that the best people of the world are not the best people of God. Satan uses the best people of the world and their talents as tools to overcome the work of God and to bring God's methods into disrepute. Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap. Sowing to the flesh means destruction.

PERSONAL MENTION.

BISHOP JOHN MARTIN and Pre. Martin Ramey of Elkhart Co., Ind., are visiting among the churches in Canada.

PRE. J. CLAYTON KOLB, of Spring City, Pa., conducted services at the Philadelphia Mennonite mission on the 25th ult.

PRE. SAMUEL WITMER and Pre. John Souder, of Lancaster Co., Pa., are at present visiting the congregations in Bucks, Montgomery and Berks Counties, Pa.

THE FRIENDS and correspondents of Bro. R. J. Heatwole will kindly observe that there is now no Monitor post office, it having been discontinued when the free delivery system was established in that vicinity. Bro. Heatwole's address is Windom, Kansas, R. F. D. No. 1.

BRO. A. C. KOLB, manager of the Book Department of the Publishing House, expects to spend some time among our churches in the East during June and July. He left Elkhart on the 26th of May for Canada, accompanied by his wife. We wish them a pleasant and profitable journey.

BRO. JACOB ERB (deacon), of the Pennsylvania Congregation, of McPherson Co., Kansas, accompanied by his wife, is at the present time on a visit to the East. After a short visit at Sterling, Illinois, they spent Sunday the 26th at Elkhart, Ind., and on Tuesday evening following left for Harrisburg, Pa., in which locality they will spend some time visiting friends and the congregation. May God give them a prosperous journey.

BRO. AARON STOLTZFUSS, of the Amish Brotherhood at Atglen, Chester, Co., Pa., has been visiting among the brethren in Ohio and Indiana. He spent Sunday, May 25th, at Elkhart, and during the following week will attend the Amish Mennonite Conference at Nappanee. He is much interested in the distribution of religious literature, and has the church and the preservation of orthodox principles and a conservative discipline much at heart.

BRO. S. C. MELLINGER, of Mahoning Co., Ohio, one of the stockholders of the Publishing House, paid us a very pleasant visit on the 27th ult. He was accompanied by his wife, and together they visited every department. They expressed themselves as well pleased with the air of prosperity that pervades every part of the establishment, there being at present nearly a hundred persons employed in the various departments.

PRE. J. Z. KENAGY, of Allensville, Mifflin Co., made a short visit at the Publishing House on the 27th of May, looking through the several departments of work carried on in our plant. He expects to visit among the different Amish congregations and attend the Indiana A. M. Conference at Nappanee on the 29th and 30th of May, and also the Amish Mennonite Conference of Pennsylvania and Ohio to be held in Fulton Co., Ohio, on the 4th and 5th of June. We much enjoyed his visit as well as the visits of a number of other brethren from different parts of the country who called on us during the past two weeks. Call again, brethren.

OPPORTUNITIES fly in a straight line, touch us but once, and never return, but the wrongs we do others fly in a circle; they come back to the place from which they started.—T. DeWitt Talmage.

For the Herald of Truth. FIFTY YEARS IN THE AMISH MEN- NONITE CHURCHES OF PENN- SYLVANIA.

BY JONATHAN K. HARTZLER.

GAINS AND LOSSES IN MEMBERSHIP.

At the close of the nineteenth century, when many comparisons were made between things of a hundred years ago, and things as they are now, there came to me the question: "How does the condition of the little group of Amish Mennonite churches in Pennsylvania, at the close of the nineteenth century compare with their condition fifty years ago, as to membership and spiritual life, growth and decline?" Two things led me to think of this question. 1. Within one hundred miles of my home several of our churches have declined, and by death and emigration, are about becoming extinct. 2. There is manifested, sometimes, a disposition to look upon the dark side of our churches and then upon the bright side of churches in other denominations and draw unfavorable comparisons and utter discouraging prophecies as to the future of our churches.

I therefore resolved to make an effort to get at the truth as to our condition in Pennsylvania, be it favorable or unfavorable. If our churches are declining, we ought to know it, and seek for the causes of the decline, and, by the help of God, remove them. If our churches have been growing, spreading out and doing even a little good in the world by the blessing of God, it will be encouraging to know it and should not lead to vain exultation. In any case, a look at the question may be interesting and profitable to our churches, and possibly also to the readers of the *HERALD* in general, for I suppose that the influences which are at work in our churches to build up, or to break down, may also be felt sometimes in other churches.

The truth touching this question cannot be found by looking only around us and at home. "You in your little corner and I in mine." We must lift our eyes up and over this field, looking at the bright side as well as the dark side of what is to be seen.

We shall find that no two of our churches are alike in numbers and in spiritual life. There are small churches and large churches, active and growing churches, and lukewarm and declining churches. But this diversity of condition is not something that exists only in our churches; it is found alike in the churches of those denominations whose membership runs into the millions and in those denominations who count their numbers only by thousands or tens of thousands.

It is to be regretted that few, if any, of our churches keep records of their organization, membership, ordination of ministers and other transactions.

For want of such records, Table No. 1 could not be arranged so as to give the exact figures in every case. By the kind help of aged brethren and sisters whose memories are yet good as to things when they were young, fifty years ago, we have estimates and, in several cases, enumerations, that are believed to be not far from correct.

TABLE NO. 1. MEMBERSHIP IN 1850.

SOMERSET AND CAMBRIA COUNTIES.	
Conemaugh church	250
Glades church	150
Casselman River church	76

476

LANCASTER COUNTY.	
Mill Creek, two churches	150
Pequea Valley church	150
Conestoga church	32

332

MIFFLIN COUNTY.	
Kishacoquillas Valley, two churches	290
River Church, McVeytown	29

319

UNION COUNTY.	
Buffalo Valley, one church	125
JUNIATA COUNTY.	
Tuscarora Valley, one church	60
Lost Creek Valley, one church	35

85

Lawrence county, one church	66
Total membership in 1850	1403

TABLE NO. 2. MEMBERSHIP IN 1900.

LANCASTER COUNTY.	
Upper Mill Creek	130
Lower Mill Creek	130
Upper Pequea	140
Middle Pequea	150
Lower Pequea	160
Millwood	153
Conestoga, old church	55
Conestoga Meeting House	125

1043

MIFFLIN COUNTY.	
Belleville	155
Allensville	110
Peachey churches, 3 districts	250
Old churches, 2 districts	159
Locust Grove	110
River church, McVeytown	79

863

SOMERSET AND CAMBRIA COUNTIES.	
CASSELMAN RIVER DISTRICT.	
Maryland church	162
Pennsylvania church	109
Conemaugh	57
Glades	1

329

LAWRENCE COUNTY	
Neshannock Falls	85
Heiler church	65

150

UNION COUNTY, Buffalo valley	
6	
JUNIATA COUNTY.	
Tuscarora valley	1
Lost Creek	0

2391

Total membership in 1900
It is no small thing for a group of churches to hold their own, making good their losses from death, emigration and occasional backslidings; it is better when they do this and establish new churches in other places and still increase their membership in the home churches. By the blessing of God these churches in Pennsylvania have done this. In the last fifty years their membership has increased, as the tables show, in round numbers, from fourteen hundred to twenty four hundred.

Their losses by death, in fifty years, must have been greater than their membership in 1850. At the same time their losses by emigration were also great. Besides this growth there was also expansion. Probably far more than they were aware of, they were led by the good hand of God to spread out into the great valleys and prairies of the west, and wherever a number went together they established, or helped to establish, a church. Going west to seek homes, those who were faithful Christians "built better than they knew," for none of us liveth to himself, and no man dieth to himself, and so in seeking homes they became messengers of God in carrying the gospel wherever they went.

Persecution drove our forefathers from their homes in Germany, Switzerland and France, and thus they became one of God's means to carry the gospel from the old world to the new. Our Pennsylvania churches have grown and spread into the West, not by persecution, but by members moving into new states, taking the gospel principles with them and building up homes and churches. They were doing mission work without knowing it. Over these movements, from Europe to America, and then westward, the eye of the Good Father in heaven watched and led. His goodness has been great to us who are so wayward and so unworthy. It is an inspiring thought that through all earthly changes there is a Good Father, a gracious God in heaven watching over His people to-day just as truly as he over His people in bible times. His compassion fails not; they are new every morning.

It may be interesting and profitable to look in detail, at a few aspects of life in these churches in the last fifty years.

SOMERSET AND CAMBRIA COUNTIES.

The Conemaugh Church.—This church has declined from a membership estimated to have been between two and three hundred members fifty years ago, to a membership of fifty seven in 1900. Many emigrated from this church to Lagrange and Elkhart counties, Indiana, and some to Iowa. The first Amish Mennonite church that settled in Lagrange county, Indiana, was constituted mostly of members from the Conemaugh church. The first elder or bishop of this new church was Joseph Miller from the Glades church in Somerset county. Many of the young people of the Conemaugh church have gone into the Mennonite and Dunker churches. Since the death of Pre. Jonathan Harshbarger, the venerable elder Moses B. Miller remains alone to minister to the Conemaugh church.

The Glades Church.—This church was situated among the Allegheny mountains in Somerset county, in a region well adapted to dairying, a business in which the brethren were engaged. Great quantities of good butter were made in the glades and shipped to the eastern markets forty and fifty years ago, but the prairies of the West attracted the brethren and they left their mountain homes for Iowa and other points in the West. Several churches in Iowa were, in good part, composed of families from the Glades church. Their venerable elder, Abner Yoder, went with his people to Iowa where he died some years ago. The Glades church did not die, it emigrated and helped in building up churches in the West.

The Casselman River Churches.—In this district in 1850, there was one church of about thirty eight families and not less than seventy six members, of which James Heashey was the elder. Peter Miller, Yost Yoder and Daniel Hersberger were the ministers. Among those who have moved away since 1850, some went to Douglas and Moultrie counties in Illinois and organized a church there with Daniel J. Heashey as elder. This church in Illinois prospered so that it was thought best to divide it into two. Some moved from the Casselman River to Fauquier county, Virginia, and formed a church of which Cornelius Heashey became elder, and Christian J. Schwarzenbuer and Joseph Kennel ministers. There were two hundred and seventy-one members in the Casselman River churches in 1900. They are divided into two churches. One is known as the Maryland church and has one hundred and sixty-two members, with Joel J. Miller elder; Jacob S. Miller, Jonas Miller and Elias D. Hersberger are the ministers. The other church, known as the Pennsylvania church, has one hundred and nine members. Its elder is Moses D. Yoder and its ministers are Elias A. Yoder, Daniel D. Yoder and Daniel S. Heashey. What was the Casselman River church in 1850, has become, in fifty years, two churches at home, two in Illinois and one in Virginia.

Lancaster County Churches.—Our brethren take kindly to country living and soil tilling. When they find a beautiful region, like the Pequea valley, their attachments to the place and to the local church, along with family ties, hold them so firmly that they are not inclined to pull up and go away. Some Lancaster county brethren however have sought homes in Maryland, Virginia, Tennessee and in the West, but the losses of these churches by emigration have been comparatively light. From four churches with about three hundred and thirty-two members in 1850, these churches increased to eight, with upwards of one thousand members in 1900. As a rule, with few exceptions, each of these churches has its own elder, or two of its assisting ministers and a deacon.

The Millin County Churches.—The churches in Millin county have grown from three in 1850, with upwards of three hundred members, to nine in 1900, with nearly nine hundred members, but for the whole income we must look elsewhere. Our valleys are not large, and when it became difficult to get a home here a steady stream of emigration began to flow westward and still continues. Millin county people and their descendants constitute a large part of the churches in Logan and Champlin counties in Ohio. The four elders and a few of the ministers of these churches were originally from this county. Indeed, this county has furnished a goodly number of elders and ministers to the churches of the West. Among them may be named elders Jacob Hartzler and John P. King, formerly of Logan and Champlin counties; John K. Yoder, Wayne county, Ohio; the late Jacob C. Kanagy, Cass county, Missouri; Isaac Smucker, formerly of the Hawspatch church in Indiana. Some Millin county people moved to Wayne county, Ohio, many to Indiana, a few to Michigan, Illinois, Iowa, Kansas, Nebraska,

North Dakota, Idaho and Oregon. Eight of the Millin county churches are in the Kishacoquillas Valley, one in the Juniata Valley near McVeytown, and is known as the River Church.

The Lawrence County Churches.—A church was established in Lawrence county about the year 1850, by a settlement of twenty two families, nearly all from Millin county. In 1900 there were two churches in Lawrence county, with a membership estimated at one hundred and fifty. A brother in one of these churches writes that in the last fifty years, fifty one families moved away from Lawrence county. Shem King was the first elder of the Lawrence county church, Jonathan Lantz the second; the third and present elder is John R. Zook, all originally from Millin county. Some time in the fifties the Lawrence county church was divided. The second, or Heller church, had for many years as its elder Christian Heller.

Declining Churches.—The churches in the Buffalo, Tuscarora and Lost Creek Valleys will soon be of the things that have been. As these churches failed to prosper, they could not stand still and live. There were losses from death and from moving away. The Lost Creek brethren went principally to Nebraska where they started a church.

Pioneer Churches.—These Pennsylvania churches are the offspring, mainly, of three churches founded in the wilderness of eastern Pennsylvania about one hundred and fifty years ago, when the Indian yet roamed in our forests. One of these, and so far as I have been able to ascertain, the first of all, was at Hamburg, Herke county, its elder being Jacob Hertzler, who fled from persecution in Switzerland, thence to France and in 1749 to America. From this church, Moritz Zug and his brothers John, and Christian, who was a preacher, with other families soon moved to the Chester valley where a church was established. Many of the Zugs, whose name subsequently was changed to Zook, moved westward from the Chester valley, settling in Millin county, Wayne county, Ohio, and farther west. The Mastis, Stolzfus, a few Bellers, Koenigs, now spelled King, with probably other families went from the Hamburg settlement to the Conestoga and Pequea valleys. Some of the Hertzlers, Bellers and others settled in the Lebanon valley and formed the Tulpehooken church, between Myers-town and Womelsdorf. Some of the Harshbargers, Kaufmanns, Millers, Mastis, Kings, Hoehns, Stutzmanns, Glicks, Yoders, Reichenbachs, Bellers, Hertzlers, Kanagys and probably others from Berks and Lancaster counties settled in Millin county along the Juniata river and in Kishacoquillas Valley, and many of their descendants are now scattered over the middle West and the Northwest to Oregon.

Comparisons.—Looking on the dark side, we might say, and say it truly, that there are religious denominations that are much greater in membership and that have been more active in work and whose aggregate gains have been much greater; looking on the other side we might say that there are denominations, and localities in cities and country, wherein the churches have a much lower percentage of gains in numbers and in which the spiritual life is cold and apparently dying out. But let us not "compare ourselves with

some that commend themselves," for "They measuring themselves by themselves and comparing themselves among themselves are not wise," 2 Cor. 10:12. If we feel like making comparisons it will be profitable to compare ourselves with some of the good old bible worthies and see where we come short. Better still, let us look "unto Jesus the author and finisher of our faith."

It will be noticed that we have looked at the outside of our churches, mainly at things that can be seen and counted. We have scarcely touched the vital part, the inner spiritual life. We have only reached the most important part of our question: What have been the gains and losses of our churches in the spiritual life within the last fifty years? Have the changes in our churches been toward God or away from God? But any attempt to consider these questions would add to this article, which is already too lengthy.

I cannot close without thanking the good friends who kindly gave assistance in gathering the matter for this article. McVeytown, Pa.

For the Herald of Truth.

IS FASHIONABLE DRESSING SINFUL?

BY DANIEL KAUFFMAN

This question is put with a little more directness than is usually the case with articles for the press; but I desire to state it so that all who read may understand what I mean. If we should say "non-conformity," there might be danger of hiding the question under consideration behind some other ways wherein we may conform to the world. But now, without saying a word for or against any other thing that may be condemned as worldly conformity, let us address ourselves to the single question in hand, and turn the light of scripture upon it.

There is an opinion, sometimes advocated, but more generally taken for granted, that simplicity in attire is simply a church custom, and should be adhered to simply to avoid offending those who have a conscience against fashionable attire; and that, while it is all right to be plain among plain people, it is no harm to be fashionable among fashionable people. If this view is right, those whose consciences have been whetted upon this subject should quit getting offended, and the question of the propriety of dropping it. It is certainly a load upon the neck of any church to bear the burden of a man made rule upon which the Bible is silent.

But is the Bible silent on this question? Is the injunction against following worldly fashions man made or heaven ordained? Let us see. Let us forgo the time being to what church we belong; let us neither endorse nor condemn until we have examined the Bible on this point; let us hold fast to this one point only. If the point can be sustained that following worldly fashions is sinful, let us never more be guilty of committing this sin. If the point can not be sustained, let the matter be forever dropped. We have no better means of determining the merits of the question than to accept

the Bible definition for sin. On this basis, I do not see how fashionable dressing can be considered in any other light but as being sinful in every sense of the word. The reasons are as follows:

1. *It is pointedly and positively forbidden in God's word.* For testimony in the Old Testament on this point, turn to Isa. 3:16-24, where the prophet portrays in vivid colors and scathing terms the sins of the "daughters of Zion," which is in every way applicable to the daughters of America. The admonitions against conforming to the world (Rom. 12:2; Jas. 1:27; 4:4; 1 Jno. 2:15, 16, etc.) are so well known that they need not be mentioned. Different articles of apparel are expressly pointed out and testified against in 1 Tim. 2:9, 10. The same is implied in 1 Peter 3:3, 4. Since fashionable dressing is distinctly a violation of divine precepts, it must be classed as sinful, for "Sin is a transgression of the law." (1 Jno. 3:4.)

2. Again, it is admitted by almost every one that *fashion is a terrible monster that holds and destroys many victims.* Even those who bow before the shrine of fashion admit this, and sometimes cry out against the bondage. How many millions of dollars are spent annually for extravagant clothing and jewelry? How many people have their health ruined or lives lost because they are the victims of fashion? How many people have been ruined morally and damned eternally because their attire was such that they became the victims of the lusts of the wicked? How many people have been compelled to neglect their worship and the reading of their Bibles because their wardrobe monopolized their time? How many churches have been turned into lower-rooms and dress-parades? How many thousands of poor were virtually driven from the churches because they could not keep in style? How many devotees of fashion would give up their fashions before they would their churches? But why add to these questions? Who, in the face of all that is said of fashion, will defend it by saying that it is right? Then what reason is there for denying that to follow worldly fashions is unrighteousness? Turning to the Bible we read, "all unrighteousness is sin." (1 Jno. 5:17.)

3. *Fashion has its ridiculous side.* Place the fashionably attired women of 1885, 1890, 1895, 1900, and 1902 side by side, and you would hardly suspect them to belong to the same species. The way she now fixes her hair would have a tendency to terrify one not accustomed to the sight. The conglomeration of feathers and flowers and wigs and straw and ribbons, and buttons and buckles and plush and knots (oftentimes affording neither shade nor warmth nor comfort) which she places on her head and calls a hat or bonnet, would be worn only by people blinded by fashion. The peculiar dress of her body gives evidence that comfort is priced less than folly.

But we need not look to the fair sex alone to see the folly of fashions. See that young man, his hair parted in the middle and patted to the sides of his head or nicely curled and bunched on either side, his neck bandaged by a collar, stiff and glossy, and as high as the chin will allow; his clothes riding like wax, and his foot formed to fit his shoe; his cane and his glasses and his glistening superfluities complete his outfit. Yet he feels perfectly comfortable (1) and would resent with indignation any suggestion that might be made to the contrary.

These are but samples of fashion's follies. They are horrible, and ridiculous in the extreme; but the eyes of many people are blinded, and they see no reasons why these follies should be indulged in. With the thoughts of the mind and the affections of the heart fixed upon these things, why is not this scripture applicable? "The thought of foolishness is sin." (Prov. 24:9.)

4. *Some must answer on this question because they go against better knowledge.* They may say that their conscience does not hurt them for wearing what the Bible forbids; but that does not change the Bible, nor does it lessen their guilt. Those who have not the light on this subject are excused from this paragraph, while I address myself to those who have seen and understood all of the scriptures quoted above, but who refuse to obey. The fact that your conscience does not hurt you for violating what you know to be God's word simply shows the deplorable condition of your soul. You ignore God's word, and you do not care if you do. May God have mercy on indifference and rise and shine in all the light that God gives you. I know that there are many people who neglect or refuse to put into practice what they know the Bible teaches on this point, and who do not realize the seriousness of their error. It is for their benefit that I have written, because it often takes plain facts plainly spoken to bring people to a full realization of their duty. To fail to live up to the light we have on this or any other subject is sinful; for "To him that knoweth to do good, and doeth it not, to him it is sin." Jas. 4:17.

These lines were written with the hope that a little may be done to awaken us out of the dreamy notion that plain attire is convenient only as a church doctrine. It is a Bible doctrine. If all the churches in the universe would be completely silent on the subject, the truth of God's word would be the same. Because our church or some one else is loose on this doctrine, is no reason why we should be slack in maintaining and defending it. Let the church of God awake and speak out. Let us as individuals first practice, and then preach what we practice.

Not is it sufficient that we practice simplicity among plain people, and follow the fashions when that suits better. The admonition is not, "Be conformed to the Church," but "Be conformed to the world." If I am conformed to the church three hundred and sixty four days out of the year, and conformed to the world the other day, I am just as guilty as if I had conformed to the world all the time.

That God may grant us grace that we may so live in all things that we may be numbered among the "peculiar people zealous of good works" is my prayer.

Vernilles, Mo.

shoe; his cane and his glasses and his glistening superfluities complete his outfit. Yet he feels perfectly comfortable (1) and would resent with indignation any suggestion that might be made to the contrary.

These are but samples of fashion's follies. They are horrible, and ridiculous in the extreme; but the eyes of many people are blinded, and they see no reasons why these follies should be indulged in. With the thoughts of the mind and the affections of the heart fixed upon these things, why is not this scripture applicable? "The thought of foolishness is sin." (Prov. 24:9.)

4. *Some must answer on this question because they go against better knowledge.* They may say that their conscience does not hurt them for wearing what the Bible forbids; but that does not change the Bible, nor does it lessen their guilt. Those who have not the light on this subject are excused from this paragraph, while I address myself to those who have seen and understood all of the scriptures quoted above, but who refuse to obey. The fact that your conscience does not hurt you for violating what you know to be God's word simply shows the deplorable condition of your soul. You ignore God's word, and you do not care if you do. May God have mercy on indifference and rise and shine in all the light that God gives you. I know that there are many people who neglect or refuse to put into practice what they know the Bible teaches on this point, and who do not realize the seriousness of their error. It is for their benefit that I have written, because it often takes plain facts plainly spoken to bring people to a full realization of their duty. To fail to live up to the light we have on this or any other subject is sinful; for "To him that knoweth to do good, and doeth it not, to him it is sin." Jas. 4:17.

These lines were written with the hope that a little may be done to awaken us out of the dreamy notion that plain attire is convenient only as a church doctrine. It is a Bible doctrine. If all the churches in the universe would be completely silent on the subject, the truth of God's word would be the same. Because our church or some one else is loose on this doctrine, is no reason why we should be slack in maintaining and defending it. Let the church of God awake and speak out. Let us as individuals first practice, and then preach what we practice.

Not is it sufficient that we practice simplicity among plain people, and follow the fashions when that suits better. The admonition is not, "Be conformed to the Church," but "Be conformed to the world." If I am conformed to the church three hundred and sixty four days out of the year, and conformed to the world the other day, I am just as guilty as if I had conformed to the world all the time.

That God may grant us grace that we may so live in all things that we may be numbered among the "peculiar people zealous of good works" is my prayer.

Vernilles, Mo.

SKILL to do comes by doing, knowledge comes by eyes always open with working hands; and there is no knowledge that is not power.

For the Herald of Truth.

THE TIME OF FIGS.

BY J. A. RESSLER.

I do not know whether the following explanation would do in Palestine for the text referred to or not. But we have seen the peculiarity of the Indian fig trees and thought that possibly the trees of Palestine are the same.

You remember that time when our Savior was hungry He went to the fig tree He had seen from a distance expecting to find fruit thereon. The leaves were there but no fruit was found. The evangelist then gives the explanatory note, "For the time of figs was not yet." Now, the question has often been asked, "Did not our Master know the seasons and was it not unreasonable for Him to go to a tree for fruit when He knew that at that season there was no fruit to be found?" Perhaps the best explanation for practical teaching purposes is to be found in the fact that the Lord knew all about this particular tree and used it at this particular time as an illustration of the barren condition of Israel in whom He had expected to find fruit and found none.

But leaving this obvious teaching there is another explanation. The fig trees in India do not all bear their fruit at the same time. In fact, most trees are deciduous and evergreen at the same time. They shed their leaves at a particular time of the year and the place of the old leaves is taken at once by the new ones. After the leaves come the fruit, then a season of rest till the seasons again roll around. Most trees of a kind have their own time to shed their leaves and to bear their fruit. There is no special season in which all trees shed their leaves, but most trees have their own particular time and are true to their species. The fig tree is different. Each tree has its own time of fruiting without reference to the other fig trees in its neighborhood. Thus one tree may be full of ripe figs while another of the same species just beside it may be full of green ones and another may have just shed its last old dried up fig. All around may be fig trees with fruit in various stages of development, or with no figs at all. But the healthy condition of the leaves would indicate a condition to bear fruit. The figs are developed against the trunk and the main branches and not on the thin twigs as is the case in most fruits.

Thus it might easily occur that a person, seeing a tree from a distance "with leaves," would suppose it had fruit, too, and would approach it only to discover its barren condition. As suggested above, the fig trees of Palestine may be different. The writer does not know. But such is the big tree to be found in the Indian jungles and the explanation is given for what it is worth.

Dimartini, C. P., India, May 1, 1902.

For the Herald of Truth.

MIXED THOUGHTS.

BY F. B. P.

A certain writer quotes the words of Paul from 1 Thes. 5:21, where he says, "Prove all things; hold fast to

that which is good." The apostle has in mind here questions that have a moral bearing upon the church, upon the people, upon our own lives, and upon the world. Now, when we investigate or prove any moral or religious question we find them either good or bad, true or false, right or wrong.

It is said that doctors are not always willing to take their own medicines, and this is sometimes the case with men, who are always so ready to give advice to others. The Apostle says, "The husbandman that laboreth must be first partaker of the fruits of his vineyard." That is interpreted, by some at least, to mean that a man shall understand the scriptures first himself before he undertakes to teach it to others. He shall be converted first himself before he would teach conversion or demand conversion from others. He shall learn to be humble, meek, temperate, submissive, obedient, blameless in his life walk and conversation first himself before he would teach to, or demand any of these good qualities from others.

Sometimes people hear a sermon for others. They say, "Well, this is good for this or that brother," when it would have been equally applicable to themselves. We are not to bear sermons for others, but much more for ourselves.

Some time ago the writer was in a neighboring state and preached on the words of our Savior, "Ye are the light of the world," etc. There was at that time and in that place, a division of the congregation, which was not far from a division of the body. After the discourse, a brother belonging to the one party said to the writer, "You gave our opposers very pointed truths to-day." I met another of the opposite party and he said very nearly the same words. These people from both sides had heard the discourse for others, not for themselves. Moral: When you hear the Gospel preached, hear it for yourself and apply it to your own heart, and you will without fail have some benefit for your own soul.

Some of these scripture medicines, may taste bitter, but that does not matter. You often have to take the bitter medicine for the body to cure a bad disease; and this holds good in spiritual life as well. He that would follow Christ and be His disciple must deny himself and bear His cross. If we want to win a crown, we must patiently bear the cross—"No cross, no crown."

To a great extent, Christian character is measured by one's connection. It is said that if you want to know what is in a man's heart, "All you need to do is to observe what he talks about." The heart has been compared to a mirror that drives the blood to every part of the body. The heart which represents the will and affection of man, is that which sends out from our lives an influence for good or for bad.

"A good man, out of the good treasure of his heart, brings forth that which is good; and an evil man out of the evil treasure of his heart brings forth that which is evil; for out of the abundance of the heart the mouth speaketh." Luke 6:15.

"If our hearts are full of good desires we will send out good influence; but if filled with bad desires, there will go out a bad influence."

MISSIONS.

For the Herald of Truth.

INCIDENTS FROM DHATTARI.

BY J. A. HENSLEY.

God answers prayer. Some time ago mention was made of a Brahmin boy who was in the orphanage. This boy had attracted the attention of all of us by his kindly ways and his happy disposition. He had been baptized. Owing to one of those unfortunate circumstances which are incidental to mission work we were obliged to have a man in charge of the housekeeping for the boys who was not so careful as he should have been and one evening he slipped this particular boy in a cruel way, apparently without cause, except to show his authority. The boy felt the injustice keenly and ran away. We felt that it would be better not to send for him as it might arouse opposition because he was a high caste boy. So we prayed for him almost daily and yesterday he came back repentant. He did not know that we had in the meantime gotten a new "house father" and so came back to take whatever came to him. He said his brother had fed him until he heard that he had become a Christian and then he turned him out.

God answers prayer. You know how long we have been praying for a new station for the girls. Money will be needed for this but we asked no one but the Lord for it. This week we had news in a letter of money that was not to be used for food or clothing but for some permanent good for the children. Amount, five hundred dollars. I hope the good brother will not consider it a breach of confidence if we thus tell what God is doing for us and for His work here. Praise the Lord. This amount will go a long way toward securing the place.

God answers prayer. Time was when we thought we had to select the workers for this field or that it was the work of the Board at home. Later we have been telling the Lord more about the matter and workers are coming from most unexpected places. We believe that the condition will soon be that there will no longer be any need to urge people to come but that there will be an abundance of volunteers from which to select the most efficient by God's direction. And we hope the same for native workers on the field. Will not you help to pray for Christian teachers in the school, and for persons who are qualified for sending out into villages to teach schools and cause the gospel to be heard?

Yes; God does answer prayer. There will be other stories to follow, for I have not time to tell them now, to tell how God answers prayer and has answered prayer in regard to the poor, rebellious girls, and about the industrial work, about the outbreak of smallpox, and about securing of land for a new station. A part of that is anticipatory, for we do not as yet know the land yet, but we believe we are getting it. God has promised to supply all our need and that is surely a need, so our prospects are "bright as the promises of God." But you Christian people at home must not allow all the praying to be done in India. Keep on in your prayers at home, and answered prayer will be a

stronger argument for our blessed religion than all the wisdom of the sages put together.

Dhattari, Central Provinces, India,
17 April, 1902.

RELIEF WORK IN ARMENIA.

Editor HERALD OF TRUTH,
Elkhart, Ind.

Dear Sir:—Through the Home & Foreign Relief Committee some amounts have been sent to our Treasurer for the suffering widows and orphans in Armenia, and hence it is most proper that I send you the enclosed communications from Marash, Armenia, to which place their money has been sent. I would like to assure all the friends that their contributions, every cent of them, without any expense being deducted here, are used, not for any educational purposes, but simply for bread, clothing and shelter for the most destitute widows and orphans, according to the wishes of the Relief Committee and the donors.

Marash, from which the enclosed communications come, is a city of 40,000 population. In the city and suburban towns, covering an area of 25 miles, about 5000 Armenians were killed during the massacre, and thus many thousands have been left widows and orphans, and the general relief work being suspended, the need seems appalling, and the little amounts we are able to send from time to time are greatly appreciated, as seen by the letters.

Thanking you and the other friends for the kind sympathy, and invoking God's blessing upon all your service of love for the Master.

Yours in His Name,

H. S. JENANYAN.

Following are a few letters which have been used and how they are appreciated.

THE LATEST COMMUNICATIONS FROM ARMENIA.

Deacon Najar Ohan writes from Marash Apr. 22, 1902:

Dear Brother and Sister Jenanyan:—By this letter I am sending you some pictures of poor, blind, aged people and destitute orphans. Let me mention just a few events to show the sad condition of the destitute. A few days since, in the school of the First Church, some of the children while reciting their lessons fell down fainting from hunger; another one cried most bitterly, and others were not able to stand up for recitation, as they come hungry and stay hungry at the door. The other day in the Second Church one of the Christian women fainted and had to be carried out, and afterward it was learned that she and her children had not had anything to eat for forty-eight hours.

In the schools quite often hungry children come together complaining of exhaustion and pain and crying very bitterly. I received a letter from the teachers pleading for us to arrange some help for these children. There are about 150 counted in our schools who come in the morning hungry and have nothing to eat all day, and only a little bread in the evening.

According to your wishes, from the money which you sent, we are giving one small loaf of bread to each one of

the children every noon; but I am afraid that unless we have more money we will not be able to keep on daily, and if hot weather sets in how can we keep these children alive without proper food? Whenever I visit the schools and see the children faded and sad and helpless, I cannot help crying for them and I cannot enjoy my meals at home.

In the city there used to be 1500 weavers; now only 150 have work, others wandering alone. If those who help donate contributions which are sent here, could see with their eyes how much they are suffering, they would be very much impressed. For thirty years my work has been among the poor orphans and widows. I have begged from the Americans, from the English and from the German Christians, and yourself, and I thank God that the Lord is inclining hearts to respond.

While I was writing this letter about thirty widows came to my house for aid, and I do not know what I will answer them. Oh you, the friends of the destitute and the helpers of the destitute, the Lord is looking upon you with favor. Please extend the heartfelt gratitude of myself and these destitute to those who are giving help. The sufferers send greetings and they desire to kiss the hands of the donors and wash them with their tears of gratitude. I am very much touched when I see a great many old men and women crying like children, and I cannot help crying myself. I am getting old. My days are numbered. During anxious days and sleepless nights I cry for the sufferers and pray God that He may send help.

Deacon Ohan writes again from Marash Apr. 26:

Two drafts, one for 20 pounds and the other for 30 pounds English came safely and made many widows, orphans and hungry happy. May God bless you and all the donors of the fund. I gave 3 pounds to the minister of each church to use among their destitute. With the rest I am getting cloth for garments and grain for food, and distributing among the most needy. I have also helped several families toward paying rent for scanty shelter, also giving bread to 150 children at noon.

I am sending you a group of the orphan children. In the picture their dress does not do justice to the reality. They are nothing but rags full of patches. The last group is of those in a village who most of the time are living on herbs and grass. The suffering at this time is even worse than right after the massacre. Then the news was fresh and interest was great throughout the Christian world and a large amount was sent; while now interest is dying away, people are forgetting the Armenian sufferers. A great many are willing to work for seven ten cents a day, but there is no work for them and they are entirely dependent upon Christian benevolence for their existence. I hope that you will not forget us but remember these sufferers with additional help from time to time. May God be with you.

Pastor Jacob writes from Marash Apr. 15:

Through Deacon Najar Ohan we received the money which you sent for the destitute of our church, and in their behalf express to you and the donors our heartfelt gratitude. In our congregations there are families who, not having anything to eat for two or three days, have been forced to sell even the

cooking utensils to get some bread. There are many who daily come and cry out, "We are hungry. Have mercy upon us!" In short an intense suffering is prevailing among our people these days. The other day some of them came together and said, "What will come of this suffering?" and one answered, "If God sends us cholera, then many may go away and perhaps the food left over may feed the others." I cannot express the utmost destitution. May God help. We need the aid of benevolent Christians and the money you have sent has been received as gifts and manna from heaven.

Pastor Garabed writes from Marash Apr. 25:

We have received the money from Deacon Najar Ohan sent him through you and we express our gratitude. This year our people are in sore distress; lack of work, panic, and crops being very expensive. In our church alone we have to help about 60 families right along, and most of them widows, and not having money in hand we are hardly able to give from 6 to 15 cents a week for certain families. Occasionally gifts such as you sent coming into our hands, we breathe a little easier, relieving the destitute.

Armenian Easter is at hand. Before I was up this morning this woman came pleading for covering for their bodies and food for their children. While I was speaking to them, as we have nothing to give, the news came from Deacon Ohan of some more money received from you and I told the women that we would help them. Oh how happy they were.

These days the Holy Spirit is working mightily in our midst. We have daily evangelical services in the church, and people are not growing weary staying two or three hours at every service. Many worldly and wicked ones are brought to Christ, and other Christians are going to surrounding towns to preach the gospel. This awakening gives joy to our hearts in the time of our sore distress, and is a great comfort. Pray for us. May God bless all your labors. May God prosper you in behalf of the sufferers.

Pastor Nazaret writes from Marash Apr. 24:

The poverty of the people in our city is lamentable. The destitution is even worse than in previous years. The lack of work is pressing people hard. Even strong men are anxious to find work for 10 and 12 cents a day, but none can be found. There are many homes where, if they get simply bread to live on, they would be glad. We thank you and the donors for the kind remembrances for the destitute which have been practically expressed through Deacon Ohan. Whenever he has money in hand he comes around and gives help. He is distributing bread to the destitute children in our schools every noon. In this way many starving ones are fed and made happy.

We hope some day you will return to this country, and while you will rejoice to see the people whom you have been the means of helping toward relief, how much more happy will they be to see you and thank you in person. May the Lord prosper you and raise many friends for you.

Pastor Aaron writes from Marash Apr. 23:

Through Deacon Ohan we received the gift sent. It has been put into our

June 1,

1902.

Poor fund and we have aided the most destitute in our congregation. To about all of the destitute and orphan children from our congregation a loaf of bread is given every noon. We are most grateful for this aid you have been able to send. The lack of work is increasing and the pressure upon the people is very bad. The main industry of the vicinity, the weaving of gingham, is almost stopped and owing to the decrease of relief the suffering is accordingly greater. May God be with you, and He who has used you to cheer many sad hearts in the past may still use you for that noble mission. Give our gratitude to all friends who help the needy.

For the Herald of Truth.

"THE KINGDOM OF GOD."

BY J. T. HAMILTON.

"But rather seek ye the kingdom of God," etc., Luke 12:33. "But seek ye first the kingdom of God and His righteousness," etc., Matt. 6:33.

Consider the two key-notes, "The kingdom of God, and the righteousness of the kingdom."

What the kingdom of God is—The realm of spirituality, and life which Jesus longed to erect, Luke 12:49. "I am come to send fire on the earth." This realm was divinely established upon the ground work of Jesus' completed work upon earth, see Luke 12:50. Jesus here alludes to His death, which should precede the coming of the fire.

After the death, resurrection and ascension of the Lord Jesus, according to promise the Holy Spirit was sent, through which the kingdom of God assumed the spiritual form of government.

Note the characteristics of the kingdom of God as described by the apostle Paul, Rom. 14:17, namely, "Righteousness, and peace, and joy in the Holy Ghost." Also observe Matthew's account as touching the character of the kingdom of God, (6:33). His righteousness.

In consideration of the above high spiritual element of life, note the spiritual relationship of the King and the subjects of His kingdom. John 17:6, "Thine they were," 6:21. "That they also may be one in us." Also Rev. 3:20, "Behold I stand at the door and knock, if any man hear my voice and open the door, I will come in to him, and will sup with him, and be with me."

In addition to these references read John 14:23, "Jesus answered and said unto him, If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."

What man should seek—"The kingdom of God and His righteousness"

To "seek" here means making "the kingdom of God and His righteousness" the object of supreme choice and pursuit. When should men seek the kingdom? First, before and above material wealth; first, in order of time and importance consider spiritual wealth of inestimable value, but material wealth as transitory; hence lay up spiritual treasures in preference to material wealth.

How should the kingdom be sought? With the whole heart, Ps. 119:10.

Why should the kingdom of God and

His righteousness be sought? First, Because the kingdom of this world is material and carnal.

2nd. Because the kingdom of God and His righteousness is everlasting and spiritual. Isa. 9:6; Dan. 2:44; John 18:36. 3d. Man's depraved nature makes the choice necessary. For a dense, dark picture of human nature see Rom. 3:10-18, also Isa. 1:4-6. These references show that human nature is out of harmony and touch with the divine nature. 4th. God commands the choice. "Seek ye," 5th. It is the Father's good pleasure to give you the kingdom, Luke 12:32.

Where does the kingdom of God exist? "Behold the kingdom of God is within you," Luke 17:21, or as the margin says, "among you." Note 1 Peter 2:5, "Ye also, as lively stones, are built up spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light," 1 Pet. 2:9. "In whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the spirit." "And what agreement hath the temple of God with idols? For ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them; and I will be their God and they shall be my people," 2 Cor. 6:16.

Alpha, Minn.

For the Herald of Truth.

THE LOST SHEEP AND THE LOST COIN.

BY BILAS HAUMAN.

When our Lord and Savior was accused of the Scribes and Pharisees for receiving sinners, He gave them a lesson in a parable of a lost sheep and a lost coin, Luke 15. The Pharisees claimed to be God's people, but they did not know that they had not the right spirit, or else they would have rejoiced to have the opportunity of bringing sinners to repentance. Christ showed them that a lost coin is of as little use as the lost sheep; the lost sheep representing the Publicans and sinners, while the lost coin was meant for the Scribes and Pharisees, and that Christ came to save both, and that there would be as great joy in heaven if a Scribe would repent as if a Publican would.

When we look over this parable we might think that a lost sheep would be easier to find than a lost coin, the lost sheep going about in the light seeking food and companionship while the lost coin lay in darkness under the rubbish; the lost sheep realizing its condition while the inanimate coin did not.

We notice that the Publicans received Christ joyfully, while the Pharisees and Scribes found fault with Him and rejected Him, and when He rejected them they said they called Him a devil. But Christ kept on reproving them till they nailed Him to the cross, and when Christ was risen from the grave and went to the right hand of the Father and sent the Holy Ghost at the day of Pentecost they saw their condition and many cried out,

"What shall we do to be saved?" and there was rejoicing in heaven and among the disciples on earth, but the Publicans received the blessings first.

The parable of the prodigal son and the elder son teach the same lesson. The elder was angry while the younger was received joyfully.

My thoughts are mostly directed on the lost coin because the lost sheep is seeking and may some time happen to come near the fold and ask admittance. But the coin will stay there in its lost and useless state if nobody picks it up. We may not have the scribes and Pharisees in our day, but we may have men and women in the same position and condition. The coin was lost in the house. It seems to me this may be applied to those church members who are satisfied with merely having the name of being church members, or the name of being Christians, or some other religious society, but who are unconcerned about their soul and the salvation of others. Christ tells us how this woman goes to work to find the coin. Why does she not take a man for an example? Because the woman is the keeper of the house, which represents the bride of Christ, the church of the living God, the true and sincere Christians, who are to let their light shine as the woman lighted the candle and swept the house till she found the coin. Let us sweep the house with the word of God till every church member is aroused to his duty and privilege.

We know that the longer a coin is lost in the dirt the less we can see the image of the king or sign of the country to which it belongs, and the more it is used the brighter it becomes. Let us remove sin with the sharp word of God for Satan also uses God's word to deceive sinners. He tries to make sinners believe they are as good as the Christians, and he tries to make Christians believe they are too bad to be called Christians and he tells those who have fallen so low that they have lost all hopes of salvation that there is "no use" for you are too low down to be saved. Let us preach law to the self-righteous and moderate sinner, and grace to the Christian and gross or discouraged sinner and penitent. If we are sincere in the salvation of our souls and that of others we will also rejoice when sinners repent.

Prayer for the welfare of Christ's kingdom.

For the Herald of Truth.

A FEW HELPFUL "DON'T'S."

BY DANIEL KAUFFMAN.

Don't use the enemy's weapons in fighting for the cause. "The weapons of our warfare are not carnal."

Don't try to advertise yourself by telling of what a great sacrifice you are making for the cause of Christ. They may not always be able rightly to judge your motive in telling of your sacrifice.

Don't be too profuse in your apologies for not doing your work any better than you do. Nine times out of ten these apologies are but a bid for praise. Let us spend in helpful words or work the time it usually takes to deliver apologies.

Don't be too hasty in ascribing evil to your brother's motives in the absence of any knowledge as to what he did or why he did it. We sometimes censure our brethren for things done or undone, before we know anything about it; but afterwards when we hear their story, we see they were right in all they did. Example: Peter before the disciples after the conversion of Cornelius.

Don't be satisfied with yourself when you imagine you have done about as much as the average church member has. Perhaps you have underrated the work of the average church member; but even if you haven't, you should not be satisfied with yourself unless you have done what you could, let that be more or less than the average individual can or will do.

Don't let discouragements discourage you. We may expect obstacles all along the pathway of life. These obstacles are presented in the imperfections of ourselves or of the world or the opposition of sin. They show us our weakness and helplessness, but it will only make matters worse to give way to them. Their practical use is to keep us at the foot of the cross, and to teach us the lesson continually that God is able and will sustain us in the severest trials if we only put our trust in Him.

Don't ascribe to man the glory that belongs to God. A great work is accomplished. Souls are won for the kingdom. The church is built up and strengthened. Everybody feels glad, and certain noble-hearted, hard-working brethren are praised for their great achievements. * * * Stop such nonsense. Were there not many earnest prayers for the work of God? It should accomplish a mighty work? and were not these brethren but instruments in the hands of God to do the work? Then drop all hero worship, and let all join in praise to Him who is "the Giver of every good and perfect gift."

Don't be satisfied with a standstill in spiritual grace. You are deceived if you are. A standstill is impossible. If you are not growing in grace, your spirituality which you have had, though it may have been ever so abundant, is leaving you, and you are sinking into formalism and worldliness. Let each day add something to your store of spiritual knowledge. Let your Bible be kept where it can be frequently referred to. Let your prayers be frequent and fervent. See that the "weeds" are kept from growing up in your heart! Observe our Savior's admonition, "Watch and pray." "As we have opportunity, let us do good unto all men." Our spiritual growth, our increased usefulness, our farther removal from the power of temptation, and our satisfactory Christian experiences will more than pay us for doing all that is herein suggested. All glory to God the Father and Jesus Christ the Son for sending forth the Holy Comforter and "purifying unto themselves a peculiar people, zealous of good works."

It is not wise nor fair to be always thinking of human nature as something that ought to be condemned and withstood. A large share of our best promptings springs directly out of our most primitive and natural longings and tendencies. Let one justly discriminate between the good and bad impulses of human nature.

167

HERALD OF TRUTH.

HERALD OF TRUTH.

June 1, 1902.

SUBSCRIPTION PRICE.

THE HERALD OF TRUTH, one dollar per year. *Rundschau und Herald*, one dollar per year. *Notes* papers to one address, \$1.50 per year. *Herald of Truth & Words of Christ* to one address, \$1.50 per year.

The HERALD OF TRUTH is the organ of the following Mennonite conferences.

1. Lancaster, Pa.
2. Eastern District (Franklin).
3. Franklin Co., Pa. & Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania.
7. Ohio Mennonite.
8. South Western Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District Amish.
13. Missouri, Iowa and K. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.

BUSINESS NOTICES.

Wanted:—Several good agents; apply to the Mennonite Publishing Co., Elkhart, Ind.

Sunday-schools contemplating giving rewards at the close of this quarter will do well to write us. Our large variety of books, booklets, book-marks, cards, etc., enables us to give entire satisfaction.

Jacobs' Model S. S. Sec'y Record, in Manila cover, 35 cents. Meyer's **Parson's S. S. Sec'y Record**, cloth, 47 cents. **The Superior Sunday School Teachers' Book**, 5 cents each; 40 cents per dozen. Collection envelopes, 35 cents per dozen. *Order now.*

The season for premiums is over, but we hope those who know they are in arrears on the HERALD, will after all kindly favor us with the amounts due us. We make this explanation because of the inquiries we are still receiving in regard to the premium Bible, and the Colportage books.

Stock for sale.—Twenty four shares of Mennonite Publishing Company stock for sale at par. A share is \$25.00 and it brings an annual income of not less than six per cent. Parties wishing to purchase may take the whole amount offered or any part of it they may desire. For particulars address Mennonite Pub. Co., Elkhart, Ind.

New designs of Sunday-school Scripture Text Cards have been added to our large line. We can now offer better value for the money than ever before. The popularity of our beautiful cards at low prices, is continually increasing. Orders are larger and there are many more of them. Send us 15 cents for a sample package. We know you will be pleased.

We are at work getting out a new "pocket catalogue" of books. All the books will be classified under different topics to which they belong, and will be arranged in alphabetical order. This will make it very convenient to find books treating on different subjects. Any one wishing one of these pocket catalogues will please send their name and address. The catalogue is sent free to any one.

The large ones which GOSPEL CALL has enjoyed, must be ascribed to its merits. Large orders for Sunday-schools have been filled, and in every case the book has given entire satisfaction. It is an exceptionally well-collected selection of hymns, and the price is very low. In limp cloth binding, 30 cents. In board binding 25 cents. Send for a sample. You will like it.

There are many people who want a copy of the new book, "Life and Teachings of T. DeWitt Talmage," which is being compiled now. Orders sent us will be properly filled. The book will contain over 500 pages and will be profusely illustrated and will sell for \$1.50 in cloth, and \$2.00 in morocco grained texoderm binding. A number have already applied for the agency. Our terms are very liberal. A complete agent's outfit will be sent to any address upon receipt of 25 cents, which amount will be refunded upon receipt of the first order for six or more books.

If you want a book which exposes in a vigorous, plain manner, the popular sins which are stealthily creeping into the church, then send us \$1.00 for a copy of "Mr. World and Miss Church-Member." It strikes at the root, and no one can read it without receiving great benefit. Over one hundred agents, including several ministers, are busy at work selling this book, and all find it a good seller. Our terms are very liberal, and we would like many more agents to take hold of the work. Write us at once.

Do not forget that we have a "Word Edition" of Hymns and Tunes, the same being only 15c per copy, or \$1.50 per dozen postpaid. This will enable churches to procure a supply of these well-known church hymn books at a very low cost. The music edition, in the cloth binding, sells for only 45 cents a copy, or \$5.00 per dozen postpaid. This is surely very cheap for a church hymn book containing so many hymns, set to the music. See price list elsewhere for the different styles of binding.

Bro. A. C. Kolb, manager of the Book Department of the Mennonite Publishing Co., left Elkhart on the 26th of May, for an extended business trip through Canada and parts of Pennsylvania, Maryland, and Virginia. He expects to attend the Sunday School and Church Conferences in Ontario and from there to go eastward. We hope he may have a welcome reception among the brotherhood. Orders for books, subscriptions for our periodicals and any business entrusted to him will have prompt and careful attention.

MENNONITE PUB. CO.

Bro. John Tumaw, has recently canvassed Logan and Champaign counties, Ohio, and is at the present writing in Hancock county, looking after the interests of the Book and Subscription Departments of the Publishing House. He has met with a friendly reception in the localities already visited and we bespeak for him a liberal patronage in the localities that he may visit hereafter. The people on whom he calls have with him an opportunity to subscribe for any of our periodicals, as the "Herald of Truth," "The Rundschau" and "Herald der Wahrheit," "Young

Peoples' Paper," "Words of Cheer" "Christliche Jugendfreund," S. S. Lesson Helps," etc. Old dues may be paid to him and he will receipt for them, and he will also sell you any good book that you may desire. He has special bargains to offer in Bibles. If you contemplate buying Bibles or other good books, be sure and have your order ready when he comes.

MENNONITE PUB. CO., ELKHART, IND.

HERALD OF TRUTH CLUBBING RATES.

Herald of Truth, semi-Monthly, \$1.00
Herald of Truth and Young Peoples' Paper, 1 year, 1.50
Herald of Truth and Rundschau, 1 year, 1.50
Herald of Truth and Words of Cheer, 1.35
Herald of Truth, Rundschau, and Young Peoples' Paper, 2.25
Herald of Truth, Young Peoples' Paper and Words of Cheer, 1.90
Words of Cheer and Young Peoples' Paper, 1.00
Herald of Truth, Words of Cheer, Young Peoples' Paper and Rundschau, 2.65

Address:
MENNONITE PUBLISHING CO.,
Elkhart, Ind.

Hymns and Tunes.—Our English Hymn Book, which is now being used in most of our congregations, and which is known among our people as "Hymns and Tunes," has been reduced in price as follows:
Cloth binding, per copy, prepaid, \$.45
Cloth binding, per dozen, prepaid, 5.00
Cloth binding, per hundred, not prepaid, 35.00
Flexible leather binding, per copy, prepaid, .55
Flexible leather binding, per dozen, prepaid, 6.25
Flexible leather binding, with tuck, per copy, prepaid .65
Flexible leather binding, with tuck, per dozen, prepaid 7.65
We have also recently issued a *World Edition* with paper covers, which we sell at the following prices:
Per copy, postpaid, \$.15
Per dozen, postpaid, 1.50
Per hundred, not prepaid 10.00

Cheap Bibles.—There seems, notwithstanding the prosperity of the times, a growing demand for cheap books and cheap literature, though buying cheap books and cheap literature may not always be the best, nor the most profitable, yet the Mennonite Pub. Company, ever ready to meet the demands and satisfy its numerous patrons and friends, has this year a line of Bibles that will meet prices with any house in the country, and while the prices are just as low the quality of the goods, we believe, is better than the cheap goods offered by many other houses. We have a special case in mind where a number of Bibles were ordered from another house by a party, who, when he saw ours and compared prices, was sorry he did not order from The Mennonite Pub. Co. From some of our competitors the report has been circulated that the Mennonite

Publishing Co. sold books much higher than other publishing houses, but, many people, after investigating the matter, find that they are mistaken, and that the Mennonite Publishing Co. prices are just as low as, if not lower than, others, while the quality of the goods is better. Some even who hold out the idea that they are selling at cost, and lower than the Publishing Co., buy some of these very books at the store of the Mennonite Publishing Co., in Elkhart.

We wish to have Mennonite people know, that their own Publishing House is the place to buy good books cheap—good in character and good in quality. If you want good and cheap Bibles send for descriptive catalogues, or samples, and prices, and give us the opportunity to demonstrate to you that our claims are right.

MENNONITE PUB. CO., ELKHART, IND.

SUNDAY SCHOOL LESSONS

LESSON IX.—JUNE 1.

PAUL AT LYSTRA.

Acts 14: 8-22.
[Read Acts 14. Memory Verses 5-10].
GOLDEN TEXT.—Thou therefore endure hardness, as a good soldier of Jesus Christ.—2 Tim. 2: 3.

INTRODUCTION.

TIME.—Probably A. D. 47, 48.
PLACES.—Lystra, Derbe, Iconium, Antioch.
PERSONS.—Paul, Barnabas, a cripple, Jews from Antioch and Iconium, the people.

LESSON THOUGHTS.—The persecutions at Antioch did not discourage Paul and Barnabas, but rather intensified their zeal: they press on with the true missionary spirit. At Iconium, the modern Konieh, they remained several months preaching the Word. Their labors were crowned with success. "A great multitude" both of Jews and Greeks believed. But again the unbelieving Jews caused them trouble. The missionaries continued their work until they discovered that their enemies were plotting to mob and stone them, after which they fled to Lystra, a city about twenty-five miles south-east of Iconium. Here they put into practice Paul's own admonitions to be "instant in season and out of season," and to be "always abounding in the work of the Lord." Here they preached the gospel. Whether at Antioch, Iconium, Lystra, Corinth, Athens, or Rome, the theme was the same—"The Gospel." "What an opportunity was given at Lystra to call the priests of Jupiter and dispute concerning their false worship and tell them of their ignorance and their shame and folly in worshipping dumb idols; but no—in the consciousness of having better things they preach simply the gospel. Let us who are teachers learn this lesson well, there is no one for whom the gospel is not fitted. It is good news from the infinite God to poor, lost, ruined, undeserving humanity in all climes and for all ages." The gospel alone satisfies the soul.

June 1,

1902.

MAY. HOME READINGS.

26. M.—Paul at Lystra. Acts 14: 8-18
27. T.—God made known. Acts 17: 22-31
28. W.—God manifest in His works. Rom. 1: 14-23
29. Th.—Persecution. 2 Cor. 11: 21-30
30. F.—"The Lord delivered." 2 Tim. 3: 10-17
31. S.—The glory to follow. Rom. 8: 1-18

JUNE.

1. S.—"Abounding in the work." Acts 14: 19-28

LESSON X.—JUNE 8.

THE COUNCIL AT JERUSALEM.

Acts 15: 22-33.
[Read Gal. 2: 1-10. Memory Verses 28, 30].
GOLDEN TEXT.—Stand fast therefore in the liberty wherewith Christ hath us free.—Gal. 5: 1.

INTRODUCTION.

TIME.—About A. D. 50.
PLACE.—Antioch in Syria, and Jerusalem.

PERSONS.—Paul, Barnabas, Judas, Silas, the Churches at Jerusalem and Antioch.

INTRODUCTORY THOUGHTS.—"After returning from the first missionary journey, Paul and Barnabas abode in Antioch a long time." They were taking a much needed rest and attending to home work. The great question which was now dividing the opinions of the Church was whether the Gentiles must become Jewish proselytes and submit to circumcision in order to be saved. After a time certain Jews, who were Christians but who still held to the ceremonial law, came from Jerusalem to Antioch and began to teach among the converts there that unless they were circumcised they could not be saved. The church had been in existence for about forty years, and had extended its borders into several heathen towns and it included many Gentiles, and if these teachers were permitted to continue they would destroy the work. To a strict Jew it would seem as though the whole structure of the kingdom would fall to pieces if the law of Moses were ignored. To the Gentiles it was a question of "Christian liberty." To submit to the ceremonial law would mean bondage instead of liberty. Paul and Barnabas withstood the erroneous teaching of those who had come from Jerusalem, having "no small discussion and dispute with them." V. 2. Both parties defended their own position, being sure they were right; thus an agreement between the two became impossible. It was undoubtedly the greatest question the Church was ever called upon to settle. The unity and usefulness of the Church was in danger of being destroyed. Paul and Barnabas finally decided to go to Jerusalem (about three hundred miles distant) to bring the matter before the "apostles and elders." On their arrival at Jerusalem they were formally received by the Church. They at once rehearsed all that God had done through them among the Gentiles, and those of the opposition immediately withstood them. After there had been much discussion, Peter rose up and related his own experience in laboring among the Gentiles; how the Lord had poured out the Spirit upon the Gentiles as well as upon the Jews.

HERALD OF TRUTH.

After Peter closed his convincing argument, James made a speech declaring that inasmuch as the Holy Ghost had endorsed and given his seal to the work done among the Gentiles, they should not be burdened with the ceremonial law, but simply asked to submit to a few necessary and reasonable requirements. V. 20. Whereupon the council came to a unanimous decision, the report of which we have in to-day's lesson.

JUNE. HOME READINGS.

2. M.—Disputing among brethren. Acts 15: 1-11
3. T.—Words of peace. Acts 15: 12-21
4. W.—The council at Jerusalem. Acts 15: 22-33
5. Th.—Paul's reference. Gal. 2: 1-10
6. F.—The new creature. Gal. 6: 7-15
7. S.—Loss for Christ. Phil. 3: 1-11
8. S.—Liberty to serve. Gal. 5: 1-14

CORRESPONDENCE.

FROM JOHNSTOWN, PA.—The five Mennonite Sunday-Schools in this vicinity are all in a prosperous condition. May the Lord bless every effort put forth for good, so that many souls may be won for Christ. On the 8th of May the above schools met in the Thomas M. H. in the capacity of a Sunday School conference, which was well attended and the interest was good. It was a conference long to be remembered by those who are interested in the work of the Lord, and the disinterested may have received good seed that in the course of time will bring forth much fruit. LEVI BLANCH.

MOSA, ONT., MAY 27th, 1902.—To the HERALD readers: Never having seen any items of correspondence from our church home here in Mosca I will take it upon myself to write a little news which may be of interest.

Our Sunday-school was organized Aug. 27th, 1899, and is open the year round. We have a small Sunday-school, but those who attend take good interest in the lessons. Our ministers for this year are A. B. Snyder and E. S. Hallman. We had fifteen members, one reclaimed and three new converts. Bish. Jonas Snyder of Waterloo received them with water baptism on the 4th of May. May God richly bless us all. We ask an interest in your prayers that we may prove faithful and that many more may come out on the Lord's side.

G. F. M.

FROM MAHONING CO., OHIO.—Bish. Ira J. Buchwalter of Stark Co., Ohio, was with the congregation here in Mahoning and Columbiana counties, on the 17th and 18th of May. Saturday afternoon the 17th we had our preparatory baptismal service, at which time 12 souls were baptized and received into the church fellowship, nearly all young people. May God give them grace to hold out faithful unto the end. The next day, Sunday, we met again when communion was observed. A great number partook of the Lord's supper. On this occasion Aaron Loucks of Scottsdale, Pa., was also with us and took part in the services. The same evening Bro. Loucks and Bro. Buckwater were both present at the serv-

ices at East Lewistown and preached to a full house. May we all be benefited by these meetings. M.

MINISTERS ORDAINED IN KANSAS.

For some time the churches in Harper Co., Kansas, and Milan, Okla., have been short of ministers. The Lord opening the way, we went to these places the first days of May and after a few meetings held at each place, one was ordained at Harper, Kans. and two at Milan, Okla. At each place the church was unanimous; by prayer and ministering to the Lord, the Holy Ghost set apart Bro. L. Horst at Harper and Geo. B. Landis and Simon Herberberger at Milan. The former was duly ordained on May 5th and the two latter on May 11th.

May the dear Lord bless these dear young brethren in the great work before them. They may be blessed with the Holy Ghost, and be efficient laborers in His vineyard. Services were conducted by the writer assisted by S. C. Miller of Windom, Kans.

TILLMAN M. ERB.

WEAVERLAND, PA., MAY 22, 1902.—To the readers of the HERALD greetings in the name of Jesus whom we love because He first loved us.

Bro. Daniel Diemer, from Canton, Kans., is here on a visiting tour and has held a number of meetings, all of which were well attended, and encouraging and edifying. (On Sunday we commemorated at Weaverland the love, sufferings and death of our Lord and Savior. Many partook of the emblems, the weather being fair, and the attendance unusually large. The solemn services were conducted by Bish. Weaver and Bish. Abram Herr, assisted in the opening by Bro. Diemer. We have many things to be thankful for when we hear of the appalling disasters of war and famine, and of the millions of hopeless, unaved souls in heathen countries as well as in our own, and read the pleading reports of missionaries at home and abroad, we have reason to believe and are led to think that we do not half appreciate the blessings we enjoy here in America, both temporal and spiritual. Let us use our means and talents for the good of others, so that God's will may be done on earth as it is in heaven, which includes peace and prosperity, joy, and holiness in the Holy Ghost over all the earth.

D. S. W.

MILAN, OKLAHOMA, MAY 22, 1902.—On Thursday, May 19th, Bro. Tillman Erb of Newton, Kansas, and Bro. Andrew Good of Harper, Kansas, came here and held a meeting the same evening. On Friday forenoon the church again met to hold council meeting.

The brethren and sisters expressed peace and also decided to ordain two ministers. That same evening, May 9th, Bro. S. C. Miller of McPherson Co., Kansas, also came into our midst. On Saturday afternoon the church met to cast their votes for ministers. Bro. Geo. B. Landis and Bro. Simon Herberberger were chosen. On Sunday forenoon communion services were held, and in the afternoon ordination services were held when the above named brethren were ordained. The brethren held eight very interesting meetings while with us. On Saturday May 17th, Bro. C. W. Miller of Canton, Kansas,

came. During his stay he held five interesting meetings. From here he went to Springs, Okla., to help along in the work of the Lord.

May the Lord bless the dear brethren for the many good admonitions they have given us while they were with us.

The church here at Milan Valley at present has a membership of 40 members. We have Sunday-school and church services every Sunday and Bible reading on Sunday evening.

Mt. Zion, MORGAN CO., MO., MAY 10th, 1902.—We are always glad to read news from other places and will give a few words from this place. Our little band of brethren and sisters met for counsel or examination meeting Sunday afternoon, May 4th. After listening to earnest admonitions from the text, 2 Cor. 13: 11, "Be of one mind," the counsel was taken. Peace, good will and harmony was expressed.

Sunday, May 11th, we met to celebrate the suffering and death of our Redeemer in partaking of the emblems of His broken body and shed blood. How vividly our bishop brother portrayed to our minds from the text, Isaiah 53: 5, that it was for "Our sins" that all this suffering had to be endured. Oh, how our hearts rejoiced to thus be witnesses for Him who gave His life for us that we might have life and might have it more abundantly. The services were made especially solemn as we saw the open tomb waiting to receive one of our fellow mortals. In the afternoon the body of Mr. B. F. Showalter was laid to rest till the resurrection morn. Sad indeed was this as he had been permitted to live over half a century, and in all that time had never made the choice of choices, that of accepting Christ as his Savior. Why, Oh, why is it so often that the one thing needful is neglected, and not like Mary of old choosing that better part which shall not be taken away.

In the evening communion service was held at the home of Bro. D. F. Driver's, Slater Driver being unable to attend services at the church. Her children and a few brethren and sisters came in and partook of the sacred emblems with her. May God give us all grace and strength to live nearer to Him and farther from the world.

COR.

FROM SPRING VALLEY, KANSAS.

—We have special reasons for rejoicing at Spring Valley this spring. We feel very thankful to the Giver of all good that he saw good to direct our late Bro. J. L. Viney's steps into our midst and for the way the gospel was taught. We can truly say as in Mark 1: 22 "that the word was preached with authority" and with power, and the power of God was manifest. As a result 32 members were added to our number. On the 6th of April, 22 were received by baptism, 4 reclaimed and one received from another denomination, and on the 27th, 4 more were baptized "one on a sick bed" and three from another denomination.

Bishop G. R. Brunk officiating. Two more have since made confession. On the 20th communion was held and almost unanimous peace was expressed. On the 27th communion was observed. It seemed as though it was the last days of Bro. Viney's harvest, but God rewarded his labor with a goodly number.

ber of sheaves. May God grant that when the great harvest is gathered that they may be of that grain that shall be gathered into His garner.

On the 11th of May, Fre. M. Shirk, of the River Brethren from Elkhart, Ind., preached two very earnest and encouraging sermons for us.

We have also reasons to be thankful for the beautiful rains which God has seen fit to send us. The year just ended has been an unusually dry one with us, but lately we have been having an abundance of rain and things are growing beautifully. COR.

THE ORPHANS' HOME AS SEEN BY A MISSION WORKER.—"And whose shall receive one such little child receiveth me."

An institution deserving a good word is the Orphans' Home at West Liberty, Ohio. The work done there under the careful supervision of Bro. A. Metzler is one that is commendable, and worthy of the support of all who love the Lord and are interested in the cause of humanity.

After a sleepless night on the train and a ten mile drive through the country two Chicago Mission workers in charge of four small babies and a little boy of six years arrived at the Orphans' Home, and these are some of the things we saw in our short stay there.

The house is situated on a hill where it has the advantage of good drainage and is high enough to obtain the purest air, while there are sufficient large trees around it to shelter it from the scorching sun in summer and also break the northern blast in winter. The man who erected this building for his own comfort and gratification doubtless never thought that its spacious halls and conveniently placed rooms would some day be used as a home for friendless children. Unconsciously he did these unfortunate little ones a favor that no one would need regret.

There were already eighteen children in this well ordered family, so the five we brought increased the number to twenty three, seven of them being still quite young. These little ones are placed in a special room and are cared for with as much patience and tenderness as any mother could bestow upon her own child. Much care is required to keep the food always sweet and ready for so many babies. But the one in charge of this work does it with great care and accuracy. She has an opportunity for showing kindness to her Master that not many of us have, and I am sure He will not fail to reward her for her sleepless nights and constant care for the "least of these," Matt. 25:40. But the baby room is by no means the most interesting department of the Home. Night and morning all the children who are old enough to understand are gathered into the play room where worship is conducted by one of the workers or by the oldest boy, who has become a Christian since he has been taken into the Home.

The children take great delight in singing gospel songs, and are always interested in Bible stories and are usually ready with answers to Bible questions, which shows that their training in the thing most needful has not been neglected. It is very touching to hear them unite their voices in singing that good old evening hymn, "In mercy, Lord, remember me," and other

appropriate ones which they sing with much pleasure. The orderly way in which they march to the dining hall where they always find plenty of well prepared food to satisfy their childish hunger, or to the dormitory where they can sleep the quiet hours away on well kept beds, shows that no little care has been taken to teach them proper decorum. Greater affection between brothers and sisters, and obedience to parents, have I seldom found in any family than that manifested for each other by these children gathered from country homes and city streets. They are not all without a fault, however. Undesirable habits, acquired before entering the home still cling to some of them which occasionally cause difficulties that tax the tact and good judgment of those who have them in charge. But when the improvement is noticed it brings, perhaps, more real satisfaction than if they had all been of the most lovable disposition. And there can be no greater work than to receive one of these homeless, unfortunate little ones and correct their thoughts and expressions, implant into them the principles of truth, purity, justice, love and cultivate all that is good and true. Conscientiously ask yourself if this is not a most worthy and Christlike work; then, if you are moved to obey the precept of the Father to "visit the fatherless in their affliction," you can do so by sending to them as the "Lord has prospered you." There are still some things needed there that would add both to the comfort of the inmates and lighten the burdens of the faithful workers who are caring for them.

If you wish to have a share in this good work inquire of the Lord what He would have you do.

FANNIE LANDES,
145 W. 18th St. Chicago.

S. S. ITEMS.

MILFORD, NEB., MAY 14, 1902.—Sunday, May 11th we organized our Sunday school for this season with the following officers: Supt., Martin J. Eicher; Assistant, Peter Kennel; Sec'y, Jos. R. Stauffer. COR.

CONFERENCES.

The Annual Mennonite Conference for the state of Illinois will be held near Morrison, Ill., on Friday, the 6th of June. The Sunday-school Conference will be held on the 4th and 5th immediately preceding the Church Conference. All Church and Sunday-school workers of like faith are cordially invited to be with us and assist us in the Master's work. Bring Gospel Hymns No. 5 and 6. Morrison is located on the main line of the C. & N. W. Ry., running west of Chicago. Those coming by rail should notify either John Nio, Utetick, Ill., or Harry West, Morrison, Ill.

J. S. SHOEMAKER, Sec.

The Amish Mennonite Conference of Ohio and Pennsylvania, the 5th willing, will convene June 4th and 5th in the congregation near Archbold, Friton Co., Ohio. A cordial invitation is extended to all congregations of like faith to assist in furthering the work

of the Lord. Address, Christian Stuckey, Elmira, Ohio, or D. J. Wyse, Archbold, Ohio, for further information. Committee, C. K. YODER, J. R. ZOOK, C. Z. YODER.

REPORT OF THE ANNUAL MENNONITE CONFERENCE OF OHIO.

The ministers' session of the Mennonite Conference of Ohio was opened at 10:30 a. m., May 15th, by a scripture reading and prayer.

The object of the meeting was stated by I. J. Buchwalter.

The questions to be discussed in the open session were read and passed upon. After some comments and prayer the meeting was adjourned for the noon session.

At 1 p. m. conference was opened by reading of scripture and prayer by David Lehman, after which M. S. Steiner was chosen assistant secretary, and David Lehman, David Burkholder and Eli Stoffer were appointed as committee on resolutions.

Conference sermon by I. J. Buchwalter. Text, 1 Cor. 3:9, 10. In the assembling of people upon any occasion there is some motive that has prompted their presence. We will consider three motives.

(1) Good motive.
(2) Mixed motive.
(3) Bad motive.

We have a good motive when we come together with a prayerful desire to advance the cause of Christ having nothing in view but His glory and honor.

Mixed, when we have come indifferently because some one has urged us or when we come to gain a point to our own thinking.

Bad, when we come for pleasure without the thought of honoring God. All should be here to be built up in the most holy faith. Hence the text—"We are laborers together with God: Ye are God's husbandry. Ye are God's building."

A good foundation is the first essential to a good building. The Rock—Christ Jesus, is the good foundation. His word will stand though heaven and earth pass away. After we have the foundation, pillars and posts and all the material that enters the structure it is highly important that the workman be skilled in his labor. Study to show thyself approved unto God (not unto men but God), a workman that needeth not to be ashamed, rightly dividing the word of Truth.

As a watchman we are placed in dangerous places and should sound the alarm when danger arises. Gathering in lost souls is our most important work.

J. M. Shenk remarked that he was much concerned about this conference and the importance of building on the Rock Christ Jesus. Our circumstances and surroundings may be of such a nature as to draw us away from the Truth, and God's will is to have an established, visible church in which everything needful to humanity may be found: Help in time of need, refuge in time of danger, confidence and trust in time of trial.

There was a time when men looked back to the law of Moses for their foundation to build upon. To day

there are yet those who are only building on the opinions of those who have lived twenty-five or fifty years ago. But let us build upon the sure foundation.

After the foundation we rear the building, beginning with the pillars and posts.

We will consider as one of the most essential parts the principle of non-resistance; none can travel on the pathway of love without the principle of non-resistance.

Another essential is nonconformity to the world. How inconsistent for a body of believers who say they have been born again, changed from the kingdom of Satan, that of God, and yet conforming to the kingdom of evil. If we expect to be with Christ let us live with Him.

Non-swearing of oaths is an other part. The power of "yes" means that you do what you say.

Minutes of last year's conference were read by secretary and approved by conference. The following resolutions were submitted at this time.

(1) Resolved, That we with sadness record the death of the brethren, Martin Leatherman of Wadsworth, our fellow minister, and Deacon Jacob Eymann of Columbiana and Christian Lehman, of Allen Co., co-laborers, but rejoice in the fact that we have a lively hope that they have been called home to be crowned of God the Father for their faithfulness in the service of our Lord and Savior Jesus Christ.

(2) Resolved, That we welcome as members of conference the brethren Amos Shenk, of New Carlisle and Paul Wilmer of North Lima, who were ordained ministers within the past year, and we extend to them our help and prayers, and the same to Bro. J. B. Schmidt, of West Liberty who located with us.

The following members of conference responded with testimony and reports.

BISHOPS.
J. M. Shenk, Elda.
I. J. Buchwalter, Dalton.

MINISTERS.
John Blosser, Rawson.
C. B. Breneman, Elda.
Benjamin Huber, Elda.
Moses Breneman, Lima.

D. S. Brunk, Elda.
J. R. Horning, Bluffton.
Isaac Burkhardt, Pandora.
C. P. Steiner, Beaver Dam.
David Lehman, East Lewisown.
M. S. Steiner, Columbus Grove.
George Ross, Elda.
Amos Shenk, New Carlisle.
Jonas Kreider, Wadsworth, R. D. 1.
N. O. Blosser, New Stark.

VISITING MINISTERS.
James Coyle, Hudson, Ind.
George Brunk, Broadway, Va.
Eli Stoffer, Hudson, Ind.
David Burkholder, Nappanone, Ind.
L. J. Lehman, Cullum, Ill.

DEACONS.
Andrew Stemen, Elda.
Jacob Huber, Elda.
Perry Brunk, Elda.
Frederick Geiger, Bluffton.
Eli Yoder, West Liberty.
Henry Newcomer, Wadsworth.

VISITING DEACONS.
Daniel Coffman, Elkhart, Ind.

Unity and peace in general was con-

June 1,

1902.

fessed throughout, with comments on dangers confronting the church.

Number of accessions reported in various congregations; by confession and baptism, twenty six; by letter, fourteen. Total, forty. Closed with song and prayer by Eli Stoffer.

Friday morning at 8 a. m., Ministers' Session was opened by scripture reading and prayer by I. J. Buchwalter, after which the following question was considered:

Shall we support the General Conference to be held at this place this fall of 1902?

After a general discussion the following resolution was adopted by a large majority.

WHEREAS, the Pike congregation near Elda, Ohio has tendered the use of their house for the next session of the Mennonite General Conference, and

WHEREAS, much good has been done by concentrated effort in church work, bringing together local conferences, having a tendency to unify church work through the United States and Canada, and

WHEREAS we are commanded to maintain good works, to walk worthy of the Lord unto all pleasing and to be fruitful in every good work, be it therefore,

Resolved, That we advise precaution in all deliberations and in the conducting of said conference, for which fears have been entertained, as there may be for every good work, and to this end, we invite the united effort of all brethren of like faith, and do hereby approve gates to represent us at said General Conference. The following delegates were then appointed to represent the Mennonite conference of Ohio at the General Conference.

Bishops and Delegates at Large.
Eastern district, David Lehman.
Central district, David Hochstetler and Jonas Kreider.
Western district, John Blosser and M. S. Steiner.

Que. (2). Would this conference favor a different date for the holding of its sessions?

Resolved, That we postpone this question for one year.

Que. (3). Does this conference favor the ordaining of a minister in the Pleasant View congregation, Stark county, Ohio.

Resolved, That the Pleasant View congregation be granted the privilege to ordain a minister provided the officers in charge and the congregation so desire.

Que. (4). Is the right spirit manifested by continually neglecting the use of the Lord's Prayer?

Since the Lord's Prayer is a perfect prayer we advise the study of the same and to pattern after it, and pray the same frequently when we can consistently in Spirit and in Truth.

Que. (5). How may the spiritual growth of individual members be brought about to a larger degree, and how may we be more successful in winning souls for Christ?

NOTES ON QUES. 5.—By true devotion and meditation on God's Word. By more real praying—crying to God, making our wants known to Him, not in vain repetition, but in true heartfelt desire.

By more uniting together in doctrine and fellowship. The secret of apostolic success may be summed up in Acts

2:42, "And they continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread, and in prayer."

A study of God's word, meditation, observation, and prayer brings prosperity and good success, Jas. 1:8.

Keeping ourselves in the love of God, Jude 1:20, 21.

By practicing what we preach. What others think of us to a large degree colors our preaching.

We must not dry up in summer nor freeze in winter. Our religion should be real, earnest, hopeful and faithful.

Que. (6). What are some of the evils that are threatening the prosperity of the church, and how may they be overcome?

The enemy is continually inventing schemes by which he may hinder the cause of Christ.

In the antediluvian age the enemy played upon the affections of the people. They mingled in marriage, and the flood was the consequence.

To want to be like others in the world of pleasure, wealth and fashion are threatening evils.

The desire to be looked up to and honored. Evil speaking. The Bible says speak not evil of one of another.

We will not speak evil of one we love.

The spirit of division between the young and the old is another evil. The root of all evils is unbelief, the old sin of Gen. 3:4-6 in a new form, self above God.

Coasting to be conscientious and a lack of sensitiveness to God's word is one of the threatening evils.

Overcome by faith in God, for he that is with us is greater than he that is with them of the world.

Christ fasted and prayed and was tempted afterward in the very thing in which he seemed weakest. Christ responded by quoting scripture fittingly.

Wrestle with God in prayer until we get the victory over self and the world.

Que. (7). Should we not adopt a Constitution and By-laws containing also the discipline of our faith and conference rulings?

Resolved, That a committee of three brethren be appointed to draw up By-laws and articles of faith and conference rulings and report at next conference.

Que. (8). How about our members holding Life Insurance policies?

Resolved, That we look at Life Insurance as follows:

1st. It is antagonistic to the Word of God.

2d. It is taking flesh for its arm and shows a lack of confidence in God, as they carry upon Him, for He carries for you.

3d. It is taking money from the family and paying it over to the company.

4th. It might have a tendency to tempt a man to use foul means in getting a subject out of the world, upon whom he had taken out a policy.

The same state evangelists were appointed as the previous year: Eastern District, Allen Rickett; Central, David Hochstetler; Western, N. O. Blosser.

J. M. Shenk was chosen moderator for one year, and John Blosser, secretary for three years.

Resolutions of love and respect were then passed by both visiting brethren and home congregation, after which conference adjourned to meet at the

Midway M. H. in Mahoning Co., Ohio on Thursday before the third Friday of May 1903.

M. S. STEINER, Secretaries.
N. O. BLOSSER

THE MASTER CALLETH FOR THEE.

BY MINNIE STAUFFER.

In the little town of Bethany, which was nigh unto Jerusalem, lived a little family whom Jesus loved, and whom He visited on several occasions. There are three pictures before us which, with God's help, we wish to illustrate. The first time Jesus visits the home, it is in prosperity. Martha prepares a meal for Him. It seems as though it was her highest ambition to serve the Master. The walk from the city no doubt caused him to be hungry and tired, and it was right that she should be concerned about His physical needs.

Martha had a sister Mary which also sat at Jesus' feet and heard His word. Because she also sat at His feet, we believe it was her custom to help Martha, but now Jesus was with them, and she took time to sit at His feet and learn of Him. She is more anxious and her joy is therefore in learning the means of salvation which Jesus came to declare. This is the better part which shall never be taken away, but shall bloom perpetually in the heart, until it shall bear fruitage in the kingdom above.

We want to keep in mind that the home at this time was prosperous. There was no sickness or death or adversity to cause her to have a desire to be with Him. It is true when we are burdened with sorrow so that our friends can give no comfort and consolation, it is then we have time to read His word, not how many of us can spare the time in health and prosperity to sit down and learn of Jesus. When Martha came to Him and said, "Lord, dost thou not care that my sister hath left me to serve alone?" Jesus told her she was careful and troubled about many things. But one thing is needful; and Mary hath chosen that good part which shall not be taken from her. How careful we should be when we entertain our friends, that when they depart they are not impressed only with the good things we gave them to eat.

The next time Jesus comes to this home the circumstances are quite different. Their brother Lazarus had died and their hearts were filled with sorrow. Jesus was beyond the Jordan at the time of his death. He had proved by His works that He is the Christ, and for this reason the Jews were preparing to stone Him; but He escaped out of their hands and went over into Perea and there abode. When Lazarus was sick, the sisters sent unto Jesus and said, "He whom thou lovest is sick." Jesus did not return at once, but two days afterward, He said to His disciples, "Let us go into Judaea again." He told them that Lazarus slept and He wanted to wake him out of his sleep. The disciples did not understand this, and He had to tell them plainly that Lazarus was dead. Many of the Jews came to comfort Mary and Martha concerning

their brother, but as soon as Martha heard that Jesus was coming, she went to meet Him. What implicit faith she showed when she said to the Master, "If thou hadst been here, my brother would not have died." After Jesus explained to her that her brother should rise again, and told her that whosoever liveth and believeth in Him shall never die, He asked her, "Believest thou this?" She saith unto Him, "Yea, Lord." Now she went and called Mary, secretly saying, "The Master is come and calleth for thee." Mary arose quickly and went to Him, for He had not yet come into the town.

Notice her position again. She fell down at His feet weeping, and said, "Lord, if thou hadst been here my brother would not have died." "This time adversity had come to their home, and they regretted so much that Jesus was not there. We should never let Him depart from our homes. We need Him every hour. When Jesus saw where Lazarus was laid, He wept, and the Jews said, "Behold, how He loved him." Some of them wondered, "Could not this man which opened the eyes of the blind, have caused that this man should not have died?" Jesus had a greater miracle to show them, and when they saw that the dead was raised to life again, many believed on Him.

Six days before the Passover we find Jesus in His home again. Martha served and Lazarus sat at the table with Him. Mary remembers how much Jesus did for them, and now she wants to do something for Him. He is conscious of what is transpiring in the home of the high priest and He knows how and when the end will come. He reveals the future, and now her sympathy goes out for Him. How sad to think that one of His disciples should betray Him, and what dreadful pain He must endure on the cross. Need we wonder that her sympathies were aroused? And where do we find her now? Again at Jesus' feet with a box of precious ointment, anointing His feet and wiping them with her hair. Spikenard was the most precious essence known to the Jews. It was extracted from one of the rarest and most fragrant flowers.

What a type of gracious love was this offering from Mary. She might have been more economical; but no, she gets the very best and pours it all out on her Redeemer. Now Judas finds fault with her and says, "This ointment might have been sold for more than three hundred pence and given to the poor." Jesus said, "Let her be; she hath wrought a good work on me. The poor ye always have with you; and whenever ye will, ye may do good to them; but me ye have not always." He also said, that which she hath done, shall be spoken of for a memorial of her, wherever the gospel shall be preached throughout the whole world. We may not all have an alabaster box of spikenard for the anointing of Jesus, but we are taught that for even a cup of cold water given in the name of a disciple, we shall in no wise lose our reward.

The grandest commendation that was ever uttered to any one was, "she hath done what she could." Let us strive to do not only the things for which the world will give us praise and honor, but rather strive to please the Master, and when He calleth for us, let us follow Mary's example by going quickly.

Elizabethtown, Pa.

For the Herald of Truth DIFFICULTIES.

BY J. D. BURKHOLDER.

There are some people who look upon life as one continued strain of disorders and disappointments. Others see enough of sunshine beyond the clouds to brighten the dark days of the darkness, and they press on through the darkness. When traveling from a known to an unknown country we expect and experience both things that we expected and those we never expected to come in contact with. We can not know the trials that life will bring upon us and we oft times meet the dreaded foe face to face ere we are aware of it.

When we meet difficulties what is then to be done? Shall we fight our way through or shall we fall a victim before them? If your antagonist be within your own bosom you will be much the stronger if you "tread the wine press alone" (with Jesus) until the work is done. To give up means to fail, but to strive against our weakness will better fit us for future difficulties that we will meet in the same path.

Have we but very little trouble with ourselves? Sometimes we think so, but oh, how we do think we suffer from the poisoned arrows from those that would be our friends!

Did you ever return the fire? Would not that be an "eye for an eye," or "a tooth for a tooth?"

Is that the way for us to treat a brother? God is Father of all, hence we are brethren in the flesh or in church. You may pass very close to a horse's head and time again and they may not harm you. If you throw stones at it you will fully understand why there will be trouble. One of the greatest evils we can do is to attack a fellow man or a church by persecuting them with their errors. This will cause strife. Matters will only be made worse thereby.

Do not think all men must see things just as you do. Paul and Barnabas did not see things just alike. Did they separate and go about persecuting one another, or did they preach Christ, which was their mission?

Preach down errors by holding forth truth in contrast with error, not by simply hating on the cause of trouble.

If the truth will not gain them, throwing stones will not, we are quite sure. Of course, if the truth stir them up, as were the Jews when Paul and Barnabas preached to them, the fault lies entirely with those who will be stirred to anger because of the truth, especially if the truth be presented in love. But "gracious words stir up anger," while "a soft answer turneth away wrath."

Are you a child of God? Is your life filled with difficulties? Ask Jesus to help you out. Follow your Leader's steps and your burden will lighten, I assure a few minutes and think there may be more trouble within ourselves than we had once thought. We may have been in the habit of throwing stones, or returning the fire. There is always a good reason for so many difficulties in a man's life. Remember it takes two to make a quarrel.

A poor man in South Africa once met Dr. Moffat with a pitiful face. Dr. Moffat asked him what was the matter. He said his best hunting dog had swallowed three leaves of the New

Testament. "Why should you cry over that?" asked Dr. Moffat. The man replied, "It will spoil the dog, he was a capital hunter and it will make him tame now, the same as it makes the people tame around here."

His logic will not exactly do for his dog, but there is a good lesson in it after all.

Has Christ come in to sup with you and you with Him, and you are not possessed with that gentle, peaceful Christlike disposition? If you are continually in trouble, Christ does not shine very brightly in your disposition.

Have you crossed the hill of difficulty with your fellow man? Then where is he? Are you alone? Go, retrace your steps over the hill and see if you cannot find your brother where the difficulty occurred.

He may be sorely wounded. When you find him, please do not strike at his sore places, for Christ came to save from death.

Pour in the oil that has its healing virtues, not that which will agitate the wounds.

Satan is defeated where Christ is lifted up.

30th and Market Sts., Phila., Pa.

For the Herald of Truth. SOUND SPEECH.

BY LYDIA BRUNK.

"In all things shewing thyself a pattern of good works: in doctrine shewing meekness, gravity, sincerity. Sound speech that cannot be condemned: that he that is of the contrary party may be ashamed, having no answer to say of you." *Thim. 2:7, 8.*

Paul understood the nature of humanity so well that he knew it was necessary for him to leave some instructions for us on what kind of language we should use.

Why, I, I cannot know, but it does seem that the carnal nature of man is prone to be contrary to God's most holy will. Therefore Paul so kindly instructs—who? All of us, the old men and women, the young women and men are mentioned in the preceding part of this chapter.

But I would especially that we young folk would study more on this noble subject, "Sound speech, that cannot be condemned."

We have so much scripture on language, idle words, the tongue an unruly evil—and so much rich advice, and noble promises, if we only heed the advice.

"He that is of the contrary party may be ashamed, having no evil thing to say of you." We are to live such a life as to make those who use profane language ashamed; cause them to stop and think. If we could only get our dear people to think—think of the judgment before them. I do not believe we would have anything else to do to have a changed life from them. If you get a man to think or study about the reality of the judgment you have accomplished a good work.

Get them to think of eternity and where it takes them. Eternity where? Eternity where? I wish that we could realize what a wonderful thing it is to think. It is from thoughts, (good "sound" thoughts) that "sound speech" originates, and it is from thoughts that we build a character. God has given us such power that we can make of our-

selves what we choose. He has given us objects to study and behold, that we may thereby grow to life honor and glory. But once, and only once in the long history of the world has He set a visible form before us and given us leave to behold and adore. For thousands of years all that life ever did was to put men of special virtue before the race and call upon them to look at those virtues. And He did a wonderful work thereby. Men were bidden to gaze long at Abram's bravery, and then they became brave. They were shown the great heartedness, then they became great hearted. One by one God introduced men on the scene saying of Pharoah, Balim, and Manasseh, these are not to be admired, but saying of Joshua, Issachar and Daniel in all their manliness and purity, look on these—look at them until you too, have manliness and purity in the fibre of your being.

But better than all else was it—and is it—when God puts before us Jesus Christ, bidding us behold Him, assures us that through this process of beholding we shall become like Him. Even if we are had and wayward if we behold and study Christ for a long time we become like Him. It is keeping the eye upon Christ in all His circumstances, which teaches us the manner and the beauty of self control, which teaches us the strength of patience and the nobility of self control.

After beholding and overcoming like this we have a "character that is bounded on the north by sobriety, on the east by integrity, on the west by industry and on the south by morality." The noble character that we hope and wish to have. We want to make of ourselves men and women who pick their lives to the highest degree, using "sound speech" and have principles as firm as the position of Gibraltar by the sea.

Our lives are wider than the widest ocean, they reach out into eternity and up to God. Then let us try harder than ever to avoid idle talking. Yes, and there are too many of us who are inclined to use—I have heard them called "wooden oaths."

Turn to your Bibles and study "sound speech," not only that but all of us for we know that we have divine thoughts embodied in divine words through the inspiration of an unerring translator. We sit down to study of the "heavenly volume," assured that we shall find in all its teachings the perfection of wisdom, and in its language the most accurate expression of that wisdom that the finite speech of man could utter. It is here that we can learn when to say what, and "A word fitly spoken is like apples of gold in pictures of silver."

Harrisonburg, Va.

For the Herald of Truth. WHAT HARM IS THERE IN CARD-PLAYING.

BY JOHN BRUBAKER.

1. The harm of handling the tools of the gambler.
2. Of learning the ways of using these tools.
3. Of coming under the influence of the tendency towards the tricks and trickery that so commonly go with the use of these tools.
4. Of entering even the outer circle

of the kind of people who use such tools, and of coming under their influence, or of being drawn into the circles that are nearer and nearer the terrible vortex of ruin.

6. Of becoming familiar with, and a party to, the lowering of the principle of the lot commonly called chance.

6. Of wasting precious time in prolonged play.

7. Of disregarding the command to do whatever one does to the glory of God in the name of the Lord Jesus.

8. Even though it might do you no harm, there would be the harm it would do to others in any of these ways. And your daily petition, "Lead us not into temptation," makes it incumbent upon you not to lead any one into temptation nor to lead temptation to any one.

9. It is wonderful to see persons of apparently the best sense passing away a dozen hours together in shuffling and dividing a pack of cards, with no other conversation but what is made up of a few game phrases and no other ideas but those of black or red spots ranged together in different figures. Would not a man laugh to hear any of his species complaining that life is short?

10. I do not believe in card playing because it is an invention for the vile person and fool. The Chinese dictionary it is said that cards were invented in the reign of Sumbo A. D. 1120, for the amusement of his numerous concubines." The American Encyclopedia says, that in Italy, "Cards originally bore the name of nabi, and are still in Spain and Portugal called nabi, signifying in the eastern languages, divination. It is also stated that cards were introduced into Europe by a physician to amuse a king of France whose intellect was shattered, certainly a very fitting origin for so silly a method of killing time, and for the building up of resorts for the empty headed, the vicious, and the idle. Remember, "Bet-ter is a wise child, than an old and foolish king." *Ecc. 4:13*, and "forake the foolish and live and go in the way of understanding." *Prov. 9:6*.

11. I do not believe in card playing because the good intention is a foolish exaggeration. "It is only an innocent diversion," it is claimed. Not a day passes but in the parlor, or on the train, or aboard the steamer, in palace, and in hotel, in club room, and gambling dens, multitudes indulge in it, but instead of being an innocent game, it is as subtle as the serpent. But let us inquire what it does for physical development. Is it does for gymnastic exercise connected with it? What does it do for intellectual enlightenment? If there is any training at all, it is not to get the better of some one else? What does it do for the improvement of the morals? What person has it made purer, nobler, better? What does it do for one's spirituality? What does it do for one's strength, hopes brighten, piety increase, or religious devotion benefit? Ah! the testimony of good and loyal subjects of Jesus is that it is a snare, a decoy, a gilded temptation, of which we should pray, "Lead us not into temptation, but deliver us from evil," *Matt. 6:13*, for this is the course of every evil deed that, propagating, still brings forth evil.

12. Milton said, "The misprints of every minute are a new record against us in heaven," and another greater than Milton testify, "Time is short," 1 Cor.

7:29; "Redeeming the time because the days are evil," *Eph. 5:16*; "For the time is at hand," *Rev. 1:3*; "When the coming of Christ will sweep away the destroyers of time, and the angel of God with the right foot upon the sea, and the left foot upon the earth, shall cry that there shall be time no longer," *Rev. 10:6*.

Mayton, Alta., Canada.

For the Herald of Truth. ZEAL.

BY AARON HOOVER.

As zeal has been defined in so many ways and forms, it zealously affects us that we be possessed with the right kind of zeal. What should we be most zealous for in this life? To surrender and consecrate our lives to God, and to hold up Christ before the world as the Savior of the world. Let us study the lives of the apostles and see what they were most zealous for. Their zeal was according to knowledge, and we are to be followers of them. Their zeal was to teach and preach Christ through the power of the spirit of God, to hold up Christ before the world as the Savior of the world, that whosoever believeth on Him should not perish but have everlasting life. As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whosoever believeth on Him shall receive remission of sins and have everlasting life.

How did the apostles hold up Christ to the world? By a pure, devoted, surrendered, and consecrated life to God. As we are zealous in holding up Christ before the world to-day as we should be? Christ says if the Son of Man be lifted up He will draw all men to Him. Then we should be zealous in holding up Christ before the world with the power to draw all men to Him. We can do this only by a surrendered and entirely consecrated life to God. The consecrated heart is the light and power to draw men to Christ. We often are so zealous in our temporal affairs that we neglect our supply of spiritual power and have but enough to support our own souls. Then we do not have power to help or draw others. But if we are zealous to create a godly zeal with a pure motive, surrender ourselves fully into His hands, live a pure, devoted and consecrated life to God, then we will be zealously affected in a good thing. For God will fill us with His love and spirit. Then our light will shine before men, and God will work through us in such a way that there will be power even in our conversation to draw men to Christ. Then our zeal will also be according to knowledge, for we will not try to establish our own righteousness, and will not hold Christ up before the world by wisdom of words, or self, or by a form or commands of men, but we will hold Christ up through the power of the spirit of God, and we can then say with the apostle Paul, "Through the power of the spirit of God we have fully preached unto you the gospel of Christ."

What is the power of the world is the zeal to hold up Christ before the world through the power of the spirit of God. Then let us have a godly zeal that we will have love and devotion to God that we will make up our minds to surrender and consecrate our lives to God, cost what it may. Then we will have the zeal of the apostles, the zeal that will lead us into the paths of Jesus and finally into the mansions prepared for us from the foundation of the world.

Edgemont, Md.

This stimulating power and comfort of sympathy none can express save he who has realized it. It has a power like the magnet, unseen but potent, which draws to itself the wandering, scattered particles that exist around it.

VII.

THE SOUL IN THE DEPTHS OF SIN.

BY JOHN OWENS.

6. Great opportunities neglected, and great gifts not improved, are often the occasion of plunging the soul into great depths. Gifts are given to trade with for God; opportunities are the market-places for that trade. To hide the one in a napkin and let the other slip, will end in trouble. Disquietness and perplexities of the heart are worms that will certainly breed in the rust of unexercised gifts. God loathes a revenue of glory and honor by such foolish souls, and He will make them sensible of it. I know some at this day whom omission of opportunities for service are ready to sink into the grave.

6. Sins, after special learning. In all warnings which God is pleased to send towards sinning sinners. I shall write out one only. When a soul is wrestling with some special word, in the preaching of the gospel or the administration of some ordinance peculiarly suited to the state of the soul, in the way of rebuke or persuasion, to come and enter the inmost heart, the soul cannot but take notice that God is nigh to him, that he is dealing with him, and calling on him to look to Him for assistance. And He seldom gives such warnings to His saints, but that He is nigh to them in an eminent manner to give them relief and help, if, in answer to His call, they apply themselves to Him; but if His care and kindness be neglected, His reproofs are usually more severe.

7. Sins that bring scandal seldom suffer the soul to escape depths. Even in great sins, God, in chastening, takes more notice often of the scandal than the sin; as 2 Sam. 12:14. Many professing Christians, who neglect and despise which means, Christ, our own soul's peace and life, must render guilt very guilty.

increase even as new-born children have a natural inclination to the food that will keep them alive, and cause them to grow. The soul then cannot fall into these entangling sins, except through a decided and great neglect of that very principle which God bestows upon us for a very different and opposite purpose. The principle is from God, and is the renewing of his image within us, and that which God owns and acknowledges as his, that he also careth for, and the wounding of its vitality, the stifling of its operations, the neglect of its endeavors for the soul's preservation, and always attends sins of such magnitude.

2. As this principle of life and obedience is notable, of itself, to preserve the soul from such sins as will bring it into depths; there is full provision for continual supplies of it in Jesus Christ. There are treasures of relief in Christ, to which the soul may at any time repair, and find succor against the incursions of sin. He says to the soul, as David to Ahab, when he fled from Doeg, "Abide with me, fear not; he that seeketh my life, seeketh thy life; but with me thou shalt be in safety." Sin is my enemy no less than thine; it seeks the life of thy soul, and it seeks my life; abide with me, for with me thou shalt be in safety. To this the apostle exhorts us, "Let us come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." *Heb. 4:16*. If ever it be a time of need with a soul, it is when under the assaults of provoking sins; at such a time there is suitable and seasonable help in Christ for succor and assistance. The new creature begs, with sighs and groans, that the soul would apply itself unto him. To neglect him, with all his provision of grace, whilst he stands calling to us, "Open unto me, for my head is filled with dew, and my locks with the drops of the night," cannot but be a high provocation. And what, do we think is in the heart of Christ, when he sees his children giving way to conscience-wasting sins, without that application to him which the life and peace of their own souls call upon them for. These are not sins of daily infirmity, which cannot be escaped; but their guilt is always attended with a neglect, more or less, of the relief provided in Christ against them. The means of preservation from them is blessed, ready, nigh at hand; the interest of Christ in our preservation, great—of our souls, unspeakable; to neglect and despise which means, Christ, our own soul's peace and life, must render guilt very guilty.

THE MENNONITES IN ASIA.

III.

BY E. RIESEN.

From this time forward he redoubled his energies, toward having himself considered as the second son of God from eternity, sent to redeem the body, (Christ, having as he said, redeemed the soul only.) Many passages in the Old (Caleb pointed to Class *Eph. Isa. 11:1* speaks of "rod" and "stem," of a "Branch" and his root) and New Testament were found by him to prove to doubters his divine sonship. In the communion which we formerly could

not observe often enough, he did not take part after 1889, that is, he allowed himself to be passed by, claiming that he was partaking of the hidden manna. More and more difficulties were invented by him to hinder us from coming in oneness of mind and with true hungering after mercy to the table of the Lord. After a certain preparatory service he declared to the unsuspecting church as "word" from the Lord, that on the morrow at the communion they should receive of his (Epp's) being. The communion was not observed on that occasion. Later on he declared: "The Lord no longer desires the communion to be observed in the old way." We were independent enough in our views to hold communion according to former usage notwithstanding his declarations. But that his whole work was directed not for, but against Christ, became evident to me when he postponed the historical feast days at will—with the threat: "Let no one pay any further attention to the old holidays,"—and omitted one Christmas service entirely. This directed my mind at once very forcibly to Daniel 7:25. He was not in the least disturbed in his position by individual and for the most part half-hearted, timorous opposition, and while many strong exponents of righteousness and experienced men of faith had hitherto stepped aside so as to avoid him in his reckless course, he was soon ready to solemnly pronounce God's judgment of wrath upon his and God's enemies. To one, *Isa. 50:16*, was applied, for which he was to become blind, another man's arm was to dry up, upon a third was to fall the disease from which a neighbor was suffering and because of which he had to be bound down for years; finally, upon me was to come the dreadful condition into which a brother had fallen through Onanism. Although such threats could not harm us, but on the contrary were the means of causing us to come more earnestly and closely to the great and merciful heart of the Savior, he succeeded in his purpose of causing his faithful ones to exercise more caution and distrust in their relations with those of us whom he in course of time branded as the instruments of the powers of darkness. He also managed to deprive his own of the privileges of the school, because the children could easily be influenced in a harmful way by such a teacher (who was not a worshipper at Epp's shrine). Even the sacred relation of matrimony suffered fearfully through Epp's peculiar perversion of scriptures, especially in cases where a difference of opinion between husband and wife became manifest. The evil developed even into adultery!

Although the spirit of triumph had raised him so high that he had held aloft his hand in sign of victory at the thought: "Now the brethren J. and P. (ministers) are deprived of their office" (?). Although many hearts were pierced and others trembled (he was however hindered in his purpose; nevertheless God, in His wisdom, drew him so far into the background—even in some cases where we had come clean to our wife's end—that he confined his "separate devotions," (conducted by him) to his own house. These services were attended almost exclusively by his faithful ones in the midst of his family who for want of better knowledge are unable to free themselves

Our Periodicals

Herald of Truth.

A Religious Semi-Monthly Journal, 16 pages, devoted to the interests of the Mennonite church, the exposition of Gospel Truth, and the promotion of practical piety among all classes.

Subscription Price, \$1.00 per year Six months, 50 cents. Payable in advance. Sample Copies Free.

Mennonitische Rundschau.

A German, four-column, 16 page, weekly paper, devoted to news from Mennonite Churches and communities in all parts of the world. It contains also general news, as well as valuable instruction and information on Agriculture, Education, History, Science and Religion, adapted for both old and young. Published weekly.

Subscription Price, \$1.00 per year in advance. Sample Copies Free.

Words of Cheer.

A nice four page, illustrated paper for the Sunday school and the home. Published weekly. As a Sunday school paper there is nothing superior to it. It contains valuable points and practical observations on the lesson for both old and young. The lesson story in large type for the children. A special feature. It contains four pages of four columns each, and is nicely illustrated. Size of page is 11 x 15 inches. Thousands of hearts are cheered by its weekly visits.

Prices: One copy one year, 50 cents. Over 10 and less than 50 copies, 1 year, per copy, 35 cents. Over 50 copies, 1 year, per copy, 30 cents.

This paper may be ordered for a shorter length of time if desired, at proportionate rates. Special terms for introduction. Sample copies free.

Der Christliche Jugendfreund.

A German four-page, illustrated paper. Size of page, 11 x 15 inches. A paper for the Sunday school and the home. Published weekly. This enables Sunday schools to give a paper to the scholars every Sunday. This paper is to the German Sunday school and the German home what the "Words of Cheer" is to the English.

Price, per single subscription, 50 cents per year. Price in quantities for Sunday schools, the same as "Words of Cheer." See above.

Young People's Paper.

A twenty-page illustrated monthly, published in the interest of the young people. It is non-sectarian, and is designed for young people of all classes. The contents appear under the following heads: Educational and Literary; Fables; Sunday Reading; Good Health; Memory; Story and Rhyme; Current History; Naturalists' News; Miscellaneous and Editorials. Price: 75 cents per year. Sample copies free. Address, "Young People's Paper," Elkhart, Ind.

Sunday School Lesson Helps,

as the International Lessons, published in English and German. Especially arranged for both teachers' and scholars' use. The most comprehensive quarterly for scholars use for the year. Adapted to all Sunday schools. All who use them are unanimous in pronouncing them the best.

Prices: One copy, one year, 20 cents 5 or more copies, one year, per copy, 10 cents 5 or more copies, 3 months, per copy, 3 cents. Sample copies free.

Primary Sunday School Lesson Helps.

Two pages are devoted to each lesson, one page containing the text of the lesson, with practical suggestions for the teacher, questions, answers, etc., and the other the Lesson story. Several pages are devoted to black-board illustrations of all the lessons, with a short description of each. Very practical and helpful to primary teachers.

Prices: One copy, one year, 15 cents 6 or more copies, one year, per copy, 8 cents 6 or more copies, 3 months, per copy, 2 1/2 cents. Sample copies free.

Mennonite Publishing Co.,
Elkhart, Indiana.Bargains
on
BOOKS.

We have a few copies of several different books which we will close out at very low prices.

8 Gift of Peace. Greetings for 5 days. Every Scripture Verse is accompanied by a choice quotation and appropriate verse. Cloth. Postpaid, 60c.

25 Sermons, by Noah Tye. Paper binding. Postpaid, 7c.

21 Dymond on War. An inquiry into the accordance of war with the principles of Christianity. Limp cloth. Postpaid, 15c.

25 Biography of John Gell. Postpaid, 5c.

9 What a Young Woman Ought to Know. A very practical book written especially for young women. Cloth. Postpaid, 10c.

13 International Teachers' Bibles, No. 215. In clear minion type, self-publishing, with all the latest etc. bound in Morocco with leather lining. Price, only \$1.50. Postage, 20c.

4 Oxford Teachers' Bibles, No. 705. In minion type, with double reference columns, bound in good Morocco, leather lined. Contains all the helps, etc. Price, \$2.75. Postage, 10c.

25 "Tried and True" Cook Book. Over 60 recipes. Very good. Postpaid, 25c.

150 India, the Horror-Stricken Empire. A graphic account of the great famine and plague in India in 1867. Illustrated. Bound in imitation cloth, 25c. Postage, 15 cents.

TERMS, Cash with order. Every book is a bargain. When ordering, add postage where same is mentioned, otherwise we will infer that books are to be sent by express. Orders at once. This limited stock can not last long at these prices.

Address,
Mennonite Publishing Co.,
Elkhart, Ind.

40,000 Books Ready

So great has been the ever-increasing demand for the interesting and practical book

Mr. World and
Miss Church Member,

by W. S. Harris, that it was necessary to publish so large a quantity of same, which is now already in its fourth edition. Everybody seems to want it. A mere glance at such chapters as "The Meeting of Mr. World and Miss Church Member," "Satan's Temptation," "The Missionary College," "The Rival Churches," "The Last Warning," etc., etc., is sufficient to interest any one. One mail brought orders from 3 agents aggregating 600 books. It is evident that

The People Want the Book, and that is Why We Want More Agents to Supply Them.

Our terms are very liberal. The book contains over 325 pages, and is neatly bound in cloth, and sells for only \$1.00. If you expect to go to work at once and make a vigorous canvass, send us 60 cents and we will send you a complete copy of the book postpaid. This is all the outfit needed. Write at once.

Mennonite Publishing Co.,
Elkhart, Indiana.MENNO SIMON'S COMPLETE
WORKS.

The Complete Works of Menno Simon should be read by every member of the church. This work contains 747 octavo, double column pages, 8x11 inches. It was translated from the original Holland or Dutch language, and contains all the writings of Menno Simon now extant, giving his Renunciation of the Church of Rome. An account of the severest persecutions against him. A description of the place where he last preached the Gospel, where he died and was buried, Plain Instruction. The True Christian Truth, The New Birth, The Cross of Christ, Meditation on the Twenty-fifth Psalm, Spiritual Resurrection, Excommunication, The Education of Children, Reply to Gallus Fajer, A Supplication to Christians, Apology, Reply to John A'Lasco, The Triune, Eternal and True God, Christian Baptism, Reason Why, A Confession, Reply to Zylis and Lemmekes, Replication, the Incarnation, Reply to Martin Miron, Jesus the True Spiritual David, Letters, Etc.

The Book is printed on good paper, large, clear type and substantially bound. It contains a large portion of the writings of Menno Simon never before published in either the English or German languages.

Every family and, especially, every Minister should have a copy of this excellent work.

Andrew Miller, of London, England, the author of an extensive Church History, says of Menno Simon, after reading these works, "I think him a more spiritual and scriptural man than Luther, but to be a Baptist at that time, though as sound in doctrine as St. Paul, was to be treated as a heretic."

Published and for sale by
The Mennonite Publishing Company,
Elkhart, Ind.

A SPECIAL BARGAIN.
Every family ought to have and can now afford to buy WEBSTER'S UN-ABRIDGED DICTIONARY. We are offering this very excellent work for only \$5.50 by express. It is the authorized and copyrighted edition, containing 2,019 pages, and over 3,000 illustrations. It is double indexed, and is bound in full law sheep. It should be found in every family library and at this extremely low price, no one can afford to be without it.
Mennonite Pub. Co., Elkhart, Ind.

BIG FOUR ROUTE
to the world famed Virginia Hot Springs. Fine train service, dining cars, Pullman Sleepers, observation cars. The new fire-proof Homestead Hotel, entirely rebuilt, will be opened March 10, 1902.
Reduced rate tickets now on sale. For full information, agents or of the Big Four Route, or address the undersigned.
WARREN J. LYNCH,
Gen. Pass. & Tkt. Agt.,
W. P. DEPPE, Asst. G. P. & T. A.,
Cincinnati, O.

"FLORIDA SPECIAL"

from Chicago to St. Augustine Pullman Palace Sleeping Cars through without change. Every week day, via "BIG FOUR ROUTE." Effective Monday, January 6th, 1902, the "Big Four" will operate through Pullman service, Chicago and Indianapolis to St. Augustine, via Cincinnati, and return via "Queen & Crescent"—Southern Ry.—Plant System—and Florida East Coast. Sleepers will run on "Big Four" regular train No. 18, in connection with the magnificent "Chicago and Florida Special" from Cincinnati. The train consists of Pullman Vestibuled Sleepers, Magnificent Dining Car, Composite Observation Car, Vestibuled baggage car.

SCHEDULE OF THE "FLORIDA SPECIAL."
Lv. Chicago, daily except Sun., 1:30 p.m.
Lv. Lafayette, " " " 4:25 p.m.
Lv. Indianpolis, " " " 6:20 p.m.
Lv. Greensburg, " " " 7:30 p.m.
Lv. Cincinnati, " " " 9:30 p.m.
Lv. Jacksonville, " " Mon., 10:15 p.m.
Ar. St. Augustine, " " " 9:30 p.m.

For full information and particulars as to schedules, rates, tickets, etc., call on Agents "Big Four Route," or address the undersigned.

WARREN J. LYNCH,
Gen. Pass. & Tkt. Agt.,
W. P. DEPPE, Asst. G. P. & T. A.,
Cincinnati, O.

Cleveland, Cincinnati, Chicago & Louis

RAILWAY.

(BIG FOUR ROUTE.)

MICHIGAN DIVISION.

CONDENSED SCHEDULE OF TRAINS.

Effective Aug. 1, 1901.

GOING NORTH.	STATIONS.	GOING SOUTH.
No. 10	No. 10	No. 10
22	22	22
24	24	24
26	26	26
28	28	28
30	30	30
32	32	32
34	34	34
36	36	36
38	38	38
40	40	40
42	42	42
44	44	44
46	46	46
48	48	48
50	50	50
52	52	52
54	54	54
56	56	56
58	58	58
60	60	60
62	62	62
64	64	64
66	66	66
68	68	68
70	70	70
72	72	72
74	74	74
76	76	76
78	78	78
80	80	80
82	82	82
84	84	84
86	86	86
88	88	88
90	90	90
92	92	92
94	94	94
96	96	96
98	98	98
100	100	100

HERALD OF TRUTH.

Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly. ELKHART, IND., JUNE 15, 1902. VOL. XXXIX. No. 12.

ABRAHAM H. KOLB, Editor.
Entered at the Post Office at Elkhart as second class mail matter.

Contents of This Number.

Editorial, 177, 178
Work in Oregon, 178
The Parent's Responsibility, 178
Evils that threaten the Church, 178
Dealing with fault, 178
The need of the Holy Spirit, 178
Kindness of unnumbered prayers, 179
Reverence, a plant of renown, 180
Pleasant people, 180
Devotes of Satan, Souls saved by Tracts, 181
Missions, A Mother's Sorrow, 181
The ministry of little things, 182
Judicious letting alone, 183
Fretting, Confession, Humility, 183
S. S. Lessons, Correspondence, 183
Canada S. S. Conf. Report, 187
Indiana A. M. Conf. Report, 188
Illinois S. S. Conf. Report, 188
Mennonite Charitable Home Report, 189
Culture and religion, Common lives, 189
Ministry of love, Divine Mement, 190
Things we prize, Marriage, Death, E. and B. B. Report, 191
Menn. B. and Tract Soc. Report, 191
Menn. Old People's Home Report, 191
Advertisements, 192

After butchering about 50,000 men and probably three times as many horses the British and Boers concluded to have peace. The war itself was a piece of nonsense.

Since the year 1871, the Palatinat-Hessian Mennonite conference in Germany has been held regularly. The result of this conference, our correspondent informs us, has been very helpful in bringing the brotherhood into closer touch with one another and to increase the interest in the work of the church.

It sometimes seems as though the more "Reverend" there is in the pulpit the less reverence there is in the pew. There is but one "Reverend" mentioned in the bible and that is God. The little godlets who love to be called "Reverend" should remember that to assume that which belongs to the great God alone is usurpation.

We shall be pleased to receive the reports of all conferences, etc., as early as possible so as to have them appear in print at the earliest possible date. When we are advised beforehand regarding matter intended for publication we are able to make provision for it as late as the 11th and 26th of the month, otherwise we close our forms on the 8th and 23d.

There are sensationalists in religious work as well as in political and other lines of work. He not deceived by wrong spirits; the Holy Spirit works quietly, deeply, and brings about results that are lasting and steady in their influence. Fire, wind and earthquake may make a great stir, but they who run after such attractions may run away from the "still small voice" that alone reveals the real presence of the Lord.

There are sensationalists in religious work as well as in political and other lines of work. He not deceived by wrong spirits; the Holy Spirit works quietly, deeply, and brings about results that are lasting and steady in their influence. Fire, wind and earthquake may make a great stir, but they who run after such attractions may run away from the "still small voice" that alone reveals the real presence of the Lord.

THE FORMAL SURRENDER of the Boer forces in South Africa to the British on the 31st of May, and the proclamation of peace has brought great joy to the British and Boers alike, and to every lover of peace throughout the world. The Boer prisoners held by the British in different parts of the world are already practically allowed liberty.

and they will be returned to their homes as soon as possible.

"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Sometimes even wise men are deceived, but whosoever is deceived by wine or strong drink is not wise. The ravages which it works upon all classes of humanity that use it are so manifest that the simplest can take warning, and truly he who thinks that he can use it or let it alone, who thinks he can indulge in it without injury, who thinks it is a mark of strength, of manhood, of sociability, etc. to indulge in it, is not wise. He is worse than foolish. He is a criminal.

"The Working Man's Club" is the name by which a saloon in Chicago is known, another is styled "The Poor Man's Club." Both names are appropriate. He who makes the saloon his place of entertainment is more than likely to remain a working man and a poor man all his life. The name "Club" is also very appropriate, but in a sense not meant by the saloon keeper. The saloon is the club that kills good government, good morals, that knocks a man into the gutter, and calls for the use of the policeman's club to get him out again. It is the club that smashes thousands of homes and that gives redness of eyes not only to the patron of the saloon but also (and sometimes black and blue eyes) to the wife, mother or daughter of the patron of the saloon. And finally, it is the club that every year knocks a hundred thousand men through the gutter into the grave. Verily, the saloon is a club, and a powerful, merciless one at that.

Brother Editor of the "HERALD OF TRUTH," one word by way of admonition. Please stop belaboring Bro. Krebbl of "The Review" in regard to the Bishop Funk affair. We all of us as editors make verbal mistakes in paraphrasing or transcribing. We believe Bro. K's error was not intentional. Bury the hatchet and greet each other with a brotherly kiss—The Mennonite. THANKS, Bro. Mennonite, for so promptly assuming sponsorship over our young and growing friend, The Review. He certainly needs it, and should appreciate your unsolicited kindness and interest. The hatchet had been buried, but some one out west saw the handle sticking out and tried to use it without realizing what was at the other end. The Herald simply wished the facts to be known and understood, and heartily wishes the Review well. Here's our hand, Bro. K., and please have the goodness to thank the Mennonite for such prompt and fatherly interest in your behalf.

God uses various means of accomplishing His will. His divine work with man is done largely through human instrumentality. He uses the material means to teach the spiritual. But He shows to, by material means that the work of grace is not according to natural laws, but contrary to them. In nature the graft bears the fruit of the tree from which it was taken, not of the stem upon which it is grafted; in spiritual life the branch that has been grafted upon the true Vine partakes of the nature of the Vine and bears fruit accordingly (John 15; Rom. 11:24). To show that this is God's order in the spiritual world He gives us repeated cases in the Old Testament characters, all of them in the line from which descended the Redeemer, to prove that the law of grace is contrary to the law of nature or natural law. Ishmael was the elder son of Abraham, but he did not become the heir. He was not the son of promise. Again, Esau was the elder son of Jacob, but the line from Abraham to Christ did not descend through him, but through Jacob the younger son. According to natural law Esau was the heir, but not according to God's plan, and so, contrary to natural law Jacob's descendants become the sons of promise, the chosen people of God. Jesus also, "in the fullness of time," came into this world, not according to natural law but according to God's plan. Both Isaac and Jacob point forward to this miraculous birth. It was not according to nature, but according to God's grace. The spiritual life is not like the natural or carnal life in indeed can be. Nor are the fruits of the spiritual life of the same order or subject to the same law as are the natural fruits, but contrary thereto.

EDITORIAL NOTES.

Satan gains only where man yields.

God accepts everything at its true worth.

There are many opportunities for the man who wants to do good.

Cultivate acquaintance with the best companions. The best companion is Christ.

If Christendom would keep her front door step cleaner the heathen could be more readily induced to enter.

Let us not spend so much time over the results of our mistakes and more time considering the reason for making them, and remove the cause.

One of the greatest dangers in the church—popular and unpopular—today is formality, a form of godliness without the power.

Between knowledge alone and the knowledge that acts through the power of love there is this difference: "Knowledge puffeth up, but love edifieth." That is, knowledge puffeth up, but love buildeth up, establisheth.

HERALD OF TRUTH.

gracious gift from God. If his prayer had been answered he would have been a great loser, his life would have been impoverished. It was not answered, and he found in his heart new blessing, with which he would not have parted for the world's best treasure.

So we get our reason. Things are not what they seem. We allow sense to interpret for us what is good and what is not good. If we remembered always that the things which are seen are only temporal, while the things which are unseen are eternal, we should see good in what now seems only evil. After all, it is safest to let the will of God rule in our life, bringing our own will always into quiet submission. God knows what is best for us, and we need not be afraid to trust Him with the final decision regarding every prayer we make.

REVERENCE: A PLANT OF RE-
NOWN.

BY MARGARET SANSTGER.

Writing from his country home to a friend in town, Dr. Oliver Wendell Holmes, then past his three score years and ten, said that in the preceding Sabbath he had attended the Baptist church in the village, adding, "There is a little plant called Reverence, in a corner of my soul's garden, which I like to have watered about once a week."

The old fashioned virtue of reverence, as it applies to our daily life, is rather deprecated in our modern society. Shakespeare says, "Yet Reverence, that angel of the world, doth make distinction of place 'twixt high and low." It is our boast now, however our observation challenges its truth, that we have no distinctions of rank or class in America; that all men are born free and equal, and that they so remain. Certainly a vast change has come to pass since the New England parson, stately in his ruffled shirt and gold headed cane, walked the streets of the sequestered hamlet or the growing city, regarded, for the sake of his office and his personality, with veneration by young and old. In Hawthorne's picturesque delineations of Puritan life we find gentlemen sumptuously arrayed in velvet and lace, while matrons of lesser station were limited to stuff of inferior value and smaller coat. Apparently there were no heart burnings over accepted facts of this kind; the cottage maiden and her good mother did not envy the splendors of the Squire's lady and the Judge's daughter. As a wave of revolt against class despotism swept over France, and then a tempest of revolution set our colonies on the safe shores of national independence, many fine, sincere and noble things came in, but one brave, exquisite and lovely thing went out. Reverence, deference, recognition of the rights and privileges of courtesy, have been suffered to become almost obsolete in many quarters. It behooves us in these days to ask why, and once more to plant in our municipalities and our rural demesnes the blooming herb of reverence.

We may begin by teaching the children to behave with politeness to their elders. I have heard my kinswomen of a former generation tell how they stood in the presence of their fathers and

mothers, unless they were requested to sit. Mrs. Sherwood and Frederica Bremer describe in their autobiographies a similar custom in their childhood days. With the swing of the pendulum, which has reversed so much of the old order, has, unfortunately, resulted a state of affairs in which, so to speak, parents stand and children sit, in the least for their own happiness or well-being, children are autocrats and arbiters, and do as they please in most of their relations to home and social life. Barbara and Timothy attend a Sabbath school which does not belong to the parental church, and they choose. Miriam calmly swings her little feet from the most luxurious chair in the room, while grandpapa contents himself with anything he can find. Jacky plays soldier in the halls and tears madly up and down stairs, whooping like an Indian brave, while his mother struggles heroically with a nervous headache, but does not interfere with the boy, lest he shall not be happy in his home. The juvenile contingent owns the place, and, by a method of natural induction, learns that it is not worth while to show much attention to any one not of its especial world.

Yet, whoever so treats or so mistreats a child that he or she reaches maturity without the spirit and the practice of deference to authority and consideration for others, does that child a most grievous wrong. No other charm of girlhood is so winsome, no attraction of youth so graceful, no potential as that habit of courtesy which has its roots in an acknowledgement of the claims of infirmity, of weakness, of superior age, and of honorable station. The truly well-bred person does not appear crude and ill-mannered, or arrogant and self-assertive in the presence of those whom he has the grace to treat with respect. The quaint, sweet word decorum, is not lacking in fragrance; it perfumes, as with lavender from an old-time garden, the intercourse of society where reverence is still known and practised.

I know a girl who is plain as to features and awkward as to form, whose opportunities have been few, and whose culture is narrow, yet she never goes anywhere or stays under any roof that her influence is not felt, as gentle as the south wind, as perfumed as the violet's breath. Her secret is simplicity and deference. She forgets her haughty self. The elderly lady she meets, in her code are entitled to deference when they speak, and to the best seats by the hearth and at the board. She is beloved, because she gives much and requests little.

I wish we might all pay more attention to our manners. Manners is the expression of one's nature and character; it is partly inherited; it is developed from within rather than acquired from without, but manners are the product of habits. They may be taught, they may be learned, they may be derived from association, and they derive a great deal from imitation. No child should sit still when a lady, his mother or his aunt, or a friend of the family, enters the room. The child should rise and remain standing till the lady is seated. The same courtesy should be shown a gentleman, with the dignity of years upon his head. No young man or woman should monopolize conversation or rudely contradict

the expressions of an older person. Indeed, rudeness is a quality to be ruled out of human intercourse as soon as possible.

But we may rise to a higher plane. Dr. Holmes habitually went to church because he might cultivate the plant of reverence in his soul. How is it with men, old, young and of middle age, who by scores and hundreds are absent from their pews every Sabbath, excusing themselves on this and the other plea of weariness or indifference, and letting wives and daughters and sisters wrestle alone? They lounge at home, reading secular books and newspapers, treating the house of God as though it were a useless interruption of a man's routine, and flinging defiance in the face of the Almighty, who has said, "Ye shall keep my Sabbath and reverence my sanctuary." What reverence for God's word is inculcated in homes where there is no family prayer, or for God's providential oversight, at tables where no blessing is asked or thanks rendered? How shall a household learn to revere the Lord, when evidently money and fashion and ambition and display and pleasure are objects of worship rather than the Heavenly Father?

All foolish jesting which makes light of religion, all sneering at piety, all taking of God's name and attributes in vain, militate against reverence in character. I cannot protest too strongly against any use of the Bible which is not thoughtful and devotional. To not thoughtful and devotional. To take the words of scripture to cap a pun or solve a conundrum seems to me blasphemous.

Another point on which we may profitably dwell is demeanor in God's house. When the church is made a place where friends whisper and talk and before service, where they carry on bits of chat at intervals during its progress, where they look over hymn books or the church programmes during a sermon that tires them, or stare about during prayer, good manners are violated, and reverence is hopelessly faint. Persons who assume their outward deportment during doxology or benediction are anything but reverential; those who shut their psalters and hymn books with emphasis and dash them back into the rack with the rattle of musketry, manifest ignorance of propriety, and those who rush from a church the instant of dismissal, as if fleeing from a pestilence, are equally wanting in the elements of good behavior. Reverence for God's house is as essential a matter of right Christian conduct as reverence for God's word. Let none lay a profane finger on the ark of the Lord.

In our closets, too, we may cultivate reverence. Let us reflect on the way we pray. How often do we hurry into the Divine presence, hasten through our selfish catalogue, and say "Amen" with a sense of relief. I can remember my father sitting for five minutes with the Book in his hand, "composing his mind," before beginning family worship, and I cannot think that in his private devotions he ever fell into unseemly haste.

We have caught the temper of the period—a temper of unrest, of fever, of frantic endeavor to be first, and to get on. Automobiles run over little children and injure old people, crushing them under their juggernaut wheels; trains wait for no man's leisure; electricity belts the globe—yet still the stars

keep on their everlasting courses and the God of nature holds the winds in his fist, and in the heaven above us abides the serenity of eternity, where time shall be no more.

When we stand before the great white throne, when we bow at Jesus' feet, shall we not be reverent then? O friends, let us be reverent now. I wonder, and adoration and awe let us praise the King, whose constant care is over us, whose everlasting arms are beneath us, whose love is our dwelling place. Let us be reverent in the presence of our Father in heaven.

Browning in one of his most exquisite lyrics, speaks of commencing every day's work with "bent head and be-seeing hands," that so up on it might descend the blessing from above. Is there not here, for our every common day and little task, an example by which we might profit?

For the Herald of Truth.
PLEASANT PEOPLE.

BY MARIANNE FARNINGHAM.

Somewhere in America, in a country churchyard, there is a gravestone, on which is this epitaph: "She was so Pleasant."

It is a eulogy which tells its own story. Whoever it was whose passing is recorded we may be sure that her departure was truly lamented, and that she was much missed. That is all we know, for who she was, how old, how situated and the rest of her history is not indicated. Perhaps she was a little child whose winsome ways and merry smile made the sunshine and gladness of her home; perhaps a mother who kept her family in peace and cheered the burden bearers with the sympathy of love; perhaps even an old woman whose eyes were not so dim but that she could see the needs of others. In any case, she knew how to make the world more easy and fair, and did that which she knew how to do happily and with no self-consciousness.

In the winters of our lives we are all the better if some one who is pleasant shares with us the dark days. What would our world do without those friends of us all who do not claim to be smart or clever, or highly gifted or intellectual; who do not, indeed, claim anything, but are content to be just themselves, cheery, hopeful, kindly and natural? Even the worst people are not proof against them; they can make the very sourest tempers to be sometimes amiable, and the most hopeless and depressed are cheered by their optimism. The curious influence which we have upon one another is not always taken into account, but we all know how the very atmosphere itself is affected by some people, who perhaps only call upon us for half an hour, but whose presence leaves behind them a fragrance which lasts all day. "The house is the better and my room the sweeter because she has stayed in it," we say sometimes, when a friend of gracious personality has visited us.

A lady told me that in the days of her early girlhood, when she went on her way to perform difficult tasks, she frequently met a friend of her family whose face was beaming and whose voice was kind when he spoke to her. "There was something in him," she said, "which always braced and nerved me for the day."

SERMONS WITH HARPOONS.

A Christian sailor, who had just returned from a whaling voyage, was taken by a friend to hear an eloquent preacher. When they came out of the church the friend said, "Jack, wasn't that a fine sermon?"

"Yes; it was pretty shapely; the water lines were graceful; the mast raked just enough; the sail and rigging were all right; but I couldn't see any harpoons." When a vessel goes on a whaling voyage, the main thing is to get the whales. But they wouldn't come to you because you have a fine ship; you must go after them and harpoon them. Now, it seems to me that a preacher, in some respects, not unlike a whaler, is sent, not to sail, among the fish, but to capture them. Jesus said to His disciples, "I will make you fishers of men." How many such sermons as that would it take, do you think, to awaken a sinner, as the thousands were awakened on the day of Pentecost, and to make him cry out: "What must I do to be saved?"

"But, Jack, people nowadays don't want to be harpooned; they want to be interested intellectually in the truth. They like to listen to such expositions and illustrations as the doctor gave us this morning. Did you not see how grand they were? Surely it is a attentive they to attract such an audience to hear the gospel."

"To hear about the gospel, you mean. I don't object to the doctor's expositions and illustrations. As I said before, they were all shapely; but the trouble was, when he had sailed to where the whales were spouting around him, instead of heeding his boats to catch them he made a polite bow and said: 'I am glad to see so many whales. I hope that they admire my ship and will come and spend around it again on its next voyage. Do you think the shipowner in New Bedford would send such a captain to Behring Straits a second time? Now, read the report in 'The Acts of Peter's first gospel sermon. He begins with an able exposition of the Old Testament prophecies in regard to the resurrection of Christ and the outpouring of the Spirit, and then, when he had gained the attention of the crowd, he charged home upon them with the words, 'Jesus, whom ye have crucified.' That was hurling a harpoon, and we are told that it was effectual. 'They were pricked in the heart,' and the gospel catch that day was three thousand souls: No! not a man, and then he wants sharp harpoons and the skill and courage to hurt them at just the right time. But, after all, the harpooning is the main thing. If the whaler fails in that, his whole voyage and venture is a failure; and so it is with the preacher of the gospel."

IGNORANCE is nothing to be proud of. When one says, flippantly, "I don't know anything about the Bible," he advertises only his ignorance. The Bible cannot suffer from any one's lack of acquaintance with it; the loss is on the other side.

Many a man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he does not cheat his neighbor. Then all goes well. He has changed his market-part into a chariot of the sun.

Emerson.

known to cover his face to hide his sense of shame and exclaim: "I have never seen anything equal to this since I was weaned."

"Men do not choose to dance with themselves, nor even with their own wives and sisters. Beyond the thrill of music and the poetry of motion, it seems to have a sex reference."

In the face of such words it is strange that any man or woman professing godliness can raise one word in defence of dancing, card playing and kindred demoralizing influences. Those only who wink at sin and vice can have the temerity to defend an evil in which they take delight. Polish it as you will, dress it as you will, put it into the church if you will, a hog remains a hog, a wolf will remain a wolf, a sin will remain a sin.

SOULS SAVED BY TRACTS.

A tract, entitled "The Bruised Reed," led to the conversion of Richard Baxter. He wrote the "Saints Rest," which was blessed to the conversion of Philip Doddridge who wrote the "Rise and Progress of Religion in the Soul," a book which has been translated into several languages and has led many to Christ. At a critical period in his history this little volume fell into the hands of Wm. Wilberforce, the great emancipator of slaves in the British Colonies, and led him to the Cross. Wilberforce wrote "A Practical View of Christianity," which was the instrument in opening the eyes of a young clergyman who was preaching a Gospel he did not know—Thomas Chalmers. Doddridge's book also led to the conversion of Leigh Richmond, and he wrote the "The Dairyman's Daughter," which has been translated into a great many languages and has been blessed to the salvation of thousands. It is related of Dr. Goodell that when he was passing through Nicomedia, he left with a stranger a copy of "The Dairyman's Daughter," printed in the Armenian Turkish language. Seventeen years afterwards he visited Nicomedia and found a church of more than fifty members, and Protestant community of more than two hundred persons. This tract, with God's blessing, did the work. The author of the tract himself received information of three hundred conversions by its instrumentality. It was William Wilberforce who introduced into the British parliament "The Emancipation" act banishing slavery from the West Indies. Every student of history knows that William Wilberforce in spirit moulded American politics until the four millions of human beings were swept from the Republic, in the liberation of four millions of bondmen. Only eternity will reveal all the fruits of that one tract read by the lad—Richard Baxter. It has been said from this same line of agencies, that alone preserved a young lad, Richard Baxter, from the Car of Russia, and his inspiration which resulted in freeing forty million serfs.

A lady in a railway car, while it was passing some laborers, with a silent prayer to God for His blessing, threw some tracts out of the window for the men. She afterwards learned that the workmen found the tracts, read them and were converted. A revival followed and a flourishing church was the result.

Formerly a professional baseball player, now an earnest evangelist, William A. Sunday in a recent address on popular amusements called some things by very plain names, and withal in a way that cannot be gainsaid. Among other things he said: "A person cannot walk to heaven, neither can he two-step there."

"The spirit of gambling is engendered in the children of today by their euche-playing mothers."

"The dance exists on purely a basis of passion. Dancing is nothing but a secondary love feast set to music. It originated in a Paris brothel. If the young people are bound to go to the ballroom they should take their partner, the devil, and pass on to their passion pleasure without dragging him through the church. Most men dance for the bug and not for the sake of the dance."

"The religion that is most pleasing to the men of to-day is the one which is regulated to suit their worldly fancies. There are plenty of amusements that are conducive to the highest form of spirituality."

"Cards were invented to satisfy the whims of an idiotic king, and they have since been the means of unbalancing the minds of hundreds of thousands of unfortunate."

"Nine tenths of the gamblers were taught to play cards in professedly Christian homes where they were boys' card parties make fulfilled gamblers just as sure as a grist mill turns out flour. I want to say right here that the so called Christian homes where card playing is tolerated are actually the kindergartens of the gamblers' hell."

"I have just as much respect for a gambler who will sit in a joint at 3 o'clock in the morning and buck a jackpot as I have for the people who parade under the garb of respectability at cinch and euche parties in the parlors of the homes of our cities each day. The only differences is in the stake."

"Some people will be shocked at what I say. I only speak the truth. They wonder where all the gamblers come from. I repeat that they emanate from your very homes, where they begin by looking at the picture cards in their infancy."

"The saloon men and gamblers chuckle when they read in the daily newspapers accounts of euche or progressive whist parties where prizes are offered. They know full well that the game really is progressive and that these very people will some day become their patrons."

"A dancing Christian is never a spiritual Christian, never. The lowest down rascal in the community is a dancing Methodist. It does not take long to cut the corners off the square dance and make it a round dance. The young man who has a dancing sweetheart is really love and is familiar with the dance is the first to condemn it."

"When polygamy became illegal and unconstitutional, the Mormon church, which alone preserved a young lad, stood against dancing changed. This is a little something to think over. In spite of our boasted Christian civilization, even a heathen, when entering a ballroom for the first time has been

DEVICES OF SATAN.

There are persons who seem to have no faith in pleasant people. They find it impossible themselves to maintain pleasantness of frame or feeling, and they suspect those who are genial and amiable of being insincere. Despair is more natural to them than hope. If they are preachers, they in all probability send us away with falling hearts and disappointed longings. And if they are just ordinary, everyday people, one is very sorry for those who are obliged to live with them. Nobody irritates these captious, querulous, suspicious people so much as a pleasant person. They do not believe in him in the very least. They say that he is shallow, conceited, frivolous and vain. His pleasantness is but a specious sort of self-seeking, and he only pleases others that he may receive their applause.

"I wonder why my neighbor hates me," said one woman to another. "Does she hate you? Surely not," said her friend.

"I am afraid she does. She has never a kindly word for me, and my advances are received with a quiet scorn that is hard to bear."

"Why make advances, then?"

"Only because I should like to be friendly, and I think she must be lonely."

"Yes, she is solitary, envious and miserable, and that is the real reason why she resents any approach from you," said her friend, significantly.

This was an estimate that was only partially correct, for the lady who would not be won was high minded, if not great hearted, and she had a strong nature, if not a very kindly one. Eventually circumstances arose which helped to clear away misunderstandings, and when the grave woman and the cheerful one became friends the friendship was beautiful and lasting.

But those persons who are always smiling and joking are not the pleasant people of the world. When hearts are sad and days are dark there is no healing in the loud laughter of others. The pleasant people we need are quiet, tactful, peaceful and above all sympathetic. It is the heart and not the brain that dominates the pleasant person. He has a cheery outlook, a buoyant nature, a brave spirit, because he is good and kind. "Be pitiful, be courteous," is an injunction for all of us who wish to be pleasant and fear we are not. Nobody is an agreeable person who cannot forget himself. The "heart at leisure from itself" is the first qualification. And a resolute look for the bright side of things is another. We are, many of us, far more dreary than we think. That we ought to be, for years should teach us gratitude and faith. We wrong others, and we are positively cruel to the young, if our lack of joy should bring the shadow of fear and misgiving upon them. Trouble? Of course, they will have to be troubled, but if they have no heart it will do them no harm. Care? Yes, but there is one who cares for us, and who invites us to cast our burdens upon Him. Let us, therefore, especially while opportunities last, be as pleasant as it is in us to be. And there is only one way—it is to dwell in the presence of Him who is the light and gladness of the world. Surely life would have us to rejoice and bring His joy into the lives of our brothers and sisters who have more to make them sad than we have, and more need of cheer is even greater.—Am. Mess.

MISSIONS.

For the Herald of Truth.
SENDING MONEY TO INDIA.

We receive quite a good many remittances from individuals and churches and Sunday schools in small amounts as well as the remittances sent through the usual agencies. From the variety of ways in which remittances are sent it is evident that there is sometimes a question as to which way it is best to send money. Post Office Money orders are convenient but they are too expensive for amounts of considerable size. Many persons have sent us drafts on London drawn up in Sterling money. I suppose they do this on the advice of local bankers who presume that, as India is an English possession, this would be better than sending New York drafts. But this is a mistake. At least it is so at present. We get more rupees for a collection of 10 dollars sent in a New York draft than for Two Pounds Sterling (the amount usually given for ten dollars in the U. S.). I cannot fully explain why this is so but I think it is because in the case of the London draft they count a discount for exchange from U. S. money to Sterling and again a discount is computed in changing Sterling to rupees. In the case of the N. Y. draft the exchange is made direct into rupees. Both banks with which we deal have offices in New York and the exchange can be effected directly. And their purchasing rates of N. Y. drafts are quoted in decimal currency, not Sterling. So, the best way to send money to us at present, so as to get the most value, is by New York draft, making the draft payable to one of the workers on the field.

Yours for the Master,

J. A. RESSLER,
Jhantari, Central Province, India,
May 8, 1902.THE HEATHEN'S ANSWER TO
THE INFIDEL.

Robert E. Speer, in one of his North-field addresses, told of a meeting which he had had with some Korean Christians, who had known the gospel but a few years. Among them was a blind man who manifested great familiarity with his Bible. Mr. Speer said to these Korean Christians:

"Now, you know that not everybody in America believes in the gospel. The majority of the people in our country are not followers of Jesus, and as to this Bible, there are a great many who do not believe in it; and some day they will tell you these things. Is your faith in Christ and this Bible dependent on your belief that a great nation, mightier and wiser than you, believes in Christ and the Bible? Or does it rest on other grounds? What will you say when men come and question your faith in Christ and this Word?"

"There was a young man sitting down on the floor, who had been blind from his early childhood, with the marks of the disease that had made him blind all over his face. He raised his head and said:

"I will tell you what I would say. I would answer him in the words of the nineteenth and twentieth verses of the fourth chapter of Acts: 'Whether it be right in the sight of God to heedken

unto you more than unto God, judge ye. For we can not but speak the things which we have seen and heard.'"

"I said, 'Do you know all your Bible as well as that?' He could not read, and they had then no raised letter Bibles in Corea."

"Well," said the blind man, "I know my Bible pretty well."

"I asked, 'Can you tell me what is in the fifteenth chapter of the Gospel of Luke?'"

"Certainly," he said; "the chapter that has the parable of the lost sheep, the lost coin and the prodigal son."

"Do you know in what chapter of Matthew is the feeding of the five thousand?"

"Certainly," he answered; "it's in the fourteenth."

"I thought it was the twelfth, but I turned to the fourteenth, and found that the blind man had located it correctly."

"He had learned all he knew about Christ's life from his friends, who sat on the floor of the little room in which he lived, and read to him, translating out of an old Chinese Bible the whole life of Christ."

"I asked him what he liked best of all."

"Oh," he replied, "I like the ninth chapter of the Gospel of John, that tells the story of the blind man to whom Christ restored sight."

"I asked him what he looked forward to most."

"Well," he said, "I look forward most to Christ's meeting me at the gates of that Beulah Land. I wouldn't dare go up to see the Father alone, a blind man from Corea, but I shall wait at the gate until Christ comes and takes my hand and leads me up to His Father and mine."

"I don't know when I was so rebuked as to my own knowledge of the Bible as by that poor, blind Korean, who had been less than three years a disciple of Christ."

A MOTHER'S SORROW.

A company of ladies assembled in a parlor were one day talking about their different troubles. Each one had something to say about her own trials. But there was one in the company, pale and sad-looking, who for awhile said nothing. Suddenly rousing herself at last, she said:

"My friends, you don't any of you know what trouble is."

"Will you, please, Mrs. Gray," said the kind voice of one who knew her story, "tell the ladies what you call trouble?"

"I will, if you desire it, for it may truly be said of me, I am the one who hath seen affliction."

"My parents were very well off, and my girlhood was surrounded by all the comforts of life. Every wish of my heart was gratified, and I was cheerful and happy."

"At the age of nineteen I married one whom I loved more than all the world besides. Our home was retired, but the sun never shone upon a lovelier spot, or a happier household. Years rolled on peacefully. Five lovely children sat around our table, and a little curly head still nestled in my bosom. One night, about sun down, one of those fierce, black storms came on which are common to our climate. For many hours

the rain poured down incessantly. Morning dawned, but still the elements raged. The country around us was overflowed. The little stream near our dwelling-house became a foaming torrent. Before we were aware of it our house was surrounded by water. I managed, with my babe, to reach a little elevated spot where the thick foliage of a few wide-spreading trees afforded some protection, while my husband and sons strove to save what they could of our property. At last a fearful surge swept away my husband, and he never rose again. Ladies, no one ever loved a husband more; but that was not trouble."

"Presently my sons saw their danger, and the struggle for life became the only consideration. They were as brave, loving boys as ever blessed a mother's heart; and I watched their efforts to escape with such agony as only mothers can feel. They were so far off that I could not speak to them; but I could see them closing nearer and nearer to each other as their little island grew smaller and smaller."

"The swollen river raged fearfully around the huge trees. Dead branches, upturned sawlogs, wrecks of houses drowning cattle and masses of rubbish, all went floating past us."

"My boys waved their hands to me, and then pointed upwards. I knew it was their farewell signal, and you mothers can imagine my anguish. I saw them perish—all perished! Yet that was not trouble."

"I hugged my baby close to my heart; and when the water rose to my feet I climbed into the low branches of the tree, and so kept retiring before it till the hand of God stayed the waters that they should rise no further. I was saved. All my worldly possessions were swept away; all my earthly hopes blighted. Yet that was not trouble."

"My baby was all I had left on earth. I labored day and night to support him and myself, and sought to train him in the right way; but, as he grew older, evil companions won him away from me. He ceased to care for his mother's counsel; he would sneer at her kind entreaties and agonizing prayers. He became fond of drinking. He left my humble roof that he might be unrestrained in his evil ways. His nights were spent in the public house and music hall, with drinking and wicked companions. And at last, one night, when heated by wine, he took the life of a fellow creature. He ended his days upon the gallows! God had filled my cup of sorrow before; now I ran over. That was trouble, my friends, such as I hope the Lord in mercy may spare you from ever knowing!"

"Use all your influence to close the curses of our land, the drinking saloons; and urge, by personal example, your sons and daughters never to taste the intoxicating cup. It is one of the bitterest draughts of my cup of sorrow, and I wish you were able to say, 'Mother, it was at your table that I learned to love the drink that has been my ruin. The first glass of wine I ever drank was handed to me by you.'"

THE MINISTRY OF LITTLE THINGS.

The humility of Jesus in respect to little things is well worthy of imitation on the part of His disciples. Many

young converts, in the ardor of their new love for their Savior, express a willingness to do anything for His sake, but often when an opportunity for some humble and apparently insignificant service presents itself they hesitate, and, as the crucial moment of the opportunity passes, they become indifferent or try to believe that the chance for service was not, after all, of much importance or value. And this is true of many who have been longer in the way. They are quite ready to do a great thing, or attempt to do it, but are not willing to cast themselves into the performance of the humble service.

If I did not measure our work by human standards we might see the real relations of things more clearly. With men a single achievement is sometimes so distorted as to fill the whole heavens. They speak of it as great, and really come to believe it great, although, according to the standard of God, it may be of relatively insignificant value; while a deed which receives no attention from men, and for which there is no applause, may be sealed with Divine approval, and cause the angels to rejoice; and in the outworking of the Divine plan for the redemption of men it may become truly great, and even sublime. We are inclined to forget, too, that through the performance of the humble task we develop the ability required for the performance of the so-called greater. This is a natural law which finds expression on every hand, and in no department of human activity is it more forcibly manifested than in the practical affairs of the Christian life. To him who has employed his talents faithfully and well in the Master's service, even though they be of an apparently indifferent sort, shall be given the ability and the opportunity for the larger service with the larger talent. But one must be willing to do the smaller and simpler service first. The student can know nothing of the profound and scientific problems of astronomy unless he has already mastered the simpler forms of mathematics; nor can one expect to do great things for God and humanity until he has learned to do and is willing to do the smaller things.

There is a wonderful potency in the little things, since it is these that exercise the determining influences, as a general thing. Not many lives are affected for good or ill by what are usually spoken of as great movements; indeed, most great movements are but the natural development and fruition of things small and humble. A cup of cold water is an insignificant thing, and not worth saying anything about, but it is dignified into greatness when the Master says of it, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." To feed the hungry, to relieve the thirsty, to receive the stranger, to clothe the naked, to visit the sick and the prisoner—these are humble services, and not much is said of them before the world, but those who engage in them in the Master's name have the supreme satisfaction of knowing that they are doing His work, and that while the invisible joy of hearing the King say unto them, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

If the things we do were related only to this life it might be different, but as

every act of our lives is related in some mysterious and essential way to the life that is to come, this present life becomes a serious affair. As the majority of people are unable, because of their limitations, to accomplish the great things, but are able, no matter how humble the sphere of their activity, to do the little things, it is the duty, as it should be the privilege, of everyone who acknowledges himself to be a disciple of Jesus Christ, to do with all his heart whatever his hand finds to do; and if the "whatever" should be confined to the little ministries of life, the privilege of this kind of service should be sought after the more eagerly.—*Christian Advocate.*

"JUDICIOUS" LETTING ALONE.

"Tell me," I said to one of the most charming women I know, who seems to have made a wonderful success of her ten years of married life, "how you manage to do everything so easily, and to do so much more than other people, and to make every one around you comfortable and happy?"

She blushed at my praise, as she answered: "I am so glad to hear you say that; for, if I am successful now, I have had to buy my knowledge with some bitter experience. You know what a nervous man my husband is. How could it be otherwise, with the strain he is under in his professional life, when, from the beginning, he had to do everything for himself and make his way by hard work and struggle? Well, when we were engaged, I didn't understand him. I thought he was saying what he pleased about the engagement being the happiest time of one's life; I argue it isn't. I was always worrying John with little exactions, demanding of him reasons for this and that, interfering with him, and not respecting his time or his individuality. Fortunately for me, his love stood the test of my tactlessness during our engagement, and the first year or so of our married life, but his health didn't. He was nervous and restless—poor thing! He had no little rest or freedom with me. When Dorothy came, and during those early peaceful weeks of her life, when I had time to think, I began to see things in their true light and I made a few resolutions, which I have tried hard to keep ever since. Certainly things have been happier since I determined to let John alone."

I waited for her to go on, and watched the pretty little wifely light in her eyes. "I don't think there could ever be a real difference of opinion between John and me on the big things of life, but one doesn't have to contrive big things very often, and it is in the little things that the rub is apt to come, and where a wife can worry her husband to death unconsciously by her pettishness. Well, this was the result of my resolutions: I try not to interfere in any way with John's business, not to demand when he is obliged to go away often and to be often late at meals, and not to ask him why, fretfully, when he finally makes his appearance, but to wait until he chooses to tell me. When he chooses to sit up late, as he does night after night, reading or writing, when I feel he is not prudent, according to my standpoint, I make myself keep quiet and not nag him with advice to go to bed, and I try not to worry him about

his particular economies and extravagances. Very often he does what seems to me foolish and unnecessary, but I have learned to respect his judgment enough to give him the benefit of the doubt, or, at any rate, to keep from telling him my opinion when it is not asked. I have also learned never to ask him to do errands down town, or take any time from his business for me; and more than all, I try never to worry him with any of the tiresome domestic problems that are continually arising."

"Wise little woman," I murmured, thinking of the many men who come home from a wearying day down town to find a wife who is waiting to pour out a tale of woe of the day's grievances which are exaggerated as they are related; and yet these same wives would feel it hard if they had to listen, night after night, to the recital of their husband's business troubles and be shown his incapacity to manage his business as they show their lack of ability to regulate theirs."

"Yes," I wrote well in many ways," she went on, "for, on his side, John shows the same respect for me. At the beginning of each month he puts a sum of money into the bank in my name for all household expenses. I never have to account to him for a cent of it; he never questions the wisdom of any change I choose to make in my department; in fact, he leaves me alone in my domain as absolutely as I do him. Consequently, when we are together, we always talk about things outside of the house, of interests that are educating, and we are very good company to each other, I assure you."

FRETTING.

This is a petty fault, but one which may have a large influence upon character and also upon happiness. They may have been men of fine and cultivated intellects, of large acquisitions in knowledge, and much culture in the arts, who have been sadly weakened and their acquisitions made utterly useless by their subjection to this miserable habit. Women have also been ruined by it. We have known Christians, furthermore, otherwise highly furnished for great usefulness, whose influence has been entirely nullified by it, while on the other hand, the power of the religion of Christ has never been more directly or heartily manifested than in the rescue of men and women from its domination, and their return to a cheerful submission to the flow of events. In the serenity of his declining years John Wesley was enabled to say, "I feel, I grieve, but by the grace of God, I fret at nothing." His words are a sure sign of the wisdom of age, and of the thoroughness of the work of grace in his heart.

Fretting is unfortunately regarded by many Christians as only a foliole, an unpleasant foliole, indeed, but only a foliole. We should be wiser to regard it as something which oftentimes mounts up to the grade of sin. If the words, "the careful for nothing" are a divine law, fretfulness is no obedience to it. If patience is a Christian grace, the impatience which breaks forth into petty complaints about trivial matters must be regarded as its opposite, and that which is contrary to grace is sin. If we are to be judged by our words,

are not our impatient words to be made part of our record? The querulous murmuring against the kindly ordering of the events of our daily lives is surely more than foliole. It has a darker hue and deserves a more emphatic condemnation.

We should also consider well how great a bar to usefulness this petty fault may become. It spoils a thousand other qualities in themselves good. Who loves and honors a fretful, impatient minister? What wife or mother can keep her place in the centre of the household affections when day after day there is perpetual dropping of complaining words, and when her face has always a worn and weary look? No; to be thoroughly and largely useful we must work with a free and genial heart. Good humor helps vastly in the accomplishing of good work; a cheerful countenance, the exponent of a sunny disposition and a warm heart, will remove many a difficulty and help us to meet those which are immovable. Fretting will make real difficulties larger and more formidable, and will create none itself. It will weaken our power, and deter others from coming to our aid.

CONFESSION.

"Confession" turns thought from self to Christ. It is acknowledged sinfulness and need. It proclaims Christ's all-sufficient righteousness.

For fifty years a retiring, humble, modest Christian man had remained outside the church. The writer pointed out the privilege and duty of public confession. He urged that he was not good enough to unite with the church. Instead of being the stock argument of self-righteousness and pride, his was a genuine shrinking from what he supposed church membership implied. The word "profession" had stumbled and appalled him. When he was told that, instead of humility and penitence, his position before the public was one of self-sufficiency and self-assumption; that it proclaimed to the world that he had no need of a Savior, and was "good enough" without Christ and His church, he at once asked the privilege of confessing himself a sinner and Christ as his Savior.

"No man is a confessed sinner until he has, before men, acknowledged that he is no longer trusting in his own righteousness, but in the merits of Christ. The man who professes is a moralist; the one who confesses is a Christian. The egoism and self-sufficiency of living with no acknowledgment of sin, with no penitence and humility in the presence of the holy God, is the atheism and egotism of self-righteousness and unbelief."

"Not to confess Christ is to profess self. To remain outside the church is public denial of the necessity of all divine sacraments and institutions. Nothing but a flashy or fictitious Christianity seeks to evade the historic standards of vital testimony and service. Ananias and Sapphira found that in attempting to keep back part of the price they were lying to the Holy Ghost."

New York Observer.

A LAMP that smokes in the house is not likely to be clearer as a beacon outside. True holiness is always evident in the home as well as abroad.

HUMILITY.

BY JANE BRANFELD STONE.

O CHRIST! I do not ask to see
The long path Thon hast planned for me;
But just as day makes place for day,
To plainly see the narrow way.

I do not ask of Thee to hear
Life's narrow way, full, arduous and clear;
But just the humble, daily song
Of faithful workers as they pass along.

I do not ask that I may know
All knowledge in this world below;
But just a simple wisdom sweet,
Sufficient each hour's need to meet.

O Christ! I ask not now of Thee
Support for all eternity;
But strength for each day's lowly task;
O Man of Sorrows, this I ask.

THE CHRISTIAN'S STRENGTH.

I crossed the ocean in a powerful steamship, which weighed more than twenty thousand tons and pushed her way against the wind and wave at the rate of over twenty knots an hour. I could not see the propelling force; that was hidden deep down in the glowing furnaces, heaped constantly with fresh coal. That illustrates the spiritual life of every strong, healthy, growing Christian; his strength is measured by the inward supply of divine grace. The spiritual force and progress of a growing Christian prove that his life is hid with Jesus Christ. Happy are you if your neighbors, who can see you every day, can know by your outward conduct that your inner life is fed by an unseen Christ.—*T. L. Cuyler.*

LIGHTS MUST KEEP BURNING.

A traveler, once, visiting the light house at Calais, said to the keeper, "But what if one of your lights should go out at night?" "Never! impossible!" he cried. "Sir, yonder are ships sailing to all parts of the world. If, to-night, one of my burners were out, in six months I should hear from America or India, saying that such a night the lights of Calais lighthouse gave no warning, and some vessel had been wrecked." If all Christians felt as deeply the responsibility that rests upon them as lights in the world, what a transformation might be expected!

DR. GLADDEN makes a tremendous point in a sarcastic way on the people who pile up excuses for not taking their church paper. After commending them for taking their county paper, a farm paper, a monthly journal, and some others, he says: "But when it comes to knowing what the King of kings is doing in the world a great many of us have a stock of excuses ready. 'We take so many papers already. We get no time to read them. Two and a half dollars a year? Why we can get as big a paper for a dollar and a quarter! Why, you must think we are made of money!' And so we do not read the Lord is doing; do not keep the run of the war. Our souls have no chance to catch the sacred fire. We never get above our acres, our crops, and our stock. Not realizing that we and our little churches are part of God's great army that is conquering the world, we are liable to grow petty, complaining, fussy, critical, quarrelsome, childish. Our work as Christians is naught. The local church grows downhill, and the weaker it becomes the harder it is to harmonize." The worst thing about all the above is its painful truth.

your letter with the draft, I needed it so much for the widows' home. Do thank the dear ones for me who have again so generously donated toward this work. I have some of the widows helping in the industry in the weaving room and also in the oil room, and some are very good to work in the garden. I do so praise God for supplying this need.

We have plague in Khamsang now for two months already. The death rate has been as high as 20 a day. Many people fled away, but some were overtaken on the way and died. In one family five died out of six. In many cases half of the family have died. It makes it so dull at Khamsang; stores shut up, you can hardly get any thing.

The Mohammedans are the butchers and have the plague. Pray that God may keep us in these trying times. It means to cling close to Jesus in these testing days. Pray for us all. The girls do very sweetly take God at His word and trust Him to keep them. God bless you all, Jesus loves you and I know will make up for every self denial to all of you so very self-reliant to us. I can not express the thanks I would like, for with the gift came such a deep joy and gladness that God only knows. Yours in the blessed hope of His coming.

ALICE L. YODER.

LITZT, PA., MAY 12TH, 1902.—Kind friends:—Your gifts were especially helpful among the widows. An offering sent by a friend from Salunga has been received and forwarded with thanks, and I now acknowledge it here as I could not acknowledge it direct to the donor, who withheld the name. How encouraging that many are sweetly trusting in the living God though many more are worshipping idols! Is the fault with them or does it lie at the door of Christianity? I will pen a few lines here just as they were given by a dear Christiana friend, used much in the ministry of prayer, and expressed the following: "I have very often asked myself the question, Why are not more ready to embrace the gospel in heathen lands? If we say many have no opportunity to hear, still we must recognize the fact that hundreds, yes, thousands, come within the sound of the gospel and still they have no desire to accept it. The thought arises in my heart that if I would pray believingly for these destitute ones then our dear Lord would incline their hearts to desire the gospel, not because they were willing of themselves but because of the prayer that was offered in their behalf. This is a great responsibility on the part of all Christians. That we 'pray for all men' is the command. This includes our friends and neighbors, also the heathen in all lands, not only in one or the other part, and truly we cannot of ourselves pray believingly; it must be the Holy Spirit praying through our hearts and lips by His dear Spirit and going back to God, and we know that what the dear Holy Spirit indites will be answered. Therefore if we as Christians ask in faith, nothing doubting, then there will be an ingathering of souls. We may not see the results of our prayers immediately, but God is faithful. He will bring us to the fold that we as Christians will trust Him for. Just think! one soul saved each day would mean three hundred and

sixty five souls a year, and to each Christian what a multitude that would be! And is the dear Lord not willing to do this for every one? He desires all to be saved. Let us not come short, but do our part faithfully in prayer that many will be set free from bondage, that they some day will not rise in judgment against us and say, No one cared for my soul.

LIZZIE K. BRUBAKER,
LITZT, PA., R. R. No. 1.

REPORT OF THE MENNONITE SUNDAY-SCHOOL CONFERENCE NEAR BRESLAU, ONT., MAY 27, 28, 1902.

The thirteenth annual conference of the S. S. workers of the Mennonite church in the Canada conference district was opened in the Cressman M. H. near Breslau, on the evening of May 27th, 1902. Bro. John G. Hoover, read Heb. 3, and led in prayer. Following this was the organization. Bro. E. S. Hallman was chosen Moderator, and Bro. David Bergey, Secretary. Bro. L. J. Burkholder then introduced the first topic: "What is the Christiana duty as regards showing his colors before the world?" To be a Christian, we must have the right relation with God. God knows us, but the world does not unless we show it in some way. It is necessary in this day to come out boldly for Christ, and it is sad to see that many so called Christians fear to confess Christ. In other things people are not afraid to show what they are. Badges, ribbons, uniforms, etc. show plainly to everybody where they belong. If the Christian life is worth anything, it is worth showing to the world. The "colors" should always be the same. Let us look, and act so as to be known as Christians always. A Christian will influence for good all those who come into his presence. Each one should be a light in the world. Are we living witnesses for Christ?

This subject was further discussed by L. A. Wambold, J. Z. Kolb and J. S. Woolner. The closing prayer was offered by G. Good, after which the meeting adjourned.

WEDNESDAY FORENOON.

The meeting was opened by Bro. Elias Weber, who read the first Psalm, and led in prayer. Following this, the brethren L. J. Burkholder, M. C. Cressman, and J. S. Woolner were chosen a committee on Resolutions, and the brethren L. A. Wambold, J. G. Hoover, and Noah Stauffer, a committee on "Question Drawer." In the absence of Bro. Stauffer, Bro. A. C. Kolb of Elkhart, Ind. was asked to take his place. On motion Bro. A. C. Kolb was appointed assistant secretary.

The first topic for the day was then introduced, viz. "What can the Sunday-school do to increase true worshippers?" which was ably treated by Wm. Bachert. What is the true worshiper? See John 4:23, 24. First thing necessary to bring people forward to become true worshippers, is to have officers who are true worshippers.

Then again we must show a deep interest and make thorough preparation of lessons.

Teachers and officers should show a cheerful disposition and show their joy in religion.

We need to possess, Phil. 4:8. Whatsoever things are honest, etc.

Discussion.—By E. S. Hallman, L. A. Wambold, L. J. Burkholder, J. Z. Kolb, N. Stauffer. Teach not only the letter or history of lesson, but the spirit in order that the real truth may be taught. Work for God because we are inspired of God. Make efforts to "gather in" people to acquaint them with the beauty of the Gospel.

SOME HINDRANCES TO SPIRITUAL LIFE IN THE SUNDAY-SCHOOL.

(a) Teaching that one may follow Christ without repentance. By A. C. Kolb. Such a teaching is unscriptural, and cannot be carried out. Repentanceless teaching is spiritless, hence is destitute of power and therefore becomes a hindrance to spiritual life. It will avail us nothing to be called Christians and boast of the Lord's blood, death, merits, and Gospel, so long as we are not converted from this wicked, impious and shameful life. Except ye repent, ye shall likewise perish, Luke 13:3.

(b) Parents taking more interest in temporal than in spiritual things. By Elias Bauman. All life comes from God. Satan and man together can hinder spiritual life. Christ had more difficulty to get people away from temporal things than from gross sins. Publicans and gross sinners were easily taught by the Lord's teaching, but the Pharisees and scribes who clung to forms and temporal things refused to receive Him.

We can make nothing grow, but we can hinder growth. Where your treasure is there will your heart be also. Through repentance and remission of sins we receive a treasure which we never wish to lose. If Christ fills our hearts our interest is in the treasure. He opens to us. If we allow our affections to rest upon temporal things, we lose Christ and consequently the Spirit-life He gives. Discussed by M. B. Betzner and J. Z. Kolb.

(c) Teachers imitating the world instead of Christ. By Isaiah Cressman. Teachers must be united to God. The thread uniting us to God can be easily weakened. Imitating the world, is not following Christ. Our appearing like a teacher is not all that is necessary. We must have actual union with the Father and bear fruit like that which is natural to the vine of which we are branches. Imitation is nothing original or of real value.

HOW CAN A SUNDAY-SCHOOL BE CONDUCTED SO AS TO BE OF THE GREATEST BENEFIT TO A COMMUNITY?

By Isaiah Wismer.—The greatest benefit that can come to any community is when the people are convinced that there is no true and happy life outside of the grace of God. The daily life of Christians is the index. The workers in the Sunday-school must be true lights. We must lift up Christ that He may draw all men to Him. The teaching given by a Sunday-school will do a community no good unless the teaching be lived out.

Discussion.—Parents talk more to children about temporal things than about spiritual. Spiritual encouragement is often lacking. Forenoon session closed by prayer led by Bro. Moses Hoover.

AFTERNOON SESSION.

Opened by Bro. N. Stauffer. Read Eph. 2, and led in prayer.

SOME RESETTING OF PROFESSING CHRISTIANS, AND HOW TO OVERCOME THEM.

(a) Indifference. O. H. Wismer. We may commit sin by not doing what we know we ought to do. We must account for every idle moment. Children are often seen in Sunday-school but where are their parents? "Idleness is Satan's workshop."

The world tends away from God; the Christian tends toward God. If we be indifferent and let ourselves simply be carried along by its current, we omit the greatest duty enjoined upon us, the salvation of souls. Read Heb. 12:1, 2. We run a race but how can we run when we are burdened with the weight of sin. The truth can make us free.

(b) Pride. By John G. Hoover. What is high and esteemed in the sight of man is an abomination before God. We must consider if we have anything within ourselves that we love more than God. He what it may, it is a besetting sin. We should let our position be known even by our dress.

(c) Vain Conversation. Allan Kraft. When we are out among the world and think no one sees us we sometimes join the world. We must give an account of every idle word. Out of the abundance of the heart the mouth speaketh.

(d) Forming evil associations. Jacob Brubacher.

Psa. 1:1. It is not well to associate with evil doers. We need to guard against temptations which their company may present. Abstain from all appearance of evil. Some things at times seem too small to engage our attention, but yielding to small wrongs makes it easy to yield to greater.

(e) Sabbath Desecration. Noah Honsberger.

We are commanded to remember the Sabbath day to keep it holy. Some neglect attending regular worship because they know who will preach. They say the old story will only be rehearsed, therefore they do not attend.

(f) Worldly Amusements. Jesse Witmer. Essay. The friendship of the world is enmity with God. Whatsoever ye do, do it to the glory of God. Amusements, picnics, parties, etc. lead the mind away from God. We need to make a full surrender to God. Drink deep from the fountain of God's love. Active Christian work prevents us from having any time for worldly indulgences.

Discussion.—Evil associations are brought into prominence by secret societies, unions, etc. and some of our own people are entrapped by these associations.

HOW CAN WE PROMOTE BIBLE READING AMONG OUR YOUNG PEOPLE?

David Bergey.—The Word brings salvation. If we do not acquaint ourselves with it, we may not know the way of salvation. Israel was commanded how to learn the law—write it upon the door posts, rehearse it daily to the children etc. "Search the Scripture, for in them ye think," etc.

John 14, 15 tells how Christ told His followers how they should keep His commandments. The Word must be studied to know what it teaches.

Col. 3:16. Let the Word of God dwell in you richly.

2 Peter 1, says we must have a knowledge of the Word of God.

The Bereans were more honorable because they studied the scripture to prove what the apostles taught, Acts 17:11.

We must create a love for the Word of God. Committing to memory portions of Scripture may cause us to love the scripture.

M. C. Cressman.—Be ready always to give an answer etc., as Peter teaches. The Bible needs to be read slowly and studied. Parents can direct the minds of children into good channels, by reading to them narratives from the Bible. Children love these stories, and delight in them, hence a love for the Bible is created.

Study in a systematic way. Have a definite plan for studying the Bible.

SHOULD WE URGE OUR YOUNG PEOPLE TO ATTEND INSTITUTIONS OF HIGHER LEARNING AS A PREPARATION FOR DOING AGGRESSIVE CHRISTIAN WORK?

L. A. Wambold.—Essay, and remarks. A. C. Kolb.—Endorsed the position taken by Bro. Wambold. This subject is for present use. Some people may be safely urged, while others may not be. We are either going to be Mennonites, or we are not. To know ourselves is one of the first requirements we need to consider. Can we withstand the temptations which higher education brings? It takes a clever man to do much mischief; it takes a Paul to do good Christian work. We should be urged by God, and not by people.

Afternoon session was closed by prayer led by Bro. J. Rittenhouse.

EVENING SESSION.

Was opened by Isaiah Honsberger, who read Psa. 42, and led in prayer.

HOW CAN WE INTEREST OUR YOUNG PEOPLE IN FOREIGN MISSIONARY WORK?

L. J. Burkholder.—Show me a man or woman who is not interested in missionary work and I will show you one who has not the life of the Spirit of Christ. It is natural for a child of God to toil of salvation to others. Paul was pressed in the Spirit to carry the Gospel to Macedonia. Unless we are interested in missionary work at home we are not prepared to go abroad. The commission unto us is, Lift up your eyes, for the field is already ripe to harvest.

E. S. Hallman.—We cannot divide the field into home and foreign fields. The Gospel needs to be carried to all who have not heard or received. If Christ could do so much with only a handful of disciples, how much could He do with the thousands who profess to be His followers! It is necessary that the need of the unsaved be proclaimed. We are responsible if we do not perform what is within our province. These needs and responsibilities should interest every one who is a member of the body of Christ. Preach Christ everywhere by our lives. Read the missionary columns in the HERALD OF TRUTH, both home and foreign.

Appeals come from all directions. Appeals may come from across the street. We can have practical results from special meetings and discuss missionary topics.

After this topic some time was given for general discussion, and a number of excellent thoughts on the different topics were presented.

The "Question Drawer."—Committee read the questions sent in, some of which were very practical and timely. The answers were pointed and practical.

The following resolutions were then read: Resolved,

1. That it is the Christian's duty and should be by him esteemed a privilege, under all circumstances to show to the world that he is a follower of the meek and lowly Jesus, Mark 8:38.

2. That in order to do as much as possible for Christ, Sunday school workers be so filled with the Holy Spirit and the love of God, that through their influence and work all hindrances to spiritual life may be removed, Eph. 5:16-18.

3. That we as professing Christians "lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us," Heb. 12:1.

4. That recognizing the necessity of more study of the Bible on the part of our people in general, and our young people in particular, we do all we can by precept and example, to persuade them to study the Word more diligently.

5. That education, if attended by the Holy Spirit, is a help for doing aggressive Christian work; also has a tendency in some without the Spirit of God, to drive spiritual life out of the church, so we would not urge our young people in that direction, but be filled with the Spirit, and let Him lead the way, 1 Cor. 3:1-9.

6. That, recognizing the great importance of missionary work, it is our duty to do all in our power to get every one interested and active in the cause of Christ.

The conference then adjourned.

Secretaries: DAVID BERGEY,
A. C. KOLB.

For the Herald of Truth.

MINUTES OF INDIANA AMISH MENNONITE CONFERENCE

HELD AT THE NAFTANEE CHURCH MAY 29, 1902.

Conference was called to order by Bro. Jonathan Kurtz who was moderator last year. Bro. Joseph Buerckey read John 13:35-36 and led in prayer. Organization resulted in the election of Brethren D. D. Miller, Moderator; Benjamin Gerig, Assistant Moderator; J. S. Hartzler and Isaac Mast, Secretaries.

Bro. D. J. Johns presided the conference sermon from Isa. 28:14-18. This foundation is Christ, as is shown by the Savior and Paul. Menno Simon, Jacob Ammon and even the eighteen articles of faith, good as they are, should never be placed before Christ. The true foundation should long ago by the instrumentality of the church, have annulled the things condemned by the text. Christ as a teacher and forerunner, and he expects that church to glorify Him; to observe His commandments by being a united brotherhood. Here an organization is implied, and forbearance is one of the necessary principles. Many are not willing to comply with such organization; they want to hold the name Christian, but they cannot comply with Matt. 18:17, and a number of other scriptures. Closer unity

Christ love, and mercy are things that should be held up more forcibly in the church. Christ gave that "New Command," "That ye love one another as I have loved you" in which is involved even more than that given in the law which Christ referred to in Mark 12:30, 31.

Every child of God wants to become more God-like. Such can not follow the things of the world. Christ is found in the word of God. He is here shown to be separate from the world. What we do, we should do as unto the Lord.

The bishops, ministers and deacons present gave earnest testimony to the thoughts presented, and declared that they were willing to seek the upbuilding of the church as taught by Christ and the apostles.

On motion, a committee of three was appointed to arrange the questions for conference. Brethren Hartzler, Johns, and McGowen were appointed.

After prayer by Bro. A. F. Yoder conference adjourned until next week. The afternoon services were opened by Bro. Kennedy by the reading of the twenty-third Psalm and prayer. For want of time the ministers did not all testify before the noon hour. Time for that was given now.

The brethren and sisters manifested their unity with the thought in the general outline and teaching of the forenoon hour by a rising vote.

Bishops, ministers and deacons retired to further arrange questions for discussion.

The following questions were then discussed:

1. Where there is a congregation without a bishop, whose duty is it to look after the welfare of that congregation?

Inasmuch as we believe that it is the teaching of scripture that every church should be under the care of some bishop, we believe that such congregation should choose some bishop who should have the continued oversight of the church. Where the congregation will not act, we believe the conference should appoint a bishop to have such care, (Titus 1:5; Eph. 4:11, 12; Acts 14:23; 2 Tim. 2:2).

2. Whose duty is it to put into practice the answer to question 5 of conference of 1891, question 9 of 1892, and questions of 1896?

Those who have the welfare of the church at heart and especially those who are appointed to that work should do all that they can to carry out the first and second, but the third is the duty of the whole congregation, John 10:2; Gal. 6:1; John 15:1-8; 1 Cor. 5:4-7.

3. As to upbuilding to the church for the saints to keep on their hoods or bonnets during worship?

Since it is the plain teaching of the scriptures that a special prayer head covering should be worn in worship (1 Cor. 11:1-16), this conference urges that the command be more strictly observed, and while there may be times when hoods and bonnets might be worn in addition, generally speaking, it is not upbuilding but lessens the influence of the church and particularly of those who thus wear the special covering.

After the announcements for the evening and next day, conference was closed with prayer by Bro. D. J. Johns.

The evening services were conducted by brethren D. D. Troyer, Joseph Kennedy and A. F. Yoder.

MAY 30.

Services were opened by Bro. J. S. Lehman by reading the 14th Psalm and leading in prayer. Questions then discussed.

4. Are our churches fully organized without deacons? Acts 6.

This question is referred to question 9 and its answer, of conference of 1896.

5. What is the Bible teaching on the "unequal yoke"? How far does it reach? What are the evil results of the violation of this command?

(a) 11 Cor. 6:14; (b) Psalm 1:1. This applies to marriages, associates, business and fraternities. (c) The Christian who is unequally yoked to the unbeliever in any of the above relations violates the word of God at the very outset, and if the individual is not led away entirely thereby, very materially lessens his or her power for good.

The forenoon session was closed with prayer by Bro. Benjamin Gerig.

At 1:00 o'clock P. M. conference was opened with prayer and the reading of Eph. 4:1-15, by J. S. Hartzler.

6. We preach and teach Matt. 9:37, 38, but how can we proceed more effectively?

By fasting and praying more earnestly for God's guidance with willing hearts and minds to be used according to His will, Acts 12:3.

On motion the brethren D. J. Johns and Noah Metzler were appointed to prepare a list of appointments for meetings at Barker Street every four weeks.

On motion D. J. Johns was given oversight of the Pretty Prairie congregation.

On motion E. A. Mast was elected Corresponding Secretary.

D. D. Miller, District Evangelist, gave a report of the evangelistic work done in the district and of the hindrances that came in the way through sickness, etc.

D. D. Miller was elected by ballot as District Evangelist for next year.

J. Kurtz was elected chairman of a committee to present to the Ohio conference the matter relating to a congregation in Logan Co., Ohio, that was formerly connected with the Indiana conference, and urge that some action be taken by the Ohio conference in their behalf.

The treasurer's report was read and accepted.

Bro. Silas Yoder was re-elected Treasurer for next year.

Bro. J. Kurtz was appointed to preach the conference sermon next year.

Bro. E. A. Mast of Howard Co., was elected as a delegate to the Western Conference to be held at Milford, Nebraska.

On motion the three bishops present were authorized each to appoint one delegate to the General Conference to be held at Elda, Ohio. Brethren D. D. Miller, Eli Bontrager, and A. J. Hostetter were appointed as delegates.

Bro. D. J. Johns was appointed to act on the committee for arranging conference work for the general conference. He was also elected as delegate to the Ohio and Pennsylvania conferences for 1903.

Closing remarks and prayer by Bro. Kurtz.

Bishops, ministers and deacons present were:

BISHOPS.
J. P. Snucker, Galesburg, Ind.
Benjamin Gerig, Sultitville, Ohio.

D. J. Johns, Goshen, Ind.
Joseph Buerckey, Tiskilwa, Ill.
Jonathan Kutz, Ligonier, Ind.

MINISTERS.

David Morrell, Topeka, Ind.
J. H. McGowan, Nappanee, Ind.
Samuel Ueber, Elkhart, Ind.
J. S. Lehman, Elkhart, Ind.
Joseph Kennagy, Allen, Pa.
Eli Bontrager, Nappanee, Ind.
David Burkholder, Nappanee, Ind.
Andrew Hostetler, Middlebury, Ind.
D. H. Miller, Middlebury, Ind.
John Hygema, Wakarusa, Ind.
Noah Metzler, Goshen, Ind.
D. D. Troyer, Goshen, Ind.
A. F. Yoder, Kalona, Iowa.
J. S. Hartzler, Elkhart, Ind.
Frank Hartman, Nappanee, Ind.

DEACONS.

Jacob Yoder, Kalona, Iowa.
Jacob Hershberger, Middlebury, Ind.
Jacob Wisler, Nappanee, Ind.

FOR THE HERALD OF TRUTH.

REPORT
OF THE SEVENTH ANNUAL MENNONITE SUNDAY SCHOOL CONFERENCE OF ILLINOIS, HELD NEAR MORRISON, ILL., JUNE 4 AND 5, 1902.

WEDNESDAY.

Conference was to have met at 9:30 A. M. but as God often intervenes and changes man's plans, so in this case, instead of meeting for conference work at the appointed time, we met to witness the funeral services held over the remains of William Steiner, who, by a stroke of lightning was suddenly summoned to meet the King. This sad occurrence called to our minds afresh the necessity of being prepared at all times and did much to intensify the seriousness with which the workers entered upon their duties.

The conference was called to order at 1:00 P. M. by Bro. John Nic, and organized by electing L. J. Lehman Moderator, and Daniel Kauffman and E. N. Nunemaker Secretaries.

After a report of the Sunday schools represented, in which a satisfactory progress was shown, the topic, "What is the Sunday-school doing for the moral and spiritual advancement of the world?" was discussed by Abram Burkholder and Daniel Kauffman.

The Sunday school was originally organized to furnish instruction to children who were too poor to attend day schools; but the work gradually changed to a spiritual basis. It has made mission and evangelistic work possible in our church. It has given rise to the Sunday-school conference, which has awakened a greater interest and more intelligent methods in Sunday school work. It is instrumental in awakening feelings of mercy, brotherly love, honesty and liberal giving. It is furnishing profitable employment of time to boys who might otherwise spend their Sundays in fishing, ball games, etc.

It opens a wide field for Christian workers, and leads to such meetings as young people's meetings, Bible meetings, etc. It brings the important truths of the Bible nearer to our children than could otherwise be done. It awakens a more general interest in Bible study and leads to the conversion of souls. General discussion, led by L. J. Lehman and J. S. Shoemaker.

The next topic: "Discouragements and encouragements of Sunday-school

workers," was discussed by W. H. Brubaker and Benj. Herner.

The Sunday-school worker is often confronted by the following discouragements: (1) Sense of weakness. (2) Lack of direct results. (3) Indifference of those who ought to be interested. (4) Absence of grown up children. (5) Worldly attractions. (6) Backwardness of other workers. (7) Little success. (8) Lack of proper support.

Encouragements (1) The promise of God that "His word will not return unto him void." (2) The help of noble-hearted workers. (3) Blessings received because of faithful efforts. (4) Souls returning to the kingdom. (5) The privilege of song and prayer. (6) Increased attendance at our Sunday-schools.

Most discouragements may be overcome by constant prayer, courageous efforts and looking to God for results.

After a short but spirited general discussion, conference adjourned until evening.

The evening session was opened with a song service, led by J. S. Shoemaker. The hymns sung were selected from our forthcoming book, "Church and Sunday-school Hymnal."

"Special duties, responsibilities and privileges of the Superintendent," was discussed by A. L. Bazzard.

The Superintendent should be—
(1) An example to the school.
(2) Prompt in attendance and all other duties.

(3) Make his instructions so simple that all may understand.

(4) Be sociable.
(5) Work with the church.
(6) Look after the spiritual welfare of those who attend.

Every duty facing the Superintendent brings with it responsibility.

This was followed by a similar talk on "The Teachers," by E. N. Nunemaker, who emphasized the foregoing duties as they apply to a teacher, and added that the teacher should be a consecrated Christian, take part in all the exercises of the Sunday-school, know what to teach, study his lessons daily and prayerfully and study the needs of his pupils.

General discussion, by John McCulloch, Isaiah Royer and L. J. Lehman. Great stress was laid upon the responsibility of Sunday-school officers and the necessity of more efficient work.

"Worldliness" was the last topic for the evening. It was discussed by Benjamin Herner, E. M. Shellenberger and J. S. Shoemaker.

The following marks of worldliness were dwelt upon: High mindedness, popularity, carnal pleasures, secret societies' life insurance, display in dress, fancy buildings, horses, etc. The evils of worldliness were dwelt upon with much fervor, and all were impressed with the duty of leading pious, simple, God-fearing lives.

THURSDAY.

"When, how and where is the spiritual power of the Sunday-school Teacher?" was a question discussed by Solomon Good and John McCulloch.

Disobedience to God's word was held to be the key-note. The teacher loses spiritual power.

(1) By failing continually to apply, to the fountain of power for more grace.

(2) By being indifferent as to the results of his work.

(3) By not being perceptive in prayer and in search of knowledge and work.

(4) By being contaminated with worldliness.

(5) By his life not corresponding to his profession.

(6) By carelessness as to how he lets his light shine.

General discussion, by F. S. Ebersole, J. S. Shoemaker, A. L. Bazzard, Jacob Snyder, Benj. Herner, Isaiah Royer and others, during which the foregoing shortcomings were discussed at length, and necessity for holy living impressively dwelt upon. Spiritual power, perfect obedience and righteous living were declared to be inseparable.

The next topic for discussion was: "Our young people of the present age—their opportunities and responsibilities."

Discussion, led by E. M. Shellenberger and Isaiah Royer.

The many opportunities which our people enjoy at the present time and the responsibilities which the opportunities bring with them, were presented with much earnestness. While the opportunities for good are many, many opportunities for evil present themselves also. There were few young people present who did not feel their responsibilities to a greater extent than they did before the discussion began.

Our duty in taking care of our bodies, improving our time, developing our minds, choosing "the one thing needful," being active in the service and living consecrated lives were clearly held forth.

The afternoon session began by a song service, followed by a discussion of the topic, *Methods of opening and closing Sunday-schools*, by J. J. Rutt and Henry Nice.

Features in Opening.

(1) System, yet variety.
(2) Promptness.
(3) Scripture reading.
(4) Prayer.
(5) System in class management.

Features in Closing.

(1) Promptness.
(2) Lesson review.
(3) Attention to children.
(4) Brief discussion of important questions.

(5) Singing.
(6) Benedictory prayer.

There is no known method of opening and closing Sunday-schools which is better than all other methods. The methods used must depend upon circumstances.

Followed by a short but spirited discussion in which a number took part.

"The need of fruit-bearing Christians" was discussed by John Froy and John Nic.

The fruit mentioned in Gal. 5:22, 23, was presented as a basis for consideration. All Christian professors bear fruit, whether good or evil. We need fruit-bearing Christians because—
(1) The world needs the lives of Christian professors more than it does the Bible.

(2) Because of the rising generation.

(3) Because of the vastness of the harvest and the scarcity of laborers.

(4) Because the Father is glorified in much fruit bearing.

To be profitable fruit bearers we must be engrafted in the true vine.

The place where fruit bearing is needed are in the home, in business, in society, in the church, in conversation, and in all walks of life.

Followed by a general discussion, led by Michael Ebersole and others.

The last topic of the afternoon was an *Outline teaching of Lesson X*, presented by J. S. Shoemaker.

This lesson was presented in a way in which we were all impressed by the advantages and value of object teaching.

The evening session was devoted to song service, query-box and a sermon on *Godliness*.

All the sessions were opened and closed with prayer, and the exercises interspersed with song.

After appropriate remarks by the Moderator and a benedictory prayer by J. S. Shoemaker, conference adjourned.

THE SECRETARY.

CONDENSED REPORT OF

THE ANNUAL MEETING OF THE MENNONITE BOARD OF CHARITABLE HOMES.

The Fourth Annual Meeting of the Mennonite Board of Charitable Homes convened at the Mennonite Old People's Home, near Rittman, Ohio, on Tuesday, May 20, 1902.

The meeting was called to order at 9:30 a.m. by the President, M. S. Steiner, Columbus Grove, Ohio. The devotional exercises consisted of singing a German and an English hymn, led by C. Z. Yoder, and prayer by Aaron Loucks. D. C. Amstutz, Secretary of the board, not being able to attend to his work on account of the illness of Sister Amstutz, requested the appointment of G. L. Bender to assist C. Z. Yoder in taking the report of the meeting, which was granted.

To the roll call the following responded: D. C. Amstutz, M. S. Steiner, Abr. Burkholder, Peter Conrad, C. Z. Yoder, Martin Senger and Noah Blosser, of Ohio; Daniel Eshleman, of Maryland; Aaron Loucks, of Pennsylvania; Daniel Ramseyer, for C. P. Yoder, of Indiana; G. L. Bender, of Indiana; C. Z. Kanagy, for Samuel Kauffman, Pennsylvania.

The following responded by letter: J. S. Shoemaker, Illinois; David Garber, Idaho; J. G. Wenger, Kansas; Jno. R. Suter, Virginia; J. M. Shenk, Ohio; A. B. Eshleman, Pennsylvania; Levi Hooley, Ohio.

The visiting brethren present were accorded the privileges of the meeting.

Reports by the President and officers of the Board showed the institutions in charge to be in good condition.

Balance on hand of Old People's Home, May 20, 1901, \$ 528 81
Received from May 20, 1901, to May 15, 1902, 1 581 94

Total, 2 410 75

Paid, 1 740 10

Balance in Treasury, May 15, 1902, 661 65

Cash on hand for Orphan's Home, May 1, 1901, 36 94

Received from May 1, 1901, to May 1, 1902, 801 18

Total, 838 12

Paid, 789 19

Balance on hand May 1, 1902, 90 93

The Advisory Board of Orphan's Home consisting of Levi Hooley, Samuel Alliger and D. S. Yoder, suggested and recommended the following improvements: A wind engine and supply tank to pump the water from the 140 foot well and conduct the same to the kitchen; to have the building heated by a modern hot air furnace; to have a spouting put on barn and water con-

ducted to a cistern for stock. On motion the recommendations of the Advisory Committee were ordered carried out and the Committee reappointed and empowered with aid of the Superintendent, Abr. Metzler, to raise the funds and make the improvements. Abr. Metzler was reappointed Superintendent of Orphan's Home, with privileges to choose a matron and workers.

The brethren, Peter Conrad, Martin Senger and J. G. Wenger, were chosen to serve on the Improvement Committee for the Old People's Home, and instructed to furnish the second floor with furniture and bedding; to build a barn; to conduct the waste water into cisterns, and to make such other improvements as will be needed.

J. G. Wenger's appointment as Superintendent of Old People's Home was approved. Also Sister Breneman's appointment as matron of the same. The proposition to insure the Home was lost, but provision was made to place chemical fire extinguishers on each floor of both Homes.

The brethren, Aaron Loucks, L. J. Lehman and Daniel Ramseyer, were appointed an Auditing Committee to make the following report: That all the accounts and books show up well and accurate, with the exception of a difference between C. Z. Yoder, Assistant Secretary's cash account, compared with A. Burkholder, Treasurer's account, of \$19.25, which difference can only be accounted for in settlements made during the year May, 1901 to May, 1902 between C. Z. Yoder and D. C. Amstutz and others.

The same committee was reappointed by the President to audit the books some days previous to the Board meeting so that a full report may be submitted. It should be remembered that the brethren had a very difficult task to perform in keeping all the accounts properly credited in all the books since clothing, labor and favors were given a cash value and which may have been a cause for a difference in the books, but which has not been fully traced.

Section II. of the By-Laws was so amended as to now read: There shall be a Board of Directors which shall be composed as follows: Each of the Mennonite and Amish Mennonite conference shall have the privilege to choose one Director. The States in which institutions are located shall be entitled to three directors aside from those chosen by conferences. There may also be directors chosen at large by an annual meeting, who shall not exceed one-third in number of those eligible by conferences. Directors shall be chosen for a term of four years by the conference, otherwise for a term of one year.

It was further decided that whenever the words "home" or "homes" appeared in the by-laws it shall read, "institution" or "institutions." Sections XVII. and XIX. were stricken out entirely and given over to the Managing Board for revision.

A committee, consisting of the brethren M. S. Steiner, D. C. Amstutz and Aaron Loucks, was appointed to communicate with the missions of the East and those in charge and arrange with them conditions upon which there may be a mutual understanding and a consolidation, if thought desirable.

Aaron Loucks was appointed to draw up a form and blanks for the Superintendent of the Homes, which is to aid

them in making up a systematic report to the Board.

The directors for the coming year are: Abr. Burkholder, C. Z. Yoder, Levi Hooley, Noah Blosser, with Martin Senger and Peter Conrad, of Ohio; C. P. Yoder and G. L. Bender, of Ind.; J. S. Shoemaker and John Schertz, of Ill.; N. Shepp, of Mo.; Daniel Burkhardt, of Neb.; John Suter, of Va.; David Garber, of Idaho; Daniel Eshleman, of Md.; Elias Latschewy, S. G. Shetler and Samuel Kauffman, of Pa.

For directors at large: Aaron Loucks, L. J. Lehman and A. B. Eshleman were presented and chosen.

Officers elected: M. S. Steiner, President, Columbus Grove, Ohio; C. Z. Yoder, Vice-President, Wellersville, Ohio; D. C. Amstutz, Secretary, Rittman, Ohio; Peter Conrad, Treasurer, Rittman, Ohio.

All collections and contributions for the Orphan's Home should be addressed, Abr. Metzler, Superintendent, West Liberty, Ohio; and those intended for the Old People's Home should be addressed, J. G. Wenger, Superintendent, Rittman, Ohio.

The Board feels truly grateful to Bro. Abr. Burkholder for his services as Treasurer during the past year. He has served faithfully and spent many days in looking after the accounts of the Homes and the Board, and never asked nor received one cent as pay. We consider this a valuable donation, worth many dollars to the church at large.

The brethren, D. C. Amstutz and C. Z. Yoder, have likewise spent many days and given much faithful attention to the details of the Old People's Home, for which they deserve the recognition and thanks of the Board and the church alike.

Sister Amstutz was permitted to enjoy a season of worship and prayer with us during the noon hour. Her prayers go up continually in behalf of the work begun by her, and it is a source of hope and joy to me to see that the Lord has surely blessed their efforts.

Bro. D. S. Amstutz and wife, who had charge of the Old People's Home during the first year of its existence had many cares and deserve our recognition for keeping the Home and its inmates so well cared for. The health of the sister that was matron has suffered some, which we consider a personal sacrifice that we cannot cry in this life. But the Lord knows and will repay.

D. S. STEINER, Pres. of B. M. C. AMSTUTZ, Sec. of B.

CULTURE AND RELIGION.

As facts and doctrines form the intellectual outwork of faith, historical criticism must make good the one, and philosophy must do the other. But when all that argument can do has been done, it still remains true that the best and most convincing grounds of faith will still remain hidden beneath argument. There is a great reserve fund of conviction arising from the increased experience which Christian men have of the truth of what they believe. And this cannot be beaten out into syllogisms. It is something too inward, too personal, too mystical to be set forth so. It is not on that account the less real and powerful.

Indeed, it may be said that once felt it is the most self-evidencing of all proofs. This is what Coleridge said, "If you wish to be assured of the truth

of Christianity, try it." "Believe, and if thy belief be right, that insight which gradually transmutates faith into knowledge will be the reward of thy belief."

To be vitally convinced of the truth of "the process of renewal described by Scripture, a man must put himself within that process." His own experience of its truth, and the confident assurance of others, whom, if he could he will feel to be better than himself, will be the most satisfying evidence. But this is an evidence which, while it satisfies a man's self, cannot be brought to bear on those who stand without the pale, and deny those things of which they have not themselves experienced.

A clear and trained intellect is one thing, spiritual discernment quite another. The former does not exclude, but neither does it necessarily include the latter. They are energies of two different sides of our being. Unless the spiritual nature in a man is alive and active, it is in vain that he works at religious truth merely from the intellectual side. If he is not awake in a deeper region than his intellectual, though he may be an able critic or dialectician, a vital theologian or a religious man he cannot be. Not long ago I read this remark of the German theologian Rothe:—"It is only the pious subject that can speculate theologically."

And why? Because it is he alone who has the original datum, in virtue of communion with God on which the dialectic lays hold.

So soon as the "original datum" is there, everything else becomes simply a matter of right reasonableness. Or as a thoughtful English scholar lately expressed it:—"Of all qualities which a theologian must possess, a devotional spirit is the chief. For the soul is larger than the mind and the religious emotions lay hold on the truths to which they are related on many sides at once."

A power of understanding, on the other hand, seizes on single points, and however enlarged in its own sphere, is of itself never safe from narrowness of view. For its very office is to analyze, which implies that thought is fixed down to particular relations of the subject. No mental conception, still more no expression in words, can give the full significance of any fact, least of all of a Divine fact. Hence it is that mere reasoning is found such an ineffectual measure against simple piety, and devotion is such a safeguard against intellectual errors.

"Yes," "the original datum," that is the main thing.

And what is this but that which our old forefathers meant when they spoke of a man "having the root of the matter in him?" The devout spirit is not fed by purely intellectual processes, sometimes it is frustrated by them. The hard brain work and the seclusion of the student tend, if uncontracted, to dry up the springs alike of the human sympathies and of the heavenward emotions. It is said of Dr. Arnold, certainly no disparager of intellect, that no student could continue long in a healthy religious state unless his heart was kept tender by mingling with children, or by frequent intercourse with the poor and the suffering.

LIFE is a pledge, a promise of immortality—a timegate, but it swings back upon eternity; and he who loses time loses eternally.—Joseph Parker.

COMMON LIVES.

"The common people have always been Christ's best friends. It was the common people who heard Him gladly when the great were persecuting Him. From the common people His church has been most largely recruited. Even so to day the hearts of the common people are the greatest bulwark of the faith. If the common people have honored Christ, still more has Christ honored them by using them in the defense of his truth and the spread of His gospel. Through them, in a thousand quiet ways, He is daily being preached. They are the mainstay of every movement for righteousness; they comprise the bulk of His church. Verily, Christ uses common lives."

Christ needs common lives, not because they are common lives, but because they are willing to be used by Him.

God requires not talents, but submission. It matters little to Him whether a life be common or great, as the world views it. He only asks that the life be yielded to Him; he is perfectly able to fill it with all power, and to use it to accomplish mighty works in His name. There is no life too humble to be greatly used of God. He wants not worth, but willingness.

Most of the work that needs doing in this world does not require exceptional ability. The diffusing of cheer in discouraged surroundings; the repression of sharp and critical words in the ever-recurring moments of temptation; the speaking of messages of encouragement and sympathy; the habit of kindly forbearance; the daily humbling of self for others' sake—these are the common ways in which common lives may be used by Christ.

Greatness in heaven is not measured by greatness on earth.

THE LAST RESORT.

"At the last Daniel came in." It is always so; if we can do without the true men we will. Physicians know the meaning of this; they tell us that not until patients have exhausted every other source of inquiry do they come to them that they may test their skill. . . . It is in human nature not to go to Christ first. We begin by doctoring ourselves, by interpreting our own dreams, by asking any liar if he will accept a bribe to flatter us into security. It was always so with Jesus Christ, the Son of God; nobody went to Him in the first instance; "He was despised and rejected of men." Sufferers tried theories, inventions, experiments, philosophies, falsehoods, hypotheses, and when the soul got no better, but was near death, then it inquired for the evil doctor. The poor woman who "had suffered many things of many physicians and had spent all that she had, and was nothing bettered, but rather grew worse," came to Jesus when there was no other physician to go to. "He was despised and rejected of men." He was kind to the unthankful sinner. He never denied the prayer of agony or said "no" to the plea of broken hearted necessity. His patience is the proof of His deity. His long suffering is the noblest argument for His Godhead.

A CELEBRATED Italian used to call time his estate.

Master gave the command to "occupy till I come." The Creator gave the command, "Be fruitful, multiply and replenish the earth, and subdue it." The inspired writer admonishes us to "get wisdom, but with all thy getting get understanding," that is, discretion to properly use the knowledge acquired. Develop your thinking powers, your comprehension of things, your powers of placing a true value on all things material, intellectual and spiritual, of things temporal and things eternal. The wise farmer studies to make his fields as productive as possible; the wise gardener will graft, fertilize and prune his trees to produce the highest possible grade and the largest possible quantity of fruit. To be fruitful, to multiply and replenish the earth and subdue it has a spiritual as well as a material meaning. Christ says, "Heir is your Father glorified, that ye bear much fruit." How can we become fruitful? "Seek ye first the kingdom of God and His righteousness," then begins the addition proper. Add to faith virtue, and give all diligence in the matter; we are not to be negligent about it. Add to your virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, kindness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. He that hath not these things "is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Whether a piece of metal will be a plowshare or a sword, a pruning-hook or a spear, depends on the hands into which it falls to be shaped and used. The little college fledgling who puts on airs and makes himself appear what he is not, puts not education but himself to ridicule. He has not true education, and a person does not need to probe far to find it out. But he is not a bit worse than the farmer who puts his good potatoes or apples on the top of the barrel and the poor ones below, or the gardener who puts his finest berries on the top of the box. Both are deceivers, but their deception does not prove that all education or all fruit is bad. To be fruitful, to multiply, to replenish, to subdue, to bear much fruit, to add with all diligence one development to another, all have a spiritual as well as a material signification. True education—true higher education—is the development along useful lines of all the faculties of head, heart and hand; to learn to put to the best possible use all the god given powers of mind and body is higher education. If one or another or all schools do not do this, the blame is not chargeable to education but to the school. Many a man is well educated, well trained in mind and

body, who never went to a higher school, many a man is poorly educated who has passed his college examinations. It all depends on the man. He may have "book learning," but still be uneducated; he may be brilliant full of facts and foolishness; he may have a college diploma and lack in common decency; his head may swell with learning, and his heart be empty of love; he may revel in science and yet be void of sense. It all depends on the man. Whether he will be a blessing or a blot, a helper or a hindrance, a cultivated saint or a sharp-witted sinner, depends on the man. No amount of mere intellectual training can begin to serve the place and purpose of a regenerated heart and mind; no studied effort to appear to be can supply the place of that which is genuine. Whether a man will be what God wants him to be—developed for Him—or whether he will be what Satan wants him to be—developed for him—depends on the man.

PERSONAL MENTION.

BISH. J. P. SMUCKER of Goshen, Ind., recently visited in Bureau Co., Ill.

PRE. A. RICKETT of Mahoning Co., Ohio recently visited among the congregations in Indiana.

BRO. J. S. LEHMAN left Elkhart on the 19th for Austell, Ga., for a short visit. He returned on the 26th.

PRE. JACOB MENSCH and wife of Skippack, Montgomery Co., Pa., spent Sunday, June 15, in Lancaster Co.

BISH. JACOB BYLER of Geauga Co., Ohio who was in Oceoda Co., Mich., to hold communion services there, left for his home on the 5th of June.

BISH. JACOB N. BRUBACHER received sister Katie Hernley of near Mt. Joy, Pa. into church membership on the 16th. She was seriously ill at the time.

BRO. AMOS S. CRIPE of the Shore Cong., LaGrange Co., Ind., conducted the regular morning services at Elkhart, on the 15th of June. We were glad for his visit. Come again.

PRE. JOHN SENER of Kinzer, Lancaster Co., Pa., recently visited among the congregations in Bucks, Berks and Montgomery Counties, Pa., holding meetings.

BRO. GEO. LAPP of the Chicago Mission received a telegram Sunday, June 22 stating that his mother was dying of pleurisy. Bro. Lapp left for his home in Nebraska Sunday evening. Sister Lapp is the mother of Bro. M. C. Lapp of Dhamtari, India. This will be a news indeed to him. May God comfort the family in this sad hour.

PRE. W. S. GOTTHALL of Schwenksville, Montgomery Co., Pa., a minister of the General Conference Mennonites is at present visiting among the congregations of that branch of the church in the West and Northwest.

BRO. CLAYTON BERKEY of the Doylestown, Pa. Congregation was chosen by lot to the office of Deacon in place of Bro. John Gross, deceased. The ordination service was held on the 5th of June. The Lord bless our brother in his new and responsible calling.

BISH. J. J. HARTZLER and Pre. Levi Miller of Cass Co., Mo., conducted communion services in Vernon Co., Mo., on the 25th of May. Bro. Hartzler was expected in North Dakota on the first Sunday in June to hold communion services there.

PRE. D. MORRELL of LaGrange Co., Ind., with sister Reihl of Berks Co., Pa., and Sister Yoder, of Wayne Co., Ohio, called at the Publishing House on the 13th of June. We had a pleasant hour in conversation with them, and we have reason to believe that they also enjoyed the visit. Come again.

PRE. J. J. BOHNTREGER of the Amish Congregation, near Brownsville, Ill., who with his wife had been visiting friends in Indiana spent a short time in the Publishing House on the 13th of June. Bro. Bontreger formerly lived in this vicinity. We are glad to have our old friends call on us, and shall try to entertain them to the best of our ability.

JOSEPH B. DETWEILER, and wife, of Bellwood, Butler Co., Neb., on their way home from a visit to Bro. Detweiler's native home (Bucks Co., Pa.) paid the senior Editor a pleasant visit on the 13th of June, and the following morning looked through the busy departments of the Publishing House. We much enjoyed their visit and shall be glad to see all our patrons and friends, as time and opportunity presents, to do likewise.

PRE. DANIEL J. MILLER, of White Cloud, Mich., who has been spending several weeks visiting among relatives and acquaintances in LaGrange and Elkhart Counties, Ind., called at the Herald office, on the 17th of June in company with Bro. Schrock, of LaGrange Co. Bro. Miller intends to spend the summer with his children in Iowa, and perhaps make a short visit with a brother in Missouri before he returns to Michigan in the fall. May the Lord give him a pleasant journey.

BRO. IRVIN R. DETWEILER and wife, (nee Sister Bertha Zook) left Elkhart on the 24th of June for Sterling, Ill., from whence they will go to Octavia,

and Roseland, Neb. On their return east they will stop a short time at Elkhart, then go to S. W. Pennsylvania to attend the conference there. The Lord willing, they will sail from New York, Sept. 6, on the Cunard Line S. S. "Umbria," and from London, E. S. S. for Bombay, India on the P. & O. S. S. "Maasilta," and will, in all probability reach their field of labor at Dhamtari, India about the middle of October.

For the Herald of Truth. A VISIT AMONG THE CHURCHES, AND OBSERVATIONS ALONG THE WAY.

BY A. C. KOLB.

We often enjoy reading items of correspondence sent to the Herald by brethren and sisters from different communities, and news of this kind makes our hearts beat all the warmer for those of like faith in other localities because we are brought into touch with them, and we learn of their joys and progress in the Master's work. We have reason for feeling grateful to God that we can thus learn from each other, but much more can we appreciate a visit to the churches and communities of which we have often read and heard.

On May 27th, accompanied by my wife, it was my privilege to leave Elkhart for a visit among some of the churches. We arrived at Berlin, Ontario, on the following morning where we were met by the writer's father. To say we were glad is not enough. We felt grateful. It is always a source of pleasure to visit the "old home," where father and mother are especially when they can be with those who may likewise return to the home of their boyhood or girlhood days, but without being privileged to meet father or mother or neither, I cannot tell nor do I wish to know.

On the 27th and 28th of May, the Canada Sunday school conference was in session at Cressman's M. H. near Breslau. The attendance was good. The program called for the consideration of a number of very practical questions which were well treated, and there is no doubt that a lasting benefit will result as the thoughts presented there are put into practice. The very best of feeling prevailed throughout.

Visitors were amply provided for in every way and the brethren and sisters deserve credit for the manner in which all the work which an event of that kind occasions, was done. Lunch was promptly, properly, and plentifully served, while there was no useless extravagance indulged in. On the 29th and 30th the regular annual (church) conference for the Canada district, convened. This was also well attended by the bishops, ministers, and deacons, while only a limited number of members were present. The questions for consideration were thoroughly discussed. The resolutions drawn up cannot fully convey the sense of conference altogether, although they perhaps express as nearly as possible the result of the discussions. It was an entirely Canadian conference, there being no bishop, minister, or deacon from any other conference district present to take part. Perhaps the question regarding the sending of

delegates to the General Conference caused as great concern in its discussion as any.

After a few weeks' visit with friends and old acquaintances in Waterloo Co., we left for the "Twenty," arriving at Beamsville, Ont., on the afternoon of June 11. Bro. S. F. Coffman met us and took us to the home of Bro. Ezra Rittenhouse. In the evening, the writer filled an appointment for "Song Service," and again on the evening following. Both meetings were held in the church "below the mountain." The attendance was larger on the second evening than the first and a good interest was shown.

This locality may truly be called the "garden spot of Canada." Strawberries were in season, and there are acres upon acres of them. Indian "pickers" from the reserve near Brantford are employed by the score to gather the crop. The steamer which arrives at Jordan Harbor twice a day makes shipping facilities to Toronto and peach crop also promises well, while the outlook for a very heavy crop of plums and grapes is very favorable.

My companion decided to spend some time here visiting, but my time being limited I left on the evening of June 13th for Scottdale, Westmoreland Co., Pa., where I arrived on the forenoon of the next day. Bro. Aaron Loucks was at the depot to meet me, and kindly accompanied me on my visits while in that neighborhood. It was a pleasure to meet with the brotherhood at this place, in divine worship on Sunday forenoon, the 15th, afternoon. Bro. J. A. Brillhart preached a practical sermon from James 3:3, being followed by Bro. A. D. Martin. We need the Spirit and the Word to direct us, even though it seems like a severe bit to direct us in our course. An appointment was made for me to address the congregation in the evening and for the following evening a song service was announced. The interest at all these services was good, and we trust the flock at this place may press forward in the work of the Lord, and that the Lord may graciously lead them and bless them.

This is the centre of a great coal and coke industry. The country is quite broken, and about all the hills seem to contain coal in great abundance. This is what is known as the Connellsville coke region, and the coke ovens for miles in all directions are kept busy. There are about 22,000 ovens in this region and the coke production for one week is estimated at about 225,000 tons. The shipments of coke for one week amount to about 11,650 cars. At Scottdale are also large iron rolling mills in which sheet iron is made, the ore being shipped in. A great many people living in this vicinity who owned farms at the time the coal mines were opened, have become independently rich. Naturally where so much coal is being burnt day and night, week in and week out, without ceasing, there is a great deal of smoke and soot, so it is impossible to keep from getting more or less soiled whenever one comes in contact with anything.

Leaving Scottdale on the morning of June 17th, I arrived at Leekrone, Fayette Co., about noon. Bro. C. Dellenbaugh of the Maconetown congregation was at the depot and took me to his

home, an appointment having been made for the writer for a song service at the Maconetown church that evening and the following evening. Good interest was manifested at both meetings. Bro. J. J. Hansaker was very kind in taking me from place to place during my stay there.

A very noticeable feature in these regions is the great number of foreigners of many classes who are employed in the mines. Coarse featured, sturdy fellows, some of them are, but they show plainly that they haven't very lofty aspirations, many being very ignorant. In fact some of them live almost like the lower animals. Drinking seems to be their greatest pleasure.

It is little wonder that in time of strikes these men are often uncontrollable. Many are unable to speak a word of English, and indeed a great majority seem to be so unfortunate as not even to possess an ordinary degree of good human sense. They live together in villages, about the mines, in houses built by the company controlling the mines, and these are nearly all calculated to accommodate two families. The term "family" however does not give much idea as to the number of inmates in one of these "double" houses, for I am told that a family may consist of any number of members from two to twenty or more, in many cases ranging from twelve upwards. Drunken brawls are common, but curiously enough, there is comparatively seldom that there are serious results. It has been said that a drunken American miner is much more dangerous than a drunken foreigner. I do not know which is the more dangerous or brutal, but certainly both are to be pitied that they are in so low a state of existence, and do not place a higher estimate upon life. I am told that about all of these miners are Roman Catholics.

The Maconetown congregation is blessed with a goodly number of young people, and the church seems to be in a prosperous condition. We hope it may continue to prosper and become a great power for good. The Sunday-school is steadily increasing, which is a good indication of the interest shown in religious work.

(To be continued.)

For the Herald of Truth. A COMMUNICATION.

Dear Bro. Editor:

I was very much gratified in reading your two editorials on the "temperance question" in the last issue of the HERALD, to notice that you do not hesitate to assume an attitude of bold opposition to that bulwark of Satan, the licensed saloon. Your well known attitude on this question is, or at least should be, the attitude of every true Christian, especially if he hears the name Mennonite, from the fact that the saloon fosters and is associated with nearly every evil in the catalogue of Satan, against all of which the true Christian is diametrically opposed.

What made the editorials referred to especially gratifying was the fact that I read in a recent issue (May 28, 1902) of the "Mennonitische Rundschau" the views of its editor on the temperance question, in which he denounces, not the saloon, but those who are laboring for its overthrow, and brands them as hypocrites and fanatics. I feel that

such an attitude, publicly assumed by the editor of a Mennonite paper, should not go unchallenged. Not stopping to discuss the merits or demerits of this subject—this is scarcely necessary—as a Mennonite I wish to file my protest, with the hope and prayer that he may reconsider his views on this question, and in the near future be able to assume the only consistent attitude, that of uncompromising opposition to those dens of iniquity, the licensed saloons.

T. H. BRENNEMAN.

Goshen, Ind.

NOTE.—We are glad for Bro. Brenneman's strong words in favor of unswerving opposition to one of the greatest evils of the age. Our conferences, one after the other, have expressed in no uncertain tone, the attitude which the Mennonite church in general takes regarding the drink evil. We are glad also to state that the editor of the Mennonitische Rundschau is in harmony with this attitude. His language in the editorial was perhaps not so explicit as he had intended it to be. His position—and the position of every true Mennonite—is that taken by the apostle,—"Be temperate in all things," and the editorial in question was aimed more especially at those who take the narrow, unscriptural view that the only intemperance in the world is the excessive use of intoxicating drink, and prove their narrowness and unscriptural position by being very intemperate in eating, in dressing, in talking, etc. The noble cause of temperance cannot gain ground as it should so long as its advocates are not consistent in that which they advocate.—Ed.

For the Herald of Truth.

THE LOVE OF GOD.

BY BARBARA M. STEINER.

By studying the scripture references on this subject we learn a great many things about the love of God. What it is, whom we shall love, and the nature of love.

We learn that God Himself is love. We are to love Him above all, because He first loved us.

We shall love Christ, the brethren, husband or wife, parents, children, our neighbor, friends, and enemies, but not the world.

Christ is our great example and pattern for us. He showed forth the greatness of true love by loving even His enemies. It is only by accepting Christ that we may learn what love does for its possessor, for He is the embodiment of true love.

The apostle Paul in his writings to the Corinthians has devoted one whole chapter in describing love,—what it is, and what it does, and what it does not do.

It is the greatest of Christian graces, and if it is not found in us, we are not Christ's disciples. How often we see people with great talents and gifts, whereby they could glorify God, but they use them apparently without much love for God's service. Without love our gifts avail us but little, for all must be "done to the honor and glory of God," and not for self.

Christ's question to Peter, "Lovest thou me?" applies to us all. Do we love Christ? If so we have a Christian duty to others to love them. For when

Christ asked, "Lovest thou me," He immediately gave a command, "Feed my sheep," and "feed my lambs." True love seeks the good of all and it should prompt every motive in life.

All that we may say or do, even the studying of the scripture and other good reading matter should not be of a selfish motive to become popular in the sight of men, but our every aim and purpose should be to become more like Christ and be more useful in His cause in bringing souls to a knowledge of the truth. We must not love the world,

but we can and should love the unconverted and to such a degree that we will pray for and with them, and by our life, our words and conduct be food for their hungry, starving souls. We should likewise pray for our enemies to bring them to the great loving Redeemer. Henry Drummond says, "All friendship, all love, human and divine, is spiritual. So that it is no difficulty in reflecting the character of Christ, that we have never been in visible contact with Him. He does not appeal to the eye, He appeals to the soul, and is not reflected from the body, but from the soul. The thing you love in a friend is not the thing you see."

He further says,—"I knew of a very beautiful character. It was the character of a young girl; she always wore about her neck a little locket, but nobody was allowed to open it. None of her companions ever knew what it contained, until one day she was laid down with a dangerous illness, when one of them was granted permission to look into the locket. She saw written there:—"Whom having not seen I love." That was the secret of her beautiful life. She had been changed into the same image.

Let us draw near to Christ, let Him abide in us and we in Him, and His love will reflect through us, so that our life may not have been lived in vain, but our influence, even after we depart this life, may continue to go out for good.

If we want to know whether or not we are in the love of God, let us study the epistles of John. Therein we read whereby we may know. The apostle is a noble character, and was one of the favored ones at the transfiguration of Christ. He was closely or intimately associated with Him, and this privilege may have been granted him because of his deep spiritual insight and love for his Master.

It seems that he could understand the deep things of God—for he is the writer of the book of Revelation as well as the three epistles and the Gospel which bears his name.

The apostle wrote after he was well advanced in years.—A. D. 90. Thus by being a long time in the service and association of Christ he became a noble example of love, of humility and the true Christian nature.

We welcome to a certain extent like those with whom we mingle. Let us then continue to abide in Christ; let us stay with Him and He with us, and we will be partakers of His divine, humble and loving nature, then we shall be like Him, for we shall see Him as He is.

If we are in the love of God it will manifest itself in our nature. It is something that can never be hid long, for this is the love of God that we keep His commandments, and if we do this the world will soon find it out and see the light shine from us. Abide in love. *Clarksville, Mich.*

But some one will say, "There may be a stop somewhere, and surely another century can not produce as many valuable inventions as the one just past." This only proves more fully the importance of the text. If you were to awake from your slumbers in the year 2002

July 1,

cord the switch leading up the hill to the emery mines was opened. By this time the roar of the car was heard echoing and re-echoing among the hills. The car came into sight, rushed by with fire flashing from its wheels, ascended the hill some distance and stopped. The children were saved. Had that young lady only known. She did know in part, but the awful part she did not know.

We look at government in regard to this ignorance, and we see the same truth verified. A gentleman having a time-appearance is elected to the legislature, and he is a man of high quality, his education and is absolutely honest. Some time afterward they find that he does not know the first principles of true government, or that he has betrayed his trust and left for parts unknown; or unconsciously he has voted for a bill which neither he nor his party would endorse. An illustration of this kind occurred in the legislature several years ago. A bill which was very popular in the Republican party was amended just before passing by adding a clause which was very unpopular in that party throughout the State. The rules of order were suspended in order to save time (?), and the bill was read the required number of times and passed by a large majority of votes and yeas. (whose name is withheld at his request), who was a member of that body, said to a fellow-representative, "You voted for that bill yesterday and it contained a clause which will be much opposed by your party. You

name stands on the Journal as being in favor of the whole bill." The man grew pale and said, "If I had only known that clause. I heard the bill read and

In religion, too, we find the same truth. Almost every day brings new experiences and adds new thoughts to our religious knowledge. Where could there be found a true Christian who looking back over his life, does not think of times when he, though recognizing Divine acceptance, does not feel that his knowledge was so limited that the great wonder is that Jesus had accepted him at all.

Of the future, his knowledge is more limited: By faith he can say to Paul, "There is laid up for me a crown of righteousness which the Lord righteous Judge shall give me at that day," but what does he know of conditions of that crown, or of minutiae of the place? The loving Father did not intend that we should know all in this life. Truly, "Now we know in part."

Thignorance thus far considered has been largely such as could not be avoided; but how about the willfully accepted? Of the two million of children of school age in the United States, 1,000,000 are in the eighth grade, and but little more than one per cent. ever attend anything beyond the secondary schools. This one per cent. includes all who are attending universities, colleges, normal, medical, theological and industrial schools, and the great number of those who are preparing for the course in these institutions of higher learning. If the lack of knowledge were the only result of the ignorance there would not be so much cause for alarm, but the sums of

large cities are an ever-living witness to the fact that sin and superstition are constant companions of ignorance. If this be true in a country of free schools and Christian churches, what must be the condition in heathen lands where only a small per cent. can read and write, and where the blessed name of Jesus as a Saviour is not known.

Even if there were no world beyond this, it would be worth all the lives and money that it has ever cost, or ever will cost, to lift the world from such misery and superstition. But *there is a beyond*. Remember that all these souls will exist in eternity and may be among the "great multitude which no man could number. . . . clothed in robes and wearing crowns" and "standing upon their hands" while saying, "I stood upon the throne, and unto the Lamb." One glimpse of that scene, knowing that there are those in the number whom you have been instrumental in saving, will amply repay every pain and trial which the effort has cost.

Would the class of 1902 be world benefactors, then do everything in your power to dispel this ignorance, and do nothing you will deem unworthy of averting such misery and woe for this world, but will save souls for eternity. Many will not understand your motives, and will misjudge your work, but your reward will be the beautiful promise in Daniel 12:3: "And they that be wise (that is, teachers), shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever;" or the last words of the book of James: "Behold the Father who quickeneth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sinners."

But before you can be truly successful

ful, even in the intellectual part of the work, there are some things of which you must have a knowledge—a knowledge not found in so much mathematics, language, literature, history or science. I refer to a knowledge of a personal Savior. There are some things in which you can appear well posted and even truly be so without beginning the lowest round and going up step by step, but not so in the Christian religion.

tion, it like the guide, who, with la-
tern in hand, watches every step, and
he sees one not properly taken will
refuse to go further until you go
"and do the first works," so the Holy
Spirit will light up your way if you
begin properly and take the upward
steps of faith, repentance, conversion,
humility, hope, adoption and sanctifi-
cation. Then, and only then, can you
expect to accomplish for man what God
would have you do. Neglect these and
your course must necessarily be down-
ward.

R. Ricker, President of Mount Union College, once asked a noted college professor and author where he could get a small but reliable book on ethics. The professor replied, "If I were called upon to teach ethics I would use no text book. I would show by history that whenever men have departed from the recognized standard of morals they have encountered disaster, and whenever they have kept their laws to themselves have prospered." The doctor further says, "Obedience to God's law is more of interest to us than it is to the success of the universe, that is, short, obedience is life and disobedience is suicide."

1902.

But obedience implies knowledge, for no one can yield wilful obedience to that of which he is ignorant, and as our greatest happiness does not consist simply in our own obedience and salvation, but in seeing others enjoy the same precious gift, it becomes doubly necessary that we put forth every effort to enlighten the world.

No specific recipe or definite method of work can be given for the spreading of this great truth. Paul used different methods. At Athens he was a philosopher, and his preaching was interspersed with thoughts from the Old Testament scriptures, because his audience was largely Jewish, and from these he could show that "Jesus was the very Christ." At Athens, his great heart swelled at the effects of idolatry, but he did not let this get the best of him. He was not to be blown about by every wind of doctrine, but began to declare unto them the unknown God to whom one of the altars was ascribed.

We may call this *zest*, or taking advantage of circumstances. There is, probably, no one thing more necessary for the successful worker, and, actually, it is to be to God, hence this may be termed as 1st or number one among essentials for successful work.

2d. Do not assume. Sensible men and women do not expect you to know everything. You will be asked many things which you do not know, and will be to your credit a thousand fold more to frankly confess it than try to explain, when your answer betrays to the listener the fact that you are simply trying to hide your ignorance. The assumption would destroy your influence, but on the other hand, if hard study, social relations and contact with the religious atmosphere at the Ekhardt Institute for from two to six years, be

not enabled you to be a light only in your neighborhood, a power in your church, and a leader for your companions without assuming to be so, or even without your noticing the greatness of the influence, there is a growing serious wrong with the religious influence of the school, the course of study, your mental faculties, or all of them together. Young people who have attended school for some time will very soon be considered proud of their education and too "fine" for manual labor, and in fact too many cases the charge is only too true. Few things will lessen your influence faster than such a charge, truly fully made. Do not assume, for you can not help being conscious of the fact that now you know in part only.

8d. Do not sneer at ignorance. You can not touch the downcast whom you do not pity, much less those for whom you have no regard. It was love that prompted the Savior to make the great sacrifice of heaven and even life itself to lift the pall of ignorance from our heads, and he has left us the command that we should love one another as he has loved us. This calls for a love that will give up even life itself, if necessary, for the welfare of our fellowman; but much more our possessions or pet ideas.

The true worker will frequently find places where human nature would recoil at the idea of intimacy, but love will not see that. The intense interest in another's welfare hides from view the which otherwise would seem repulsive. Humanity can be reached only by starting on a level with it. "What hast thou that thou didst not receive? Nay, if thou didst receive it, why dost thou glory?" There is no room for boasting much less for sneering.

HERALD OF TRUTH.

197

as Origen, Hubmaier, Denck and others whose names have become immortal to us, because of their education, teaching abilities, writings, and devotion to God, and you say, "Oh, to have lived at that time!" You envy them their fame, but do you envy them their persecutions and disadvantages? Do you envy their imprisonment, starvation and martyrdom?

At a later period persecutions ceased but with that comes a corresponding inactivity in the church. Surely none of the aforementioned conditions are desirable, but either of them is preferable to the one that followed, viz., a narrowheartedness which was prejudicial against education. To-day true education and character are honored everywhere, and not only is the religion of Jesus Christ tolerated in our own land but there is not a country on the face of the globe that is not open to the teachings of our blessed Lord. Of all ages in the world's history this is the noblest. What opportunities!

preparation for real life! The privileges of education are no longer alone with the rich. In this school as well as in very many others, there are young men and women who are working their own way. Others are supported while in school by the hard-earned wages of some loving brother or sister; or fathers and mothers are depriving themselves of some of the necessities of life in order that sons and daughters may be prepared for future life. In no other age and in no other land can be found so many noble efforts for intellectual development. With these advantages come new responsibilities. Oh, God! wonderfully impress these young men and women with the importance and responsibility of the mighty present.

In behalf of the Church, the Board of Directors, the Executive Board and the Faculty I wish and pray that success and usefulness may await you and that God's richest blessings may attend you for time and eternity. Now you know in part. May you go on honestly learning more and more day by day as long as life shall last and then be taken to a purer, better, holier world where you will no longer know in part, but in a fullness—know even as you are known through Jesus Christ our Lord.

For the Herald of Truth

ABOUT EDUCATION.

BY A. B. HOLDEMAN.

I have been impressed in my mind to write on the subject of Education for sometime, and after reading, in the "Herald," the article on "The Creation of Man," by A. S. Bauman, in which it shows how God's servants in the ancient times, obeyed God, and were pleasing to Him, without turning into colleges and educational institutions to fit and qualify themselves for the work God gave them to do, I felt that I must present these remarks to the readers of the Herald.

I think Bro. Bauman's ideas are correct, and he handles the subject from the true scriptural standpoint.

Let us turn our attention to the teachings of the New Testament. In our first look at the example of Christ when He came into the world to save the whole human family. Of course, He will not save us (indeed He cannot save us), if we do not accept and submit

ourselves to the means and the place of salvation, as He has revealed it to us. Christ gave us an example also of church ordinances by obeying them himself. He was baptized, He ate and drank the supper, foot-washing, etc. He also gave us an example of choosing helpers to aid in carrying on the work. I know very well that these teachings do not harmonize with the popular opinions of the day, but I think that what He taught will prevail in the day of judgment.

Did Christ choose for His helpers and disciples men of education or men who were popular? I think all of us will have to answer that He did not. Let us next notice some of the ways in which He chose His helpers. Christ chose them forth before His crucifixion, and they returned with joy, saying, "Lord, even the devils are subject unto us through thy name" (Luke 10:17). He told them, not to rejoice that the spirits were subject, but they should rejoice that their names were written in heaven.

Observe Luke 10:21, "In that hour Jesus rejoiced in Spirit and said, thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, for so father; it seemed good in thine sight."

I will ask the kind reader, to study all these scripture quotations carefully and ask yourselves whether they favor the turning to education for a thorough work of Christ, or whether they do not much more favor a turning to God, and seeking in Him the wisdom which is from above. The apostle James says "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not."

Let us refer to one proof more of what the disciples did through the direct power of God after the resurrection of Jesus: "Now when the day of Pentecost was fully come, a sound as of a mighty rushing wind, came and filled all the house where they were sitting and there appeared unto them cloven tongues as of fire, and it sat upon each of them; and they were all filled with the 'Holy Ghost, and began to speak with other tongues, so that the people of different languages, and devout men

out of every nation under heaven understood them, and were astonished, because that every man heard them speak in his own language. And he said unto them, Woe be it unto them that are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God: which things ye cannot obtain such wonderful power and wisdom or knowledge? Other foundation can no man lay than that is laid, which is Jesus Christ. Now Christ laid the foundation of Christian life and salvation: but did he lay the foundation of high schools? I told him that I had heard of men, for I am meek and lowly in heart, and ye shall find record unto your souls: Does not to give education of modern times, to a very large extent, antagonize the pure religion of the Lord Jesus Christ? I do not our modern schools to be so extended as to make the people aware of the simplicity of the gospel? I do not they implant ideas and principles in the minds of the people that lead them to seek much more the high things of the world, which Jesus says, are a stumbling block in the sight of God? they need not be so proud and vain? they need not be so proud, boastful and vain?

Continued on page 199.

MISSIONS.

For the Herald of Truth.

MORE ABOUT INDUSTRIAL WORK.

Several times in our articles we have made mention of the industrial work in the Orphanage. In an article written on the 26th of November the writer gave a daily program and a short description of the work as it then existed. After making out a report of the industrial work this week for the Educational Department of the Central Provinces, we noticed that some progress has been made in spite of all the difficulties we have had to face. In the article of November 26th mention was made of the division of the school into two sections. This arrangement proves to be a success. While the boys are in school only three hours each day they are making as good progress as they did before. Some time ago, the Deputy Inspector of Schools had examined the Boy's School he told the writer that our boys are doing better than the boys in Dhamtari Municipal School. This is encouraging to us and especially so when we take into consideration the physical condition of these children only a few years ago.

Below are statements of the industrial work as they were sent to the Inspector of Schools.

STATEMENT OF THE INDUSTRIAL WORK IN THE BOY'S ORPHANAGE.

"Blacksmithing:—Three. Have a fine workman under whom they work.

Carpentering:—Two. Make boxes, fences, etc., Learning to use the turning lathe and to do other work.

Weaving:—Five. Weaving dhotis for boys.

Darzi:—Two. Making boys' clothing.

Dhobi:—Four. Washing boys' clothing. They have a dhoti to teach them.

Chick and Chatal Making:—Five. Have a good foreman.

Cooking and Table Waiting:—Four. Three of these are learning to bake bread.

Gardening:—Twelve. These boys have their regular work in the garden. Others help when necessary.

Mending:—Three. These three boys have their regular work. Others help when necessary.

Thread Making:—Two. This is not a regular work yet.

Rug Making:—Eight. This is not a regular work yet.

Cooking:—Twenty-four. These boys cook the boys' food. Twelve work in the morning and twelve in the afternoon.

Hop Making:—Five. Making grass rope for beds. Make other rope also.

Six:—One. Helps to care for the horses.

Dairymen:—Three. These boys help to take care of the cows and to milk.

Office Boys:—Three. One of these assists in the Deaf and Dumb School which has just been started a short time ago.

About sixty boys are too small for work.

The remainder of the boys draw water, carry water, gather mangoes,

*The first item in each paragraph has reference to the kind of work done.

†The figures give the number of boys engaged.

carry earth, carry bricks, and do all such miscellaneous work that is to be done in a boy's Orphanage.

We hope from time to time to give all some specified work to do.

Dated, Dhamtari, C. P., 20, 5, 1902.

STATEMENT OF THE INDUSTRIAL WORK IN THE GIRLS' ORPHANAGE.

All girls who are old enough work at sewing and mending.

Ten girls are learning to knit.

Twelve are learning to hem stitch.

Some of the older girls are learning to cut garments.

Seven girls are being trained to be assistant matrons.

Seventy-two girls take their turns in cooking and washing. By the help of a dhoti which teaches them they wash all of the girls' clothing.

The above may give somewhat of an idea of the work that is going on at present. It is encouraging to see the children take hold of their different things of work. They are willing to learn but they need much help.

Besides the school work and industrial work the children are receiving religious instruction every day. Every morning at 4:30 all the children rise for prayers. The girls in their department, and the boys in their department, of the Orphanage. Every evening at 6:30 all are gathered together in their respective places for prayer and religious instruction. The spiritual element is kept uppermost.

We again ask you all to keep on praying for the work here. God is answering your prayers.

May God richly bless you all.

Yours for the needy in India.

JACOB BURKHARD.

Dhamtari, C. P., India, 25, 1902.

POSTAL NOTICE.

During the last year there has been a large increase in the number of newspapers, books and other publications from abroad deposited in the Bombay Dead Letter Office without addresses.

2. When the mail bags for India are opened on board the P. & O. steamers between Aden and Bombay, a large number of papers and books are found every week without wrappers, and other wrappers become detached during the further transit to destination.

In large proportion of the cases the wrappers are not forthcoming or are found in shreds.

3. The senders of these papers and books persist in enclosing them in wrappers of flimsy paper, and many heavy papers are often enclosed in one wrapper. No thought is given to the strain which the wrapper puts to bear during a transit of 5,000 miles by land and sea, especially during the process of loading or unloading the mail vans and steamers.

4. The only remedy is for people in India whose papers or books have failed to arrive to instruct their correspondents as to the necessity of using strong wrappers and fastening them securely. Copies of this circular will be furnished when required for being forwarded to despatchers of books and papers in England or elsewhere. It might also be suggested that a great many articles which are now lost would reach their destination if the address were written on each article

itself or on a slip of paper gummed to each. At present even when the loose wrappers are forthcoming, it is very often impossible to discover to what articles they belong.

W. MAXWELL,
Offg Postmaster General's Office,
Bombay Postmaster General's Office,
Dated the 9th December 1895.

ED. HERALD. Will you please publish this for the information of our people. Yours, J. A. RESSLER.

Dhamtari C. P., 21, 5, 1902.

PHILADELPHIA HOME MISSION NOTES.

PHILA. PA. JUNE 18, 1902.

DEAR HERALD READERS:—Greeting. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love.

We are again privileged to write a few lines to the readers of the HERALD, about the work that is carried on in this part of the great field of labor. Surely there is plenty of work to do and the laborers are few.

On Sunday the 8th of June was the third anniversary of the work here at this place. Surely the Lord has blessed us both temporally and spiritually.

We have received many offerings in the way of money and provisions.

In looking back over the past years, we see many opportunities that we have had of sowing the precious seed of the gospel into many hearts, and Isaiah 55:1 says, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing where I sent it. One might perhaps look for greater results, but it is not ours to look for results, but to be faithful to our trust, in teaching the Word, and being living witnesses of Him who died that we might live. God will give the increase. How necessary it is that we labor earnestly for the Master, striving to lift poor fallen man from the depth of sin that they have fallen into. Men shudder at the great calamity of Martique, and although it was terrible, they seem to forget that they are in just as dangerous a position, and even more so, not knowing when God may visit judgment upon them. Oh! may we not neglect to warn them of the danger they are in. Ezekiel 33:8 says, "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned, if the sword come, and he be taken away in his iniquity, his blood will I require at the watchman's hand."

Our Sunday-school seems to be growing both in numbers and interest. The Lord has sent in souls to be taught, and now He is looking to us for faithful work. We ask an interest in your prayers in behalf of those of this community, who know not Jesus as their Savior and Keeper. One of our little girls has attended every Sunday since the opening, with the exception of three Sundays when she was sick.

The Sewing-school is doing good work, making many useful articles, and while the little folks are learning to be useful with their hands, they are

also taught many beautiful verses from the Bible, such as the 14th chapter of John, several of the Psalms, the Ten Commandments, etc. They are now studying the 16th chapter of John.

About a week ago George Jensen, although his life was a short one, yet we believe his mission was fulfilled, if only to teach those who remain, how short our stay is in this life, and to set our affections on things above. It seems that God often uses little lights to draw His wandering people to Himself.

We are glad for our ministering brethren who come and preach for us, as we believe it strengthens and encourages the work.

Asking an interest in our prayers that the work may prosper and souls be won into the kingdom.

In the Master's name,
MILTON L. NERR,
Dauphin and Amber Sts.,

FROM INDIA.

Dhamtari, C. P., India, May 15, 1902.

To the Editor of the HERALD:

Dear Brother:—Greeting to you in Jesus' name.

Again it is nearly time for the foreign mail to go and we have written nothing for the HERALD.

This morning I intended to write an article, but there were so many little things to see to, and there was work to be looked after so that I did not find time to write.

We are all busy studying the language these days while we have the use of a good teacher. The schools have closed for six weeks during the hot weather. So the head-master has time to teach us. We are glad for a good teacher, one who knows both English and Hindi.

While the schools have vacation the orphanage does not. Our work is rather more than less. The industrial work must be looked after and work must be arranged so that all will be kept at work part of the day. The children are all glad for vacation, because it was getting very hot to study.

On the 4th of May sixty persons were baptized. It was a touching sight to witness the scene that reminded us of the time when we were baptized. May God abundantly bless these young souls, that they may seek after all that He has for them. Pray for them that as they grow up they may be bright and shining lights in this sinful country, and that they may bring many souls to Jesus.

Others have asked for baptism. They are being taught now and will be received later. We are still praying for that new station, and we believe God is hearing our prayers. It is so much needed. Every day we can see the danger of seeing these boys and girls on the same compound. The enemy of souls—Satan—is as busy here as anywhere, and if he can lead any of these precious souls astray he will try to do it. Pray for these children that they may be kept from the evil.

I must close. This leaves us all happy in our work. Yours in Jesus' name.

JACOB BURKHARD.

Patience is the ballast of the soul, that will keep it from rolling and tumbling in the greatest storm.—Bishop Hopkins.

they not make a great many of those who attend these institutions to think of themselves more highly than they ought to think? These are facts that cannot be gainsaid. The whole tendency of modern education is to make men great and strong and wise in themselves, while the tendency of a true Christianity is to humility, and lowliness of heart, and to lead men to put all their confidence in God.

We can plainly see that the two have contrary tendencies. If this is not true, let some kind brother or sister prove the contrary.

The word tells us also that "the wisdom of this world is foolishness in the sight of God." Now where would be the consistency in a minister lately ordained, to turn himself to that which is foolishness with God, in order to qualify himself for the Lord's work? Friends of education, as well as others, think of it. I think I can plainly see that education has done great harm to the spiritual life of all the churches that I know of in this country, and those who are taking the course of education are, according to my understanding of the subject, preparing themselves for that condition to which the apostle refers, when he says, "Ever learning and never able to come to a knowledge of the truth." Paul also writes (Cor. 1:20), "Ye see your calling, brethren, how flesh, not many mighty, not many noble are called." Please read the whole chapter.

Is it, then, a wise thing, for us to educate ourselves or our children into a condition in which the word of God teaches as plainly as languages can make it, that not many are called?

Think over this and answer for yourselves, and remember that God (if no one else) knows your answer.

There are many more passages that might be referred to, but I will leave the subject for the present, and mention another, which is also of great importance. We see in the Herald an advertisement of the Complete works of Menno Simons, and that should be in every family. I will give my testimony to this, and repeat: It should be in every family, no matter to what denomination they belong. Also the "Mennonite Confession of Faith" should be read and well studied by every member of the church, and if there is in either of them a word that you can not understand, make it known to the Publishing Co., or to your humble servant. Elkhart, Ind.

For the Herald of Truth.

WHAT IS EDUCATION.

BY J. S. HARTZLER.

The object of this article is not to antagonize the thoughts of any whose ideas do not harmonize with those herein set forth, but to show the mistaken ideas in regard to education. Webster says, "Education is to draw forth, and implies not so much the communication of knowledge as the discipline of the intellect, the establishment of the principles, and the regulation of the heart."

According to this definition the child must be educated if he will ever do any good for himself or any one else. His mind must be disciplined in order to know how to use

even the very simplest tools. If he is to farm he must know how to plow, harrow, sow and reap his grain. He must know what to do with the grain after this. He might starve even with his barns full. Instinct would never prompt any human being to do these things. He must be educated to it.

A parent who would neglect these very simple things would surely be sinning against his offspring, his country and his God, and yet the child who knows these simplest things has some education, hence when we talk against education we are talking against what God intended that every one should have. We must narrow our subject or keep still all together.

A child could get through the world without being able to read or write, but what of the parent who does his child such an injustice? Yet even this is education. Every intelligent man will admit that in this sense some education is not only an advantage, but a necessity.

The argument is frequently presented that the disciples were ignorant. Admit the fact that they never finished a college course, yet they were educated so that they could read and write, and that meant much more than that it does now. Two of the Twelve each wrote a life of Christ, and no one who has ever tried to write a biography will deny that it requires at least a fair education to accomplish such a work as God intended. Four of them wrote epistles, a work also requiring some education. I only add that they were inspired of the Holy Ghost to write, but do you think that the Holy Ghost taught them how to put the letters together to form words? Ah, no, they knew that before.

Let us prove this point further. The Psalmist was inspired of the Holy Ghost when he said, "His (the Lord's) name shall be magnified in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children; that the generation to come might know them, even the children which should be born; who should arise and declare them to their children." Notice, first, That this was to be done generation after generation. The law could not possibly have been kept pure except by having it written. Parents could teach it only provided they could read. Any Hebrew parent, therefore, who would not teach his child to read would practically unfit the child to teach these things to his offspring. Second, The command having been given to teach these things would practically amount to a command to teach the child to read, and as no plow Jew would violate the plain command, it is also evident that he would no more violate the inferred one.

The Twelve being Jews born of pious parents and therefore taught the Hebrew writings had probably what would mean more than a common school education even now. In addition they attended school for three years under the best Teacher that the world has ever known. Considering all this, do you not think that their education was superior to that of their fellows. Remember the definition for education.

But those who oppose education will point at once to Acts 4:13. Let it be

remembered that at that time rhetoric and kindred subjects were most prominent in the curriculum of the educator. These were studied for the sake of good appearance and fine speech in public, and of these they were ignorant. But they knew more of botany and of things around them than many of those who thought themselves well educated because they could speak well.

Having established the fact that these people had even more than an ordinary education, permit it to be shown that some of the greatest men of Bible times were not only able to read and write, but might well be classed as men with a higher education.

Moses did not simply have a smattering of some of the leading subjects of his day, but "was learned in all the wisdom of the Egyptians," who were the most prominent in education of any nation in the world at that time. Doubtless Daniel's education was equal to that of Moses. Notice the king's command in regard to the selection. "Skilled in all wisdom, cunning in knowledge, and understanding science." In addition to the above conditions Daniel and his three companions were schooled for three years more by the ablest instructors that they might teach them the "learning and tongue of the Chaldeans." These young men had the higher education of the Hebrews and three years' additional training under their captors.

Notice Paul, educated by his parents like all other Hebrew children, then sent to Jerusalem to further his education under the teaching of the noted doctor of the law, Gamaliel. Others might be shown, but we have taken three of God's greatest men in three widely different conditions. Moses trained for the great work of delivering Israel from bondage and recording the history of the world for the first sixteen and a half centuries and of the chosen family for three centuries more. Aside from this a prophet, and all told, one of the best educated, yet meekest and greatest men of his day. Daniel in a foreign land not as a deliverer but as a captive rises until he sways a power beyond that of a king. He boldly told two of the great kings of the Chaldeans their fate, and under Darius held the highest position given to any one by the king. Far away from home, under great spiritual disadvantages, he is more than a conqueror if not because of education then surely in spite of it. Paul among the best educated of his day says by inspiration, "I labored more abundantly than they all." Surely no one will be so inconsistent as to claim that he did not have his education. It is that all a hindrance to him. All must necessarily admit that it was a great help. Compare Paul's writings with that of the other apostles. All were inspired by God and yet you notice a vast difference. Paul presents clearer language, in a more logical order, in connecting his thoughts, and ascribing the book of Hebrews to his pen, he wrote more than four and a half times as much of the epistolary part of the New Testament as all the other writers taken together. Education for him and through him for us—was a blessing.

Did it ever occur to those who oppose education that one of God's

great men and prophets was a teacher in a school in which the teaching was beyond that of the home? (See II. Kings 4:38. For interpretation of the words "sitting before him" see Luke 11:39, and Acts 22:3.)

Notice some of the persons in the church after the time of the apostles. Origen was the best educated man of his day and in the minds of historians had no peer in the church in the second and third centuries. Denck was a man whose services were sought by the best universities of Europe. After his conversion he was as much of a power in the church as he had been in the intellectual world, using his education for the furtherance of that nonresistant, nonconformist doctrine which is so near and dear to us today. Menno Simons, upon whom many of us look with admiration, was a man with a good education notwithstanding the fact that in his modesty he speaks of himself as not well educated. He had sense enough to realize that although he was versed in the German language as well as in his native tongue and in at least one of the dead languages, there were many more things which he did not know, hence his humble attitude. But where is the truly educated man who does not see that? Many may not be quite so willing to admit it. Menno Simons' words show that he had a very well disciplined mind and well regulated heart. (See definition.) This is not all. He gives education a very high compliment when he says, "Never in my life, have I despised learning and skill in languages, but from my youth honored and loved them. Although, alas, I never acquired them, yet (thanks be to God), I am not so bereft of my senses, that I should therefore despise or ridicule the knowledge of languages through which the precious word of divine grace came to our knowledge. I wish that all pious minded persons possessed this knowledge, if we would but humbly use it to the praise of God and to the service of our neighbor in the pure fear of God."

Dietrich Phillips in all his writings, but especially in his "Predigten" shows marks of highest culture and best education. At the same time, he, like those referred to in the gospel dispensation preached the word in its greatest simplicity and purity and with a power that could not have been equaled by the uneducated.

If education was such good a thing in the time of the persons referred to why should it be such a bad thing now? When did the change take place? True there are things practiced by people who attend school and even after they leave school that are wrong and even disgraceful, but is that all because they have an education? Is it not rather because they lack education? Would these same persons have been any more righteous if they had not attended school? We find men today who are not willing to connect themselves on an equal with other people, who are too proud to be consistent members of any church. What is this but pride? Such pride is not generally the result of attending school, for we find as many of this kind whose education is very limited as we do of those who have attended in-

Continued on page 201.

And Philo says: "It were better altogether not to swear, but to be accustomed always to speak the truth; that naked words might have the strength of an oath."—R. B.

OF swearing, the Emperor Ma

And Philo says: "It were better
together not to swear, but to be
accustomed always to speak the truth,
so that those naked words might have
the strength of an oath."—R. B.

heathen accept the teaching of
gospel of Christ. This being a
religion and much better than

new people and poor lost souls. It is the cause of drinking, gambling, i

100

peace, life may be attained.

Our Periodicals

Herald of Truth.

A Religious Semi-Monthly Journal, 16 pages, devoted to the interests of the Mennonite Church, the exposition of Gospel Truth, and the promotion of practical piety among all classes.

Subscription Price, \$1.00 per year Six months, 50 cents. Payable in advance. Sample Copies Free.

Mennonische Rundschau.

A German, four column, 16 page, weekly paper, devoted to news from Mennonite Churches and communities in all parts of the world. It contains also general news, as well as valuable instruction and information on Agriculture, Education, History, Science and Religion, adapted for both old and young. Published weekly.

Subscription Price, \$1.00 per year in advance. Sample copies free.

Words of Cheer.

A nice four page, illustrated paper for the Sunday school and the home. Published weekly. As a Sunday school paper there is nothing superior to it. It contains valuable points and practical observations on the lesson for both old and young. The lesson story in large type, for the children, is a special feature. It contains four pages of four columns each, and is nicely illustrated. Size of page is 11 x 15 inches. Thousands of hearts are cheered by its weekly visits.

Prices: One copy one year, 50 cents. Over 10 and less than 50 copies, 1 year, per copy, 36 cents. Over 50 copies, 1 year, per copy, 30 cents.

This paper may be ordered for a shorter length of time if desired, at proportionate rates. Special terms for introduction. Sample copies free.

Der Christliche Jugendfreund.

A German four-page, illustrated paper. Size of page, 11 x 15 inches. A paper for the Sunday school and the home. Published weekly. This enables Sunday schools to give a paper to the scholars every Sunday. This paper is to the German Sunday school and the German home what the "Words of Cheer" is to the English.

Price, per single subscription, 50 cents per year. Price in quantities for Sunday schools, the same as "Words of Cheer." See above.

Young People's Paper.

A twenty-page illustrated monthly, published in the interest of the young people. It is non-sectarian, and is designed for young people of all classes. The contents appear under the following heads: Educational and Literary; Fivelside; Sunday Reading; Good Health; Missionary; Story and Rhyme; Current History; Naturalists' Nook; Miscellaneous and Editorials. Price, 75 cents. The most comprehensive quarterly for class use for the price. Adapted to all Sunday schools. All who use them are so unanimous in pronouncing them the best.

Sunday School Lesson Helps.

as the International Lessons, published in English and German. Especially arranged for both teachers' and scholars' use. The most comprehensive quarterly for class use for the price. Adapted to all Sunday schools. All who use them are so unanimous in pronouncing them the best.

Prices: One copy, one year, 20 cents. 5 or more copies, one year, per copy, 10 cents. 5 or more copies, 3 months, per copy, 3 cents. Sample copies free.

Primary Sunday School Lesson Helps.

Two pages are devoted to each lesson, one page containing the text of the lesson, with practical suggestions for the teacher, questions, answers, etc., and the other the Lesson story. Several pages are devoted to black-board illustrations of all the lessons, with a short description of each. Very practical and helpful to primary teachers.

Prices: One copy, one year, 15 cents. 6 or more copies, one year, per copy, 8 cents. 6 or more copies, 3 months, per copy, 2 1/2 cents. Sample copies free.

Mennonite Publishing Co.,

Elkhart, Indiana.

Bargains

ON BOOKS.

We have a few copies of several different books which we will close out at very low prices.

8 Gift of Peace. Greetings for 5 days. Every Scripture verse is accompanied by a choice quotation from the Bible. Postpaid, 60c.

25 Sermons, by Noah Troyer. Paper binding. Postpaid, 70c.

21 Diamond on War. An inquiry into the accordance of war with the principles of Christianity. Large cloth. Postpaid, 15c.

25 Biography of John Gell. Postpaid, 5c.

9 What a Young Woman Ought to Know. A very practical book written especially for young women. Cloth. Postpaid, 70c.

13 International Teachers' Bibles, No. 215. In clear Milton type, self-enriching, with all the helps etc. bound in Morocco with leather lining. Price, only \$1.50. Postage, 20c.

4 Oxford Teachers' Bibles, No. 705. In Milton type, with double reference columns, bound in good Morocco, leather lined. Contains all the helps, etc. Price, \$2.70. Postage, 10c.

25 "Tried and True" Cook Book. Over 500 recipes. Very good. Postpaid, 31c.

150 India, the Horror-Stricken Empire. A graphic account of the great famine in India in 1897. Illustrated. Bound in imitation cloth, 95c. Postage, 10c.

TERMS, Cash with order. Every book is a bargain. When ordering, add postage where same is mentioned, otherwise we will find that books are to be sent by express. Order at once. This limited stock can not last long at these prices.

Address,
Mennonite Publishing Co.,
Elkhart, Ind.

40,000 Books Ready

So great has been the ever-increasing demand for the interesting and practical book

Mr. World and Miss Church Member,

by W. S. Harris, that it was necessary to publish so large a quantity of same, which is now already in its FOURTH EDITION. Everybody seems to want it. A mere glance at such chapters as "The Meeting of Mr. World and Miss Church Member," "Satan Interpreting Scripture," "The Tower of Temptation," "Satan's Temperance College," "The Missionary College," "The Rival Churches," "The Last Warning," etc., etc., is sufficient to interest any one. One mail bringing orders from 3 agents aggregating 360 books. It is evident that

The People Want the Book, and that is Why We Want More Agents to Supply Them.

Our terms are very liberal. The book contains over 325 pages, and is neatly bound in cloth, and sells for only \$1.00. If you expect to go to work at once and make a vigorous canvass, send us 65 cents and we will send you a complete copy of the book postpaid. It is all the outfit needed. Write us at once.

Mennonite Publishing Co.,

Elkhart, Indiana.

MENNO SIMON'S COMPLETE WORKS.

The Complete Works of Menno Simon should be read by every member of the church. This work contains 747 octavo, double column pages, 8x11 inches. It was translated from the original Holland or Dutch language, and contains all the writings of Menno Simon now extant, giving his Renunciation of the Church of Rome. An account of the severest persecutions against him. A description of the place where he last preached the Gospel, where he died and was buried, Plain Instruction, The True Christian Truth, The New Birth, The Cross of Christ, Meditation on the Twenty-third Psalm, Spiritual Resurrection, Excommunication. The Education of Children, Reply to Gellins Faber, A Supplication to Christians, Apology, Reply to John A'Lasco, The Triune, Eternal and True God, Christian Baptism, Reason Why, A Confession, Reply to Zylia and Lemmehes, Replication, the Incarnation, Reply to Martin Micron, Jesus the True Scriptural David, Letters, etc.

The Book is printed on good paper, large, clear type and substantially bound. It contains a large portion of the writings of Menno Simon never before published in either the English or German languages.

Every family and, especially, every Minister should have a copy of this excellent work.

Andrew Miller, of London, England, the author of an extensive Church History, says of Menno Simon, after reading these works, "I think him a more spiritual and scriptural man than Luther, but to be a Baptist at that time, though as sound in doctrine as St. Paul, was to be treated as a heretic." Published and for sale by The Mennonite Publishing Company, Elkhart, Ind.

A SPECIAL BARGAIN.

Every family ought to have and can now afford to buy WEBSTER'S UNABRIDGED DICTIONARY. We are offering this very excellent work for ONLY \$5.50 by express. It is the authorized and copyrighted edition, containing 2,012 pages, and over 3,000 illustrations. It is double indexed, and is bound in full law sheep. It should be found in every family library and at this extremely low price, no one can afford to be without it.

Mennonite Pub. Co., Elkhart, Ind.

BIG FOUR ROUTE

to the world famed Virginia Hot Springs. Fine train service, dining cars, Pullman Sleepers, observation cars. The new fire-proof Homestead Hotel, entirely rebuilt, will be opened March 10, 1902. Reduced rate tickets now on sale. For full information call on agents of the Big Four Route, or address the undersigned.

WARREN J. LYNCH,
Gen. Pass. & Tkt. Agt.,
W. P. DEFFE, Asst. G. P. & T. Agt.,
Cincinnati, O.

"FLORIDA SPECIAL"

from Chicago to St. Augustine Pullman Palace Sleeping Cars through without change. Every week day, via "BIG FOUR ROUTE." Effective Monday, January 6th, 1902, the "Big Four" will operate through Pullman Service, Chicago and Indianapolis to St. Augustine, without change, via Cincinnati and "Queen & Crescent"—Southern Ry.—Plant System—and Florida East Coast. Sleepers will run on "Big Four" regular train No. 18, in connection with the magnificent "Chicago and Florida special" from Cincinnati. The train consists of Pullman Vestibuled Sleepers, Magnificent Dining Car, Composite Observation Car, Vestibuled Baggage Car.

SCHEDULE OF THE "FLORIDA SPECIAL."
Lv. Chicago, daily except Sun., 1:00 p.m.
Lv. Lafayette, " " 4:23 p.m.
Lv. St. Louis, " " 6:20 p.m.
Lv. Indian Pk., " " 7:30 p.m.
Lv. Cincinnati, " " 9:05 p.m.
Ar. Jacksonville, " Mon., 8:15 p.m.
Ar. St. Augustine, " " 9:30 p.m.

For full information and particulars as to schedules, rates, tickets, etc., call on Agents "Big Four Route," or address the undersigned.

WARREN J. LYNCH,
Gen. Pass. & Tkt. Agt.,
W. P. DEFFE, Asst. G. P. & T. Agt.,
Cincinnati, O.

Cleveland, Cincinnati, Chicago & St. Louis

RAILWAY.

(BIG FOUR ROUTE.)

MICHIGAN DIVISION.

CONDENSED SCHEDULE OF TRAINS.

Effective Aug. 1, 1901.

GOING NORTH.	STATIONS.	GOING SOUTH.
No. 10.	No. 20.	No. 20.
28, 22, 24.	28, 22, 27.	28, 22, 27.
8:50 1:45 6:30	Benton Harbor 7:10 1:00 5:00	
8:51 1:50 6:35	St. Louis 8:20 4:10 6:40	
7:57 1:50 6:40	Elkhart 8:41 2:57 7:10	
7:58 1:55 6:45	Elkhart 8:41 2:57 7:10	
11:55 4:35	Goshen 8:08 2:50	
11:56 4:36	Elkhart 8:09 2:51	
11:58 4:38	Warren 8:10 2:52	
11:59 4:39	Warren 8:11 2:53	
12:00 4:40	Warren 8:12 2:54	
12:01 4:41	Warren 8:13 2:55	
12:02 4:42	Warren 8:14 2:56	
12:03 4:43	Warren 8:15 2:57	
12:04 4:44	Warren 8:16 2:58	
12:05 4:45	Warren 8:17 2:59	
12:06 4:46	Warren 8:18 3:00	
12:07 4:47	Warren 8:19 3:01	
12:08 4:48	Warren 8:20 3:02	
12:09 4:49	Warren 8:21 3:03	
12:10 4:50	Warren 8:22 3:04	
12:11 4:51	Warren 8:23 3:05	
12:12 4:52	Warren 8:24 3:06	
12:13 4:53	Warren 8:25 3:07	
12:14 4:54	Warren 8:26 3:08	
12:15 4:55	Warren 8:27 3:09	
12:16 4:56	Warren 8:28 3:10	
12:17 4:57	Warren 8:29 3:11	
12:18 4:58	Warren 8:30 3:12	
12:19 4:59	Warren 8:31 3:13	
12:20 5:00	Warren 8:32 3:14	
12:21 5:01	Warren 8:33 3:15	
12:22 5:02	Warren 8:34 3:16	
12:23 5:03	Warren 8:35 3:17	
12:24 5:04	Warren 8:36 3:18	
12:25 5:05	Warren 8:37 3:19	
12:26 5:06	Warren 8:38 3:20	
12:27 5:07	Warren 8:39 3:21	
12:28 5:08	Warren 8:40 3:22	
12:29 5:09	Warren 8:41 3:23	
12:30 5:10	Warren 8:42 3:24	
12:31 5:11	Warren 8:43 3:25	
12:32 5:12	Warren 8:44 3:26	
12:33 5:13	Warren 8:45 3:27	
12:34 5:14	Warren 8:46 3:28	
12:35 5:15	Warren 8:47 3:29	
12:36 5:16	Warren 8:48 3:30	
12:37 5:17	Warren 8:49 3:31	
12:38 5:18	Warren 8:50 3:32	
12:39 5:19	Warren 8:51 3:33	
12:40 5:20	Warren 8:52 3:34	
12:41 5:21	Warren 8:53 3:35	
12:42 5:22	Warren 8:54 3:36	
12:43 5:23	Warren 8:55 3:37	
12:44 5:24	Warren 8:56 3:38	
12:45 5:25	Warren 8:57 3:39	
12:46 5:26	Warren 8:58 3:40	
12:47 5:27	Warren 8:59 3:41	
12:48 5:28	Warren 9:00 3:42	
12:49 5:29	Warren 9:01 3:43	
12:50 5:30	Warren 9:02 3:44	
12:51 5:31	Warren 9:03 3:45	
12:52 5:32	Warren 9:04 3:46	
12:53 5:33	Warren 9:05 3:47	
12:54 5:34	Warren 9:06 3:48	
12:55 5:35	Warren 9:07 3:49	
12:56 5:36	Warren 9:08 3:50	
12:57 5:37	Warren 9:09 3:51	
12:58 5:38	Warren 9:10 3:52	
12:59 5:39	Warren 9:11 3:53	
13:00 5:40	Warren 9:12 3:54	
13:01 5:41	Warren 9:13 3:55	
13:02 5:42	Warren 9:14 3:56	
13:03 5:43	Warren 9:15 3:57	
13:04 5:44	Warren 9:16 3:58	
13:05 5:45	Warren 9:17 3:59	
13:06 5:46	Warren 9:18 4:00	
13:07 5:47	Warren 9:19 4:01	
13:08 5:48	Warren 9:20 4:02	
13:09 5:49	Warren 9:21 4:03	
13:10 5:50	Warren 9:22 4:04	
13:11 5:51	Warren 9:23 4:05	
13:12 5:52	Warren 9:24 4:06	
13:13 5:53	Warren 9:25 4:07	
13:14 5:54	Warren 9:26 4:08	
13:15 5:55	Warren 9:27 4:09	
13:16 5:56	Warren 9:28 4:10	
13:17 5:57	Warren 9:29 4:11	
13:18 5:58	Warren 9:30 4:12	
13:19 5:59	Warren 9:31 4:13	
13:20 6:00	Warren 9:32 4:14	
13:21 6:01	Warren 9:33 4:15	
13:22 6:02	Warren 9:34 4:16	
13:23 6:03	Warren 9:35 4:17	
13:24 6:04	Warren 9:36 4:18	
13:25 6:05	Warren 9:37 4:19	
13:26 6:06	Warren 9:38 4:20	
13:27 6:07	Warren 9:39 4:21	
13:28 6:08	Warren 9:40 4:22	
13:29 6:09	Warren 9:41 4:23	
13:30 6:10	Warren 9:42 4:24	
13:31 6:11	Warren 9:43 4:25	
13:32 6:12	Warren 9:44 4:26	
13:33 6:13	Warren 9:45 4:27	
13:34 6:14	Warren 9:46 4:28	
13:35 6:15	Warren 9:47 4:29	
13:36 6:16	Warren 9:48 4:30	
13:37 6:17	Warren 9:49 4:31	
13:38 6:18	Warren 9:50 4:32	
13:39 6:19	Warren 9:51 4:33	
13:40 6:20	Warren 9:52 4:34	
13:41 6:21	Warren 9:53 4:35	
13:42 6:22	Warren 9:54 4:36	
13:43 6:23	Warren 9:55 4:37	
13:44 6:24	Warren 9:56 4:38	
13:45 6:25	Warren 9:57 4:39	
13:46 6:26	Warren 9:58 4:40	
13:47 6:27	Warren 9:59 4:41	
13:48 6:28	Warren 10:00 4:42	
13:49 6:29	Warren 10:01 4:43	
13:50 6:30	Warren 10:02 4:44	
13:51 6:31	Warren 10:03 4:45	
13:52 6:32	Warren 10:04 4:46	
13:53 6:33	Warren 10:05 4:47	
13:54 6:34	Warren 10:06 4:48	
13:55 6:35	Warren 10:07 4:49	
13:56 6:36	Warren 10:08 4:50	
13:57 6:37	Warren 10:09 4:51	
13:58 6:38	Warren 10:10 4:52	
13:59 6:39	Warren 10:11 4:53	
14:00 6:40	Warren 10:12 4:54	
14:01 6:41	Warren 10:13 4:55	
14:02 6:42	Warren 10:14 4:56	
14:03 6:43	Warren 10:15 4:57	
14:04 6:44	Warren 10:16 4:58	
14:05 6:45	Warren 10:17 4:59	
14:06 6:46	Warren 10:18 5:00	
14:07 6:47	Warren 10:19 5:01	
14:08 6:48	Warren 10:20 5:02	
14:09 6:49	Warren 10:21 5:03	
14:10 6:50	Warren 10:22 5:04	
14:11 6:51	Warren 10:23 5:05	
14:12 6:52	Warren 10:24 5:06	
14:13 6:53	Warren 10:25 5:07	
14:14 6:54	Warren 10:26 5:08	
14:15 6:55	Warren 10:27 5:09	
14:16 6:56	Warren 10:28 5:10	
14:17 6:57	Warren 10:29 5:11	
14:18 6:58	Warren 10:30 5:12	
14:19 6:59	Warren 10:31 5:13	
14:20 7:00	Warren 10:32 5:14	
14:21 7:01	Warren 10:33 5:15	
14:22 7:02	Warren 10:34 5:16	
14:23 7:03	Warren 10:35 5:17	
14:24 7:04	Warren 10:36 5:18	
14:25 7:05	Warren 10:37 5:19	
14:26 7:06	Warren 10:38 5:20	
14:27 7:07	Warren 10:39 5:21	
14:28 7:08	Warren 10:40 5:22	
14:29 7:09	Warren 10:41 5:23	
14:30 7:10	Warren 10:42 5:24	
14:31 7:11	Warren 10:43 5:25	
14:32 7:12	Warren 10:44 5:26	
14:33 7:13	Warren 10:45 5:27	
14:34 7:14	Warren 10:46 5:28	
14:35 7:15	Warren 10:47 5:29	
14:36 7:16	Warren 10:48 5:30	
14:37 7:17	Warren 10:49 5:31	
14:38 7:18	Warren 10:50 5:32	
14:39 7:19	Warren 10:51 5:33	
14:40 7:20	Warren 10:52 5:34	
14:41 7:21	Warren 10:53 5:35	
14:42 7:22	Warren 10:54 5:36	

sis are confronted with tests that unless there is a mutually understood determination to put forth special effort against the encroachment of worldliness in all its varied forms all along the line, there is danger of the front weakening and that a retreat will begin. A retreat once begun in the matter of compromising points of vital principles for the sake of harmony with others, who in times past may have made the same retreat from principles once held but long since abandoned—may mean temporary gain, but it will mean ultimate and irreparable loss, if we accept evidence from other churches who have passed through this experience. If our people have the regard that they should have for the principles and the perpetuation of the doctrines of the church to which they have promised their support, or, better,—if our people believe in the principles of the gospel and the wisdom of apostolic teaching, then let us show our loyalty to our Master and our church,—His Church—by standing firmly for and by the truth and our solemn vows. It requires courage and a leaning toward conservatism rather than the so-called liberalism; it requires the moral courage to stand by our convictions. The trouble is perhaps with many that they have no well defined conviction on many of the principles to which they promise obedience, and therein lies one of the great dangers. Men with no settled convictions may act from policy rather than from principle, and "for this cause many are weak, and sickly, and many sleep." Conviction makes heroes and martyrs; policy makes weaklings and hypocrites. Let our young people consider well what their membership in the Mennonite Church means, let them treasure her principles by the standard of Psa. 1:2 and 1'sa. 119:10-16, and regard her peculiarities not as obsolete church customs or beliefs but as the teachings of Him whose word shall stand though heaven and earth pass away, and who is the same yesterday, today, and forever. The tendency to make light of the church or to think lightly of the church is in itself an evidence of lightness and want of stability in the person so inclined. The church is not to be our idol neither is it to be our playing; her people are not to be denied, neither are they to be ridiculed by those who profess to be their fellow-believers. Let our young people and our old people stand for principle, let them become so familiar with the teaching of the bible that they will know what principles are taught therein; for while our people do not lack in moral courage we lack in knowledge of bible teaching. Let our ministers drop flowery sermons and efforts at fine oratorical effects and give good wholesome, plain, digestible, spiritual food; let the principles of the Christian

faith and practice not simply be rehearsed in sermon and admonition until they come to be looked upon as church customs and man-made ordinances, but let them be taught as living truth straight from God's lips until members everywhere will be able to give a reason for believing and practicing what they do, even as they did in the times of the martyrs, when even children were able to silence the tongues of the inquisitors by the use of God's word. Our church is at the point where our young men and women need to have zeal "for Christ and the church," but equal to their zeal must be their steadiness, their firmness, their knowledge of the principles to which they have promised obedience and their conviction that our confession of faith is nothing more or less than God's living, loving and life-giving word. Falling in these things we fall in all. Our people may be educated into philosophers and solons, they may grow rich as Cæsar, and powerful as Alexander, all these without the vital principle upmost in all things will but hasten the doom of the church.

PERSONAL MENTION.

PRE. DANIEL STEINMAN of Baden, Ont. and Pre. Nicholas Nofziger of Topping, Ont. are visiting some of the Amish congregations in Pennsylvania.

For the Herald of Truth.

THE RESPONSIBILITY OF TRAINING CHILDREN.

By J. S. SHORMAKER.

Train up a child in the way he should go; and when he is old, he will not depart from it. Prov. 22:6.

Few parents are conscious of the great responsibility resting upon them in the matter of training their children. The greatest mission a parent can perform in this world is to train the child for a life of usefulness. The future of State and Church depends largely upon the principles taught and instilled into the heart and mind of the rising generation. This great work must necessarily be done by Christian parents in Christian homes. We tremble to think of what may be the moral and religious condition of the world in the next generation, if parents of the present age fail to give their children the proper training. We, however, are encouraged to know that there are godly parents who are awake to their responsibilities and are putting forth every effort to train their children for the betterment of the world and the church. Solomon says, "Poverty is bound in the hearts of children." For this reason God declares that correction is necessary, and if rightly administered will be effective and lasting.

The mother wields the greater influence over her offspring; this being true, she needs divine wisdom and guidance to faithfully perform her great duty of training her child for a life that may prove a blessing to itself and others.

It was faith unfeigned, coupled with early godly training and teaching on the part of the mother and grandmother, that fixed the character of Timothy, and made of him a noble Christian worker.

The mother may impart to the unborn child certain traits of character which will in after years have a tendency to develop, either into noble Christian manhood or womanhood, or lead into channels of sin most degrading. This being the case, mothers should at all times be deeply pious, and exercise a spirit of patience, kindness and Christian fortitude,—keeping the heart and mind pure, and free from all passions, desires, and lusts which in any way might have an injurious effect upon the character of their offspring.

Observation teaches the sad fact, that many who have through the grace of God chosen the way of life, have had a continuous warfare and hard struggle against certain passions and evil propensities, which have come to them by inheritance. Had the parents been conscious of what the effect of their indulgences would have upon their offspring, they undoubtedly would have used restraint and thus counteracted the evil effects to a greater or less degree.

The mother's character, example, teaching and training usually fixes the destiny of the child. There are, however, exceptions to this rule. From the Christian home (which seldom exists without a Christian mother) flow forth the streams of faith, love, virtue and purity which bring refreshing to the world. With but few exceptions, the men who have been the greatest blessing to humanity, were men who had godly mothers. Dr. Cuyler says, "I doubt if I ever would have been drawn to the service of Christ Jesus but for the faithfulness of that young preacher that rocked my cradle. At the starting point of nearly every minister's life stands a Christian mother." It is a true saying, that "One good mother is worth a hundred school-masters."

A wicked mother is one of Satan's best agents to lead souls to ruin. It is said that Byron's mother was proud, ill-tempered and violent, from whom he inherited the evil propensities which ended his short, passionate, profligate life.

Nero's mother was a murderer. History records the terrible legacy left him by his mother. While the mother has the greater influence over the child, yet both parents are responsible to God for the moral and religious training of their children. God's blessings, or on the other hand, His judgments, are meted out to parents and their posterity, according as they have been discharging their duty. God blessed the parents of Abraham and Isaac. Why? Because he was faithful in the training of his children. God said, "For I know him that he will command his children and his household after the Lord, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him," (Gen. 18:19). Note the contrast in the case of Eli, "For I have told him that I will judge his house forever for the iniquity which he knoweth, because his sons made themselves vile and he restrained them not," (1 Sam. 3:13).

Early training is much more effective in fixing the child's character than most

parents are aware. When the ground is moist and mellow the good seed should be sown; it seldom finds a lodging place after the soil becomes dry and parched.

The twig should be bent while it is young and tender, it is impossible to bend and straighten a tree after it has grown. When the stream in small its course can be easily changed, but not so after it becomes a river.

The same rule holds good in training the child. From its earliest infancy the child should be taught instant and unhesitating obedience. The first thing to be taught the child is the will of God, and requires of it absolute submission. To teach and inform the mind or understanding of a child necessarily takes time, and is accomplished by degrees as the child can bear it; but the conquering of the will is a thing which must be accomplished at once, and the earlier the better. By neglecting timely correction along this line, the child acquires a stubbornness and obstinate disposition which is seldom atoned for by the child's later conduct after conquest. It is cruel on the part of parents to allow the child to form habits, or traits of character which they know must afterwards be broken for their own good and the good of others. The mother of John Wesley has said, "Self is the root of all sin and misery, so, whatever cherishes this in children, insures their after wretchedness and irrelligion; whatever checks and mortifies it, promotes their future happiness and piety." The parent who comes a co-worker with God in preparing it for a life of usefulness. The child that is taught to submit to the will of its parents, will the more readily submit to the will of God when it is grown.

Children are close observers, and are ready to imitate our words and actions whether they be good or bad. Boys often take long strides in order to walk in father's footsteps. Girls watch mother carefully, and eagerly try to do as mamma does. This being the case, parents should be very careful of their example. To teach by precept is necessary, but to teach by example is much more so, because more effective. For the reader's consideration we herewith offer a number of *do not* suggestions which we trust may be helpful to parents, especially to mothers.

MOTHERS: 1.—Do not allow your children to become peevish or throw themselves into fits of screaming and kicking if their wishes are denied. The rod of correction, if rightly administered, is a sure cure for this ailment.

2.—Do not punish your child for any misconduct when you are angry; to punish a child instantly to give vent to your passion is simply to teach your child to be angry and violent. Be firm, yet discreet and gentle while administering correction and your child will love and respect you.

3.—Do not fail to fulfill every promise made to your children. Never make a promise unless you are quite sure you can fulfill it, and intend to do so when you make it. If you fail to keep your word with your children they will lose confidence and respect for you.

4.—Do not give your children anything because they cry for it—absolutely nothing. Great pains should be taken to accept its teaching, and claim its life-giving promises.

7. May we, day by day, faithfully discharge every known duty toward our children. Great and glorious will be

6.—Do not tease your child, neither make mention of its cunning remarks to others in the child's presence. It is one way of making the child vain and conceited.

6.—Do not allow your child to annoy the minister or disturb the congregation by permitting it to walk or run about during Sunday-school and church services.

7.—Do not adorn your child's body with vanities which you could not conscientiously put upon yourself. Mothers who do this are guilty of a two fold sin. 1. That of teaching the child to become vain and proud. 2. That of hypocrisy—pretending by their own apparel to be humble when in reality they are proud at heart.

8.—Do not allow your child to waste all its childhood days in play. Teach it to work as soon as it is able, sutting the seeds to its size and age. The child needs to develop in physical strength; and should be taught to become useful rather than ornamental.

9.—Do not allow your daughter now in her teens to lie in bed while you prepare breakfast and do the kitchen work. It will mean ruin to youth and daughter, and afterwards a sad and painful pointment to some one in search of a good housekeeper and home maker.

10.—Do not get the popular, though mistaken idea, that in order to become an accomplished young lady, your daughter must have a college education, be an able pianist, and efficient in doing all kinds of fancy work. The greatest accomplishment that the average young lady can attain to, is to become a modest, obedient, helpful and dutiful daughter—having learned the art of good cooking, baking, washing, scrubbing and other necessary things which make a young lady useful instead of ornamental. A young woman of this stamp will bring sunshine into any home.

Having directed my path principally to mothers, we now conclude with a few remarks to both fathers and mothers.

1.—Always pull together and in the right direction—be one in mind, purpose and effort in the training of your children, and God will bless your work.

2. Teach your children to be strictly honest, truthful, kind, courteous and morally pure; also teach them to be industrious, tidy and economical, and, above all, teach them to reverence God and holy things. To be effective these things must be taught by example as well as by precept.

3.—Never criticize the minister or any other Christian in the presence of your children. Rash and thoughtless criticism on the part of parents has caused many a child to become irreligious and skeptical.

4.—Be sure and take all the children with you to the Sunday-school and church services every Lord's day.—Teach them to love and reverence the Lord's sanctuary.

5.—Pray with and for your children daily. Never allow any work or company to interfere with your daily family devotions.

6.—Read and expound the scriptures to your children in a way that they may understand its truths, and be led to accept its teaching, and claim its life-giving promises.

7. May we, day by day, faithfully discharge every known duty toward our children. Great and glorious will be

the results which eternity alone will reveal in full after we have gone home to reap our reward.
Freeport, Ill.

For the Herald of Truth.

SEEK THE OLD PATHS.

By H. E. BUCKWALTER.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Jer. 6:16.

The prophet here laments the judgment of God because of the sins of the people. He proclaims God's wrath because of their disobedience, and calls the people to mourn for the judgment on their sins. He says, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths." We understand by the words of the prophet that this people had made paths of their own to walk in, as thousands of people are doing today, because, as God says, "My people hath forgotten me; they have burnt incense to vanity, and have caused them to stumble in their ways from the ancient paths, to walk in paths in a way not cast up." Jer. 18:15. Christ has "cast up" the old path, which is the straight and narrow way through which all must enter the heavenly mansions. It is the path of self-denying obedience, in which the apostles of old walked, and suffered persecutions, shipwrecks, imprisonments, mocking, scourgings, being called the offscouring of the earth, destitute, despised, forsaken, wandering in dens and caves of the earth, and which the world was not worthy, and many others since the apostles' time have suffered in various ways for walking in the old path which our dear Savior made straight and plain for us many years ago. But the prophet laments for his people for walking in a way not "cast up," and God and the angels are made to lament to see thousands of people today walking in a way not "cast up." Oh! so many are shoveling up paths of their own to walk in, thinking they can make easier paths of their own than that which Christ has already made. But could such only realize that a path that is divinely made is much easier to walk in than one that is man made. Therefore the prophet says, "Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

It is true that we shall not find rest for our souls till we are willing to come down and travel in the old paths? Yes, it is true, for God has said it, and oh, how many tears and sighs would be avoided if we would only give up all self, yes everything, for Christ, who gave up all for us. He left His home, and love, and came down to this dark world of woe and misery, to make the crooked places straight, and the rough places plain, a way for us to walk in that will bring rest to our souls. Since He has done all this for us, why cannot we give up more for Him? Many who profess to follow Him are not willing to give up the least of their pet sins for Him. Their little idols of dress, love of pleasure which look so small to many now, will maybe not look so small in the eyes of this enlightened land when brought to light in eternity. But they

said, "We will not walk therein," and why would they not walk therein? And why do thousands, yes millions, not walk therein today? Oh, they will know if they walk therein, they will be looked down upon, and scoffed at by the world, and they cannot endure anything like that. "Many," says Christ, "are called, but few are chosen, and many shall strive to enter in and shall not be able. Wide is the gate that leadeth down to destruction, and many there be that go in thereto. But strait is the gate and narrow the way that leadeth to life eternal, and few there be that find it." Let us be wise, and strive to walk in the old paths and we shall not strive in vain, but find sweet rest and peace to our souls.

Kinzer, Pa.

For the Herald of Truth.

ZION'S DESOLATION.

By A MINISTER.

The desolation of the Christian church at the present time is a matter that presses itself heavily upon many faithful hearts with a force that may, in due time, bring good results. To bring about a general reformation, and a better condition of things may require a long, weary conflict, and may cost human souls before it is accomplished. I did not know that our church was in so bad a condition until recently. I have seen for years that we were drifting into a condition that is not commendable, and have frequently asked our bishop what to do, and the answer generally was: "Just have patience with the people, we must not be too radical," etc., and sometimes when we wanted to adopt means that would keep the members from drifting so far away from Christian order and gospel discipline, there were at once insinuations thrown out that the ministers who plead for better order, or who insisted that a true gospel discipline should be maintained, wanted to rule things in their own way, or that they would like to be bishops, etc. There seemed to be no regard for what was said by those who wanted to preserve good order in the church, just as though their advice and counsel was not of any value, and their knowledge of the matter not worth considering.

The well-meaning brethren who had been pillars in the church for so many years, were entirely discarded and set aside, and it was silly and foolish to listen to their antiquated ideas, and the consequence is that our church is just what we now see. We have gotten into times, or our people have, by these means, been educated into that condition of mind that they think they must have something popular and novel; something that has a taste of worldliness to it; something that will gratify the carnal mind. Anything that has nothing of this kind in it is dull and tasteless, and will not interest them; even a sermon, to interest them, must not have too much of practical truth in it. It may tell about the patriarchs and prophets and the godly men of old; it may tell about the priests and kings; about Christ and the apostles; about doctrines and theology; about the resurrection and heaven; about the truthfulness of the Bible and the great plan of salvation, the goodness, mercy and long-suffering of God, etc., but it must

not have anything about pride and the sinful indulgence, the punishment of the wicked, and church discipline—about the cross and self-denials, the suffering of the afflicted and things of that kind—when the preacher speaks of these things it does not suit their taste, it is dull and old-fashioned and out of date, and they say, "We don't want to come to the church and listen to these superannuated fables and their fossilistic teachings." "It is too old-fashioned; let's have something new."

They want to be members of the Christian church and honored, and respected as children of God; they want to enjoy all the blessings, comforts and honors of the Christian life, but when we would teach them that they must deny themselves, bear the cross and follow Jesus, then there are indeed few who are willing to accept Christ and follow Him through evil report as well as through good report.

Like the rich young ruler, when Jesus told him to sell what he had, and take up the cross, and follow Him, they turn and go away sorrowful.

A sermon to be appreciated by this class must have flowers and figures of speech, bonfires of language, eloquence and high-sounding words, and polished up so that the people do not know what it means, and so that the texts that are of a cross-bearing nature can be smoothed over until the hearers lose sight of the cross, and the texts that teach separation from the world must be discussed so delicately and with such fine distinctions and shades of meaning that its true significance is perverted and changed so that it will not interfere with the carnal pleasure seeking desires and inclinations of those who wish to be members of the church without conforming themselves to the will of God. The fact of the matter, briefly said, is simply this: That some of the people in our Mennonite congregation cannot endure sound doctrine any more than the people of any other denomination.

A minister of the Mennonite church that cannot preach to please the people is of no value, and the quicker he can be gotten out of the ranks of the active workers of the church the better (they think), it will be for the church. It has come true—we are sad to acknowledge it—it has come true, what the apostle says, that "the time will come when they will not endure sound doctrine, but after their own lusts will heed to themselves teachers, having itching ears, and will turn their ears from the truth....unto fables."

The important questions now come up. How shall we get our people out of this distressing condition and get them to accept, endure and maintain sound teachings and doctrines, and turn unto the Lord with true and sincere devotion to the will of God?

When plans are suggested as to how this may be brought about, some of the chief overseers or bishops say: "Yes, this is a bad condition of things; we will have to do something; but what can we do? We don't know how to do it. It may tell about the patriarchs and prophets and the godly men of old; it may tell about the priests and kings; about Christ and the apostles; about doctrines and theology; about the resurrection and heaven; about the truthfulness of the Bible and the great plan of salvation, the goodness, mercy and long-suffering of God, etc., but it must

Was not this what our forefathers did? They had the great plan of salvation, and in these was given, in language

that could not be misunderstood, so decidedly and pointedly what members should be allowed to do and what should not be allowed, and when members were disobedient they were required to repent of their wrong, asked forgiveness and promise to lead a better life and show better submission and obedience to the word of God and to the church, and (the forefather's) house-keeping was successful and the church was preserved and maintained through centuries by close adherence to these teachings of God's word. All past records show that it was, and it is a significant fact that wherever strict discipline and strict adherence to the word of God and the discipline of the church is maintained, there the church prospers, and on the contrary, whenever and wherever there is loose house-keeping and where there is a disregard for the teachings of Christ and the apostles, there the church falls into disorder and gradually dwindles into nothing.

Oh, yes, they say, that was all well enough for their time, but it would not do in our day.

I acknowledge it would not be proper to use harsh, unjust or unkind means to bring people into gospel lines, but after faithfully admonishing them, time after time for months and sometimes for years, without bringing about a change—without bringing about the desired results, then certainly stronger means should be resorted to. There are those in the church all the time who need reproof and discipline, and the overseers, bishops, or ministers, who do not follow the instructions of Christ and the apostles in reproofing and correcting insubmission and disobedience, even to the exclusion of unfaithful and insubmissive members from communion and church fellowship, are simply unfaithful servants, at whose hands the blood of souls may be demanded in the day of judgment.

Every society in the world has its rules of order and a line of conduct laid down for the members to be governed by. Any member not conforming to these requirements will be reprovied, fined, suspended or in extreme cases expelled from the society. The society in order to preserve itself and maintain the intent and purpose of its design and do this. Likewise in the church. If the Christian church is to be kept pure and preserved to the end, there must be discipline just as the Saviour and the apostles direct. If this is neglected and all are permitted to do as they please, the influence of the church will be lost, and soon there will be no more church—it may continue as a society, but as a church God will spew them out of His mouth.

It seems to me that pride and vanity, sectarianism, partiality, hierarchy and caste or classiness have gained a very strong foothold in the Mennonite church. The educational "fad" has turned the heads of the people. Many of our young people, as a result of wrong teaching, have been brought to believe that education is a panacea that will help them over all difficult places in this present life, and a fiery chariot to carry them to heaven when they die. A student of a certain well-known educational institution in a speech delivered not so very long ago, said, "God first and the school next." If this is not a combination of vanity, pride and idolatry it will be a hard thing to find the genuine article.

The prevailing spirit among many seems to be well comprehended in the following colloquy: "We young people are educated; we know what our fathers did not know; our fathers were uneducated; they never attended high school; never went to college, and didn't know much anyway, and consequently, they are very incapable of interpreting the scriptures and teaching us how to live as Christians, or to expound to us the word of God and teach theology. We are well educated, and they can tell us our duties much better, and withal they are more intelligent and popular and not so strict about the old ways and methods, which make people so old-fashioned and singular—we will hold ourselves to, and follow our educated and college-bred brethren and conduct the church in accordance with their ways and their ideas. These old-fashioned brethren who are so strict about these things are old and will soon be all gone and then we will have 'clear sailing' in these more modern ways. We need not mind them anymore anyway, and besides, they seldom say anything, and even if they did want to say anything, they are so ignorant and uneducated that they are unable to exert any influence on the people, and anyway, we young people know how to deprive them of their influence. So we will soon have a church after our own liking; we do not want to be so peculiar; we want to be more popular and up to the times, and be more agreeable to everybody, especially to those of other denominations, and such as do not belong to any church; we may be able in this way to gain more converts."

"What is the use in bearing the cross when we have education and intelligence to argue it out of the way? It is very foolish indeed for us to deny ourselves so much and bear this heavy cross when our superior knowledge tells us that there is nothing gained by it."

The Bible teaches us that without a cross, without self-denial, without being a separate people from the world, it is impossible to gain heaven. Jesus says, "He that doth not bear his cross and come after Me, cannot be My disciple," (Luke 14:27).

The apostle admonishes us saying, "He ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or who shall have a fellowship with an idol? And ye that are the temple of the living God; as God has said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty." "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into the marvelous light." 2 Cor. 6:14-18; 1 Peter 2:9.

In conclusion, I would yet say to the kind reader, Do not get the idea that I am opposed to education, not at all. It gives me pleasure to see our young people trying to educate themselves; but I do think it is so very wrong to use our education to widen the way to heaven. O if only our young brethren and sisters who are so fortunate as to get a good education, would just as they keep themselves right in the order of the church, and in line with the teachings of the apostles, as the apostle says, "as becometh men and women professing godliness." I often wonder how it comes that many of our young people, as soon as they get a reasonably good education, are not any longer satisfied to remain in the order of the church, but little by little drift into the fashions of the world. There seems to be something about education after all that is self-exalting and that has a tendency to lead astray. A young brother, probably the best educated young man we have in our congregation, once told me that while he was going to college and getting along so that he began to know considerable, he began to feel proud and thought he was somebody. But since his conversion he began to see things in a different light, and the more he learns the more humble he feels, and the more he sees the necessity of conforming himself to the rules and order of the church. I have been observing the life and conduct of this brother for several years, and I find him to be one of our most useful and devoted young brethren. The Lord bless him.

Oh, my dear bishops, ministers and deacons, let us look about us and behold the dear church over which we are set as watchmen. Do we maintain and keep her in the order and purity that she was when given into our charge? I fear many will have to acknowledge that they are not. I am afraid we have let her drift—far away from the simplicity of the gospel—and God will hold us responsible. Brethren, what can we do to remedy the desolation of Zion?

For the Herald of Truth.

NOTES AND COMMENTS.

BY CEPHAS.

XI.

The rough and cruel winds that drive
The light and empty chaff away,
Reveal and cleanse the solid wheat
With worth and weight enough to stay.

The most useful Christians are those who have humbly and submissively passed through the severest trials.

We should never have a self-satisfied feeling because we bear some fruit: God wants us to bear "much fruit."

It is impossible to render "faithful service" unto the Lord without a firm and abiding faith in Him whom we would serve.

"Love is the fulfilling of the law." We render obedience to the revealed will of God only so far as His will has become our will through the transforming power of love.

Christ being the Vine, without a spiritual connection with Him we are

but as dead branches in the sight of God, no matter what our standing may be in the visible church.

Instead of murmuring and giving way to discouragement because of their trials as followers of Christ, the disciples rejoiced that they were counted worthy to suffer for His sake.

To be "prone to wander from the Lord we love," shows that we do not love Him "with all our heart, mind and soul," as we are always drawn towards that which has for us the greatest attraction.

The trials of life, being "God's pruning knife," it is a comfort to know that the hand that holds the knife knows best how to use it. Without submission to the pruning process there can be no fruit-bearing.

If it were not for light there could be no shadow, and the reason some people see only the shadow is because they have turned their backs to the light; and many walk in darkness, surrounded by God's beautiful sunlight, because they willfully close their eyes to the light.

God is "the same yesterday, today and forever," but life does not in all cases restrict Himself to the same method for accomplishing His work; and instead of requiring laborers in His vineyard to use the same tools in harvest time that they used in seed time, he no doubt expects them to act as intelligent beings under ever changing seasons and conditions.

When the work that God has given us to do calls for self-sacrifice, everything that would discourage us and weaken our faith in God as our strength and support, even though it may come through our nearest and dearest friends, must be met as Christ met Peter's rebuke, (Matt. 16:22, 23), knowing that they consider "not the things that be of God, but those that be of men."

THE NAME "AMISH" OR "MENNONITE."

BY S. B. WENGER.

Some of our people are very much attached to the name Mennonite, while others attach great importance to the name Amish. A good name is very much to be desired, but we fail to see much importance attached to either one of these names above the other. We should rejoice rather that our names are written in heaven. What is the name at any rate? The Mennonites are Amish and the Amish are Mennonites. For we all have the same principles of faith, we preach the same doctrine, we practice the same things, and I trust we are all one in Christ Jesus. Then why should we attach so much importance to the name. When we are brethren and sisters of like precious faith we should work in harmony regardless of name, and we should attach much greater importance to the name of our Saviour than to that of Menno Simon or any other name. "For there is none other name under heaven given

among men whereby we must be saved." The church could have much more power in the world if we were all harmoniously working together in the name of Christ our Saviour for the salvation of souls and for the upbuilding of the church. We should have due respect for our brother, Menno Simon, who was one of the greatest leaders and writers in the history of our church, but he was only a man who united with the body of believers and was instrumental in making the faith more generally known. We need more men with the firmness, conscientiousness and power of a Menno Simon in the church to-day, but we should only regard them as men and brethren. Many people think Menno Simon was the founder of the Mennonite church, but this is a great mistake.

He united with the body of believers who had come down through the dark ages, known in the different ages of the world by different names, usually named after the most successful or influential leader of the time. True gospel principles are what ought to bind us together as brethren and sisters. We should not sacrifice any gospel principles in order to become more united. I am glad we are working together as well as we are, partitioning the same church institutions, using the same church paper, coming together in a general conference, patronizing the same publishing house, the same school, etc., but there is still room for improvement. That we may attach less importance to the name, become more united in gospel work, stand more firmly together as one church is my prayer.

South English, Iowa.

NOTE.—It is probably not presumption to state that when Bro. Wenger says that the Mennonites are Amish and the Amish, Mennonites, he means so far as our mutual principles of faith are concerned. Taking the two bodies as a whole, there are or have been some differences or there would have been no Amish section formed in the Mennonite church. But there are few indeed who believe that those differences aside, or that it would keep us out of heaven if after laying them aside we would exercise the charity on both sides that becomes the followers of Christ, and meet and greet each other as brethren in Christ Jesus.—Ed.

THOUGHTS FOR THE THOUGHTFUL AND THE THOUGHTLESS.

BY J. METZLER.

If all Christian professors would study the Bible more, and practice its teachings, God would have a beautiful church on earth, wielding a mighty power for good, "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

Reading the scriptures "which are able to make us wise unto salvation," will make us strong in faith. One of Satan's most effective means of getting people to go wrong and forget God is to keep them from reading the Bible.

Teachers ought to be so well acquainted with the Bible that they will not teach wrong. If they do teach wrong, people ought to be so well ac-

quainted with the Bible that they will discern between right and wrong, and consequently will not be led wrong.

The question, How much do we pray? is not so important as the question, How well do we live up to our prayers? The doctrine, "It does not matter so much what we believe, if we are only sincere in our belief," is erroneous and will not stand the final test.

The Christian who accuses those who correct or rebuke him for making transgressions, of tearing him down, is somewhat like the person who gets into the mud because he does not walk carefully, then accuses those who helped him out of throwing him into the mud, and equips himself for defense against them. A tonic would help his weakness.

Have we done all we could to bring up our children "in the nurture and admonition of the Lord?"

The best place to begin missionary work is with one's self; next, with our friends, our consorts, our brothers and sisters and our parents.

When a teacher tells his class that the church is too strict, he might go a little further and tell them how strict she ought to be. A church can be as strict as the Bible before she is too strict. The devil is doing more evil in their hearts by being too lenient than by getting them to be too strict.

When we go to market or to public sales we need to take Jesus along just as much as when we go to church, so that we will do our buying and selling honestly, not only in the sight of the Lord, but also in the sight of men.

If the devil cannot sleep a church or people in superstition and ignorance, he tries the other extreme, pollutes them with education and college attainments without Christianity, puffs them up and stuffs them with ideas that they are some great ones. Acts 8:9, 10.

Whatever the words forgiveness and confession mean, it is neither evangelical forgiveness nor evangelical confession for one to do his best, exert every effort, twist and misrepresent things to beat those who have charges against him; and if he has any doubts that he will not beat them all right, run to his friends and neighbors with paper and pencil to learn more fully the charges against him and be better prepared, not to confess, but to repeat the charges, then tell his accusers they are much worse than he is.

If we do "not seek our own, but every man another's wealth," we all see that others, as well as we, have good bargains in our buying and selling.

The scripture passage, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me," may apply to the evil we do to Christ's disciples, as well as to the good we do them.

The person who tries to live as near like the world as he can, without losing his soul, exposes himself to imminent danger. He may be drifting fast toward destruction unaware and open his eyes to see his precious soul lost when it will be forever too late.

It is much easier for carnality to tell those whom we have wronged that they have forgiven them than to tell them we have wronged them, and ask their forgiveness; but it is using the wrong tool—forgiveness instead of confession.

Think of the influence we have over others, either for good or for bad. Think how many persons we may lead into

sin by our own unchristian conduct, whether it be by being cold and worldly, by idle or foolish talking, or by being proud and fashionable. Think how terrible it would be if I would conduct my life so inconsistently as to be finally lost, and would lead others to meet the same fate! Think, too, how many souls we may lead to righteousness by our own unblamable, holy lives.

In this fast age of working and hurrying and hustling we must guard against mistaking animal force or blind zeal for Holy Ghost fire or zeal that is according to knowledge. The former lead one wrong, the latter lead one into truth.

One is inconsistent when he scratches persons, time and time again with the tool of self-justification or other bad tools, then goes and tells the people that those persons will not let their open wounds heal, but says to God that He would heal their wounds, make them feel good towards Him. God says he should answer that prayer himself. Matt. 5:23, 24.

Some people are honest because "honesty is the best policy;" it makes them a good name, and they succeed better. Christians are honest, because they have the love of God shed abroad in their hearts by the Holy Ghost which is given unto them.

It sometimes becomes necessary to ignore business principles to comply with Christian principles; but never should one ignore Christian principles to conform with business principles.

It will not pay to break a promise for a few cents, nor for a few dollars for that matter.

"The shortness of time and the nearness of eternity should lead all of us to live, as to be habitually prepared for a change of worlds."

It is not right to stand up for our own rights, but it is our duty to stand up and battle for the rights of others. Earnest work will not make good transgressions. Repentance and forgiveness are needed.

Charity which "shall cover the multitude of sins" overlooks and forgives the faults of others, but it does not help to hide and cover up the transgressions of those who are too self-righteous, to confess and make wrongs right.

If Christian parents would tell their school teachers that their children cannot take part in comical and questionable exercises and entertainments, it would be giving the schools a lift towards reformation. But to get strictly moral books that are elevating, and Christian teachers would be a lift much mightier. How can we accomplish this?

There are ambitious people who find fault with their parents for not giving them a better education, who would be better off than they are now or than they would be with the education they crave, if they would have accepted the education their parents tried to give them—good Christian counsel and training in the fear of the Lord.

When people do not have the confidence in us which they had when we walked "worthy of the vocation where with we were called," let us not get the idea that they are jealous of us because we can work better than they.

The young people are the hope of the church and the coming generation. We should take good care of them, train and educate them for faithful Christian work. But we must not do everything

to please the young and nothing to please the old. Peter says: "Likewise ye younger submit yourselves to the Lord. Yes, all of you be subject one to another, and be clothed with humility, for God resisteth the proud and giveth grace to the humble."

"The seemingly little but earnest and quiet work of a man who is 'full of the Holy Ghost,' and who has a good name which is rather to be chosen than great riches, has a much greater influence for good than the work of one who strides along in a great splendor, pushes people aside, tramps on their feet, offends them and persists in having his own way."

"A certain writer supposes that the children of God will meet with three wonders when they reach heaven. In the first place they will wonder, on account of meeting some there whom they did not expect to meet. In the second place they will wonder, because some are not there whom they expected to meet. In the third place they will wonder, because they themselves are there."—Plain Teachings.

Don't hide away your tobacco and chew or smoke where you think people will not find it out. The same with beer, whiskey, hard cider or wine. Your sins will find you out.

The saying, "If the heart is right all is right," is true, but not in the way some people misconstrue it. If our hearts are right we will do what is right. If our actions are wrong, it shows that our hearts are wrong.

We should be more concerned about what God thinks of us, than about what people say of us. Yet when one says he does not care a particle what people say of him, he errs. We ought to live so that people have no reason to speak evil of us. If they speak evil of us without cause, probably we cannot help it; probably we could, any how, be sorry that they do thus wrong. When a good friend tells us that people speak evil of us, we do well to examine ourselves and see if there is something wrong in us, before we rejoice, because we think we are persecuted for righteousness sake.

A Sunday school class discussed pro and con the question of all the denominations uniting into one church. Think of the inconsistency! The good, faithful, humble Christians worshipping and communing and going hand in hand with the most fashionable churches, with secret organizations, theatre goers, dancing masters, saloon-keepers, warriors, oilse seekers, sports, circus men and the like. Paul could hardly call a peculiar people, zealous of good works, who have come out from among the world. Probably the name of the book The Mennonite Publishing Co. has for sale would be appropriate: *Mrs. World and Miss Church Member*.

There are people who make great pretensions to religion, and who are ambitious to civilize and educate and Christianize the world, but who need to be Christianized themselves. They are worldly and avaricious and dishonest; they use the name of God in vain, and talk irreverently of God's designation; they indulge in obscene language and foolish talking and jesting, and do almost anything but murder. We cannot see their Christianity. May God open their eyes.

The devil must have great satisfaction when he gets a prominent church

MISSIONS.

For the Herald of Truth.
THE BALD OF GILEAD.

BY M. C. LAPP.

Dear readers of the HERALD:—
When the Lord sends special blessings we cannot help telling them out. Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men. We have many reasons to praise the Lord, especially for the healing power that He has been manifesting to us. I know that there are some people who say "The age of miracles is past." But we have been convinced that God is the same yesterday, to-day and forever. When we turn to Mark 16:17, 18, we see that Jesus said, "And these signs shall follow them that believe: In my name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay their hands on the sick and they shall be healed." We have found God to be true to His word. I was lying sick with smallpox, suffering very much, my fever very high and having pain almost unendurable; when Bro. Reeser laid his hands on me according to the scriptures, and while they prayed (as Bro. Burkhard mentioned in a previous article) the Lord took all my fever and pain away from me. Praise His holy name forever. Before this blessing was given the Lord gave me great faith. I could take Him at His word without the least doubt. Why God gave me this special blessing I did not know at the time, but now we are convinced that it was to show us that He would do just what He said He would do. O, dear brethren and sisters, God is anxious to lead us out and bestow His blessings on us if we only believe.

Several months ago a girl by the name of Mentura was brought to the hospital. She was very bad with dropsy of the heart. Nearly every remedy we could think of was tried, but in spite of all we did she grew worse. We thought she would die in a few days. One morning I was very much impressed about her soul's salvation. She was asked if she knew who Jesus was. She said she did not know. So I asked another girl who was there to read for her and tell her who Jesus was and why He came into the world. And we had special prayer for her. And we are happy to say the Lord heard. And from that day she improved and later was baptized. She is now well and a happy little Christian.

Buddha, a boy of ten years, had dropsy so bad that we thought him a hopeless case. His legs were swollen like pillows and his body was quite out of shape. He could not walk without assistance. Special prayer was made for him. God heard and healed him. He is a well boy to-day.

Another boy who is at the hospital is present was thought a hopeless case. One day Bro. Burkhard was at the hospital and he thought it would only be a day or two till he would be dead, so he took his name so that he would have it to put into the register when he died. But special prayer was made for him and the Lord heard and now he is much better.

Just one month ago a man brought his wife to the hospital from a village about seven miles from here. She had been sick for three years; could not walk ten steps alone. We told them we would do what we could for her. They rented a house near by where we could call on them every day. They told us they had been to different shrines and offered sacrifices of many different kinds, and had their priests pray and read the Hindu *Shastras* for them; had spent many hundred rupees and had received no help. He said that at one time he had the priest read every day for three weeks and paid him 1500 rupees and a small plot of land. But she got worse instead of better. So they came to us. One day when we were to see her the Lord impressed me to lay my hands on her which I did and asked God to heal her. The Lord heard. Praise His name forever. From that hour she began to improve. They seemed to become quite interested in the Gospel and as soon as she became strong enough they came to meeting. They told us since that they could see that their priests did not know how to pray, and that the *Sahibs* religion was better than theirs. This morning they went to their village. Before going they called at the hospital. We read a portion of God's word to them and had prayer. On leaving they said that they would give Jesus and us the praise for what had been done. They invited us to their village. We hope to go and preach to them the Lord Jesus Christ. Our prayer is that they may accept Christ and forsake their heathen worship. They are high caste Hindus and very wealthy. So they would be severely persecuted if they became Christians. Pray with us that God may continue to work in them.

I might give you many more instances but time will not permit just now. I will ask again, "Is the age of miracles past?" Has God ceased to bless His children? Has He failed to fulfill His word? Oh, no. He is the same yesterday, to-day, and forever. Dear brethren and sisters, let us throw ourselves more fully on the Lord that He may be able to fulfill His word through us.

Yours in Jesus name,
M. C. LAPP.

HOME MISSION NOTES.

Dear HERALD Readers:
Greeting to you in Jesus' name. Some time having passed since the "Mission Notes" last appeared in the HERALD, we again take pleasure in giving you a little review of the work that has been and is being done here.

Thinking a vacation would be appreciated by the girls after having toiled so faithfully for sometime trying to ply the needle in its proper place and make the stitches just right, we closed Sewing school on Saturday June 28th until after the hot summer months, when we are sure all will again be anxious to take up the work with renewed energy and sew the garments which make happy many hearts and bring comfort to the body.

Sunday school is good, although since nice weather has come the attendance has decreased considerably, the number of pupils each Sunday being from one hundred and ten to one hundred twenty. Some have gone to the coun-

try to spend their vacation, others are looking forward with pleasure to the time when they too shall go. Several of our Sunday-school teachers who had been serving us faithfully, but whom duty called elsewhere, have also left us. God has so directed that others have come to take their places. The brethren, G. J. Lapp, S. F. Gingrich and P. W. Dierberger who have recently come to the city, and are doing work here, have so arranged that they can spend their Sundays with us. We are very glad for their help in Sunday-school as well as in church and children's meeting.

Street meetings are an interesting part of our work at present. Children generally understand our object at once when they see us starting out with Bible and song books and oftentimes follow us several blocks to hear the songs we sing. As we watch the people gather around us, sometimes a large number in a very short time, we cannot help wondering as we look into their faces, most of which betray a character of sin and evil, "can there any good thing come out of this place?" But remembering that "God is no respecter of persons," and that their souls are as precious as ours in God's sight, we rejoice that we are privileged to tell them of God's love.

One soul recently expressed her desire to unite with our people and was received into church fellowship, baptismal services being held several weeks ago.

Our Superintendent who has left us for several months is missed by all. The work however is going on as before.

May God abundantly bless our Bro. that if permitted to return he may come filled with the Spirit ready to again offer the Bread of Life to hungry souls. Asking that you continue to remember the work at the Thronos of Grace I remain yours for the Master.

KATE BLOSSER.

THOUGHTS FOR THE THOUGHTFUL AND THE THOUGHTLESS.

Continued from page 213.

member, teacher and chorister to sing some foolish songs for the public. If a person who thus uses his God-given gift in the service of Satan and the world, would only stop and think of the evil influence he exerts. If he would have been born a fool, his responsibility would not be nearly so great.

If the Farmer's Institute would have existed in Paul's time as it does to-day—opened with prayer by some "reverend," and interspersed with foolish songs and comical stories and remarks such like to entertain and draw worldly people—he would no doubt have included it with those who "have a form of godliness but deny the power thereof." He says, "from such turn away."

North Lima, Ohio.

When we turn away from some duty, or some fellow creature, saying that our hearts are too sick and sore with some great yearning of our own, we may often sever the line on which a divine message was coming to us. We shut out the man and we shut out the angel who had sent him on to open the door. —Edw. Garrett.

THE TWO WAYS.

BY ANNA PARISH.

We read of many ways. There are long ways and short ways,—broad ways and narrow ways,—straight ways and crooked ways,—wise ways and foolish ways, and many others, but I am thinking of but two, the broad way and the narrow way. We ask, "What are these ways?" "Where do they begin and where end?" In answer to the first I would say they are roads to eternal happiness or endless despair. In answer to the second,—go with me back in your minds almost 6,000 years, to the creation of the world, when Adam and Eve were placed in the garden of Eden. We also read that God looked upon His work and pronounced it good and we do not wonder, for after almost 6,000 years of evil and defilement we still behold and pronounce them beautiful and good. Many times in the evening after the weary labors of the day have given place to the rest and calm of evening, as we walk out in the cool of the day, hear the songs of the birds, the hum of insects and feel the gentle breeze which cools the heated earth; we see the twinkling stars bedecking the heavens and we exclaim with the Psalmist, "The Heavens declare the glory of God. The firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." How much more glorious must it have been in the morning of creation when in the cool of the evening God walked and talked with Adam and Eve under the shade of the trees in the Garden of Eden. I wonder what manner of conversation this was and of what they talked. What a privilege to talk face to face with God! This was the beginning of the narrow way. But a change is destined to come over this happy scene. The tempter enters and the broad way now diverges and spreads out before us. No more loving intercourse; but we see instead two fugitives fleeing from this beautiful garden and an angel with his flaming sword guarding the way of the tree of life. From henceforth the men of earth will no more travel together.

Of their descendants we see Abel walking the narrow way and Cain following on this new way, but Cain follows stealthily after Abel. Unsuspecting Abel is the first of humanity to suffer the death which has now passed upon all men. As mankind increases and fills the earth we find the allurement of the broad way draw very near to that narrow way and one by one has dropped away until after 2,000 years God looked upon this earth and found thereon but eight persons, and doom falls upon an evil and fallen people. God again places his chosen ones upon the narrow way, but soon all soon the same old story is repeated.

Satan with the allurement of his broad way again overcomes the children of men, and God calls faithful Abraham out and sets him up as father of a chosen people. Evil still follows as ever in the wake of the chosen ones, and at the close of the second 2,000 years Christ the Promised One makes His advent into this darkened world. But after 33 years of life and after He has again chosen His workers, the travelers on this broad way take the

life that was so freely given for theirs—and the work of redemption is completed, and He returns to His heavenly home, and so on down through the years of the Gospel dispensation roll on the evil influences which continually reach out to draw away the travelers on the narrow way.

I would like to give two illustrations of these different ways. A friend long since departed, shortly before his death dreamed that he stood at the parting of these ways and an unseen presence demanded that he should choose which he would. The one was narrow and rugged while he could see in the distance that it was also an uphill road, the other was broad, smooth and level and he could see flowers and persons, while flowers grew along the wayside. He studied but it seemed as if he almost decided on the seemingly pleasant way, when an unseen influence drew him to take the narrow way. He traveled on, but there was no crowd here, only stones and rocks and many uphill climbs. He became very weary, but he saw the same influence that at first overcame him was his aid and his strength. At last away in the distance a light was seen, which as he approached, grew brighter and brighter. At last heavenly music was borne on the air and he awoke to find his joy and rapture a dream. But am glad to say that today it is a reality and no more waking visions will ever dull his ear to its melody, or cause the light of heaven to fade away.

Let us again return to the parting of the ways and another vision awaits us. We journey with the crowds who joyously move along. No uphill work here! The stones are carefully shovelled aside, and for fear they may weary, we notice many stopping places along the way, seats beneath the shade of trees, fountains of water, beautiful flowers, the soft rippling of music like the quiet breaking of billows on the banks. We notice a place near the opening of the way whose constant flow of travelers attract our attention and we read "saloon" over the entrance. Another, a place for quiet recreation and harmless games. Still another, the theater, billiard saloon and so on, more than I can here name, each to help the time pass pleasantly and quickly away. But somehow the way has lost some of its beauty and does not seem to be so easy now. It is considerably steeper, not uphill but down. Oftentimes the feet stumble over loose rocks which are beginning to plentifully cover the road, but all are too hurried to gather them up.

The flowers seem withered and scattering in their halting place, and in the distance we see a bridge, and although the crowds are continually entering its opening, yet a mist obscures the farther end and it seems strange that we do not see beyond. But as we come near we hear the rushing of waters and see the bridge to be old and tottering, and the middle pier dropping away and into the waters. We have reached the river of death with its icy waters which is entered by the bridge of destruction. No turning back now, for with a cry one after another find their feet upon the slippery brink and feel the icy waters enclose them in their embrace which will carry them beyond all earthly hopes.

Now dear readers, you have the opportunity of choosing upon which way you will travel while here. Choose quickly—choose wisely, for however bright its beginning, once you reach the bridge of destruction all your dreams of joy and happiness will have vanished. Your castles built thereon will be as the brightly colored bubble that we in childhood watched with eager eyes to see its colors come and go, when in a flash it was gone forever. Once more before closing your eyes tonight, stop, look, listen, and choose wisely and well. Choose for eternity.
Rockton, Pa.

For the Herald of Truth.
PETER CARTWRIGHT ON
WORLDLY CONFORMITY.

BY JOHN HORSCH.

The autobiography of Peter Cartwright, the noted Methodist preacher, is of interest for the faithful people of the primitive Methodist church which it presents. It shows with particular clearness the attitude of early Methodism toward worldly conformity. Cartwright wrote the following in 1856. What do you suppose, dear reader, would he say, if he would be here to-day?

"We had at that time (when he was ordained to the ministry, in 1804) no pewed churches, no chairs, no organs, in a word we had no instrumental music in our churches anywhere," says Cartwright. "The Methodists in that early day dressed plain; attended their meetings faithfully; they wore no fine clothes, no ruffles. They could, nearly every one of them, sing our hymns and spiritual songs. The Methodists of that day knelt down in the public congregation, as well as elsewhere, when the preacher said 'Let us pray.' There was no standing among the members in time of prayer, especially the abominable practice of sitting down during that exercise was unknown among early Methodists. They generally fasted once a week, and almost universally on the Friday before each quarterly meeting. If the Methodists had dressed in the same 'superfluity of naughtiness' then as they do now, there would have been any confidence in their religion. But O, how have things changed in this educational age of the world! I do declare there was little or no necessity for preachers to say anything against fashionable and superfluous dressing in those primitive times of early Methodism; the very wicked themselves knew it was wrong and spoke out against it in the members of the church. The moment we saw members begin to trim in dress after the fashionable world, we all knew they would not hold out. Permit me here to give a few cases in confirmation of some things I have just said."

Cartwright proceeds relating a number of incidents where persons who had been converted under his preaching had off articles of dress intended for show and display, without having been reminded that such was necessary. He then continues: "I think these cases to show hardened through the deceitfulness of sin, there is a solemn conviction on all minds that fashionable frivolities are all contrary to the humble spirit of our Savior; but idleness is dreadfully

deceptive, and we must remember that no idolater hath any inheritance in the kingdom of God. Let Methodists take care."

In another chapter Cartwright writes: "I wish to say a few things in this chapter on the usages of the Methodist Episcopal church. When I joined the church, her ministers and members were a plain people, plain in dress and address. You could know a Methodist preacher by his plain dress as far as you could see him. The members were also plain, very plain in dress. They wore no jewelry, nor were they permitted to wear jewelry, or superfluous ornaments or extravagant dress of any kind, and this was the rule by which we walked, whether poor or rich, young or old; and although we knew then, as well as we do now, that the religion of Jesus Christ did not consist in dress, or the cut of the garments, yet we then knew and know now that extravagant dress and superfluous ornaments engender pride, and lead to many hurtful lusts, directly at war with that humility and godly example that so preeminently becomes Christians. Moreover, when we look around us and see the perishing millions of our fallen race dying in their sins for the want of a preached gospel, and that this gospel is not sent to them for want of means to support the missionary, may we not well question whether we are doing right in the sight of God in adorning our bodies with all this costly and extravagant dressing? Would it not be more God like or Christian-like to give our money, laid out in these unnecessary ornaments, to send the gospel to the poor, perishing millions that have souls to be saved or lost forever, and will not God hold us accountable for the use of those means and moneys that he has given us? And would not the simple fund that might be created by disposing of the ornaments of the members of the Methodist church alone, send the gospel to hundreds of thousands who must perish in all probability for the want of this little Christian sacrifice by the professed lovers of Christ? The apostle James says: 'Whether ye eat or drink or whatsoever ye do, do all to the glory of God.' Now apply this rule to your consciences, and I have no doubt your piety will decide in favor of the sacrifice you ought to make, and the good example you ought to set."

"When we have a formal, negligent ministry," Cartwright says in another place, "that wish to substitute education for the power of faith, and our ministers begin to take the world or even other proud and fashionable churches, you may depend upon it that, like Sampson with his eyes put out, we shall make sport for the Philistines."

A number of influential ministers of the Methodist church have recently in their church organs discussed at length the question, "What can be done to bring a better condition of things in the churches?" They complain that the church has seemingly lost her power and the increase in numbers has in the last years been small as to the Sunday school and church service. We can furnish sample pages to the HERALD to those who may desire to see the style and size of type and music.

The price postpaid will be, Cloth bound, 85 cts. Leather bound \$1.00. By express or freight not prepaid, 10 cts. per copy. We should be pleased to hear from those who expect to send in their orders for the HERALD in the near future, would be glad to send them the HERALD at once, it will be glad to meet the financial part of its publication which becomes due as soon as the job is completed. Please send all orders to the undersigned. All inquiries cheerfully answered.

Yours in the Service of Song,
J. S. SHUMAKER.

likely, first of all, point out that the former phenomenal growth of the church was due to the fact that the primitive restrictions in regard to worldliness were no longer in force; everything which has a smack of cross-bearing has been carefully removed from the requirements of membership. The consequence was, for a time, a great increase in numbers. This seeming prosperity did, however, not continue long. The "power" is bound to leave the church when the world is allowed to come in.

Shall the sad experiences of the Methodist denomination serve as a lesson for us Mennonites?
Cleveland, Ohio.

THE NEW HYMNAL.

How soon will the new Hymnal be out? Is a question frequently asked of the writer both verbally and by letter. We are puzzled to know what reply to make for fear we may misinform our people as we have heretofore. Some time ago we informed the readers of the "HERALD" that the "Hymnal" would be completed in "several months," but we have misinformed them, so far, that some of our brethren have charged us with publishing an untruth. We kindly accept the charge, but are glad to know we were not to blame. There are certain things connected with the publishing of a book of that kind, which require more time than we had any idea of at the time we gave out the information. At that time we certainly expected to see the Hymnal completed long ere this, and in the meantime we have done all we possibly could to hurry the work along; but there are some things of which we have no control, viz. The making of plates, printing, binding, etc. These things were given into the hands of a certain Publishing House with the instructions to get out the job as soon as possible, and we are confident they are putting forth every effort to carry out those instructions. To do a good job in getting out the plates necessarily requires time. We trust our people will be amply paid for their long waiting when once the Hymnal puts in an appearance. For the benefit of those who have sent in their orders for books some time ago and are patiently waiting to have them filled, would say, we expect to be able to fill orders for the Hymnal sometime in August, possibly sooner. The platemakers are about through with their part of the work and the publishers say they will soon have the work completed after the plates are all ready.

The book will contain over 400 hymns suited to every occasion in the service of song. We feel confident that our people will be pleased with a book that is so well adapted to both the Sunday school and church service. We can furnish sample pages to the HERALD to those who may desire to see the style and size of type and music.

The price postpaid will be, Cloth bound, 85 cts. Leather bound \$1.00. By express or freight not prepaid, 10 cts. per copy. We should be pleased to hear from those who expect to send in their orders for the Hymnal in the near future, would be glad to send them the Hymnal at once, it will be glad to meet the financial part of its publication which becomes due as soon as the job is completed. Please send all orders to the undersigned. All inquiries cheerfully answered.

Yours in the Service of Song,
J. S. SHUMAKER.

HERALD OF TRUTH.

July 15, 1902.

SUBSCRIPTION PRICE.

THE HERALD OF TRUTH, one dollar per year.
 Roundabout and Herald, one dollar per year.
 DOTTED papers to one address, \$1.50 per year.
 HERALD OF TRUTH & WOMAN or CHURCH to one address, \$1.50 per year.

THE HERALD OF TRUTH is the Organ of the following Mennonite conferences.

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa. & Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania.
7. United Mennonites.
8. South Western Pennsylvania.
9. Indiana and Michigan District (Fall).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District (Amish).
13. Missouri, Iowa and Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.

BUSINESS NOTICES.

Wanted:—Several good agents; apply to the Mennonite Publishing Co., Elkhart, Ind.

Sunday-schools contemplating giving rewards at the close of this quarter will do well to write us. Our large variety of books, booklets, book-marks, cards, etc., enables us to give entire satisfaction.

Jacob's Model S. S. Sec'y Record, in Manilla cover, 35 cents. Meyer's Paramount S. S. Sec'y Record, cloth, 47 cents. The Superior Sunday School Teachers' Book, 5 cents each; 40 cents per dozen. Collection envelopes, 35 cents per dozen. Order now.

The season for premiums is over, but we hope those who know they are in arrears on the HERALD, will after all kindly favor us with the amounts due us. We make this explanation because of the inquiries we are still receiving in regard to the premium Bible, and the Colportage books.

Stock for sale.—Twenty four shares of Mennonite Publishing Company stock for sale at par. A share is \$25.00 and it brings an annual income of not less than six per cent. Parties wishing to purchase may take the whole amount offered or any part of it they may desire. For particulars address Mennonite Pub. Co., Elkhart, Ind.

New designs of Sunday-school Scripture Text Cards have been added to our large line. We can now offer better value for the money than ever before. The popularity of our beautiful cards at low prices, is continually increasing. Orders are larger and there are many more of them. Send us 15 cents for a sample package. We know you will be pleased.

We have recently issued a new "pocket catalogue" of books. All the books are classified under different topics to which they belong, and are arranged in alphabetical order. This will make it very convenient to find books treating on different subjects. Any one wishing one of these pocket catalogues will please send their name and address. The catalogue is sent free to any one.

HERALD OF TRUTH.

The large sales which GOSPEL CALL has enjoyed, must be ascribed to its merits. Large orders for Sunday-schools have been filled, and in every case the book has given entire satisfaction. It is an exceptionally well-collected selection of hymns, and the price is very low. In limp cloth binding, 20 cents; in board binding 25 cents. Send for a sample. You will like it.

There are many people who want a copy of the new book, "Life and Teachings of T. DeWitt Talmage," which is being compiled now. Orders sent will be properly filled. The book will contain over 500 pages and will be profusely illustrated and will sell for \$1.50 in cloth, and \$2.00 in morocco grained tuxedo binding. A number have already applied for the agency. Our terms are very liberal. A complete agent's outfit will be sent to any address upon receipt of 25 cents, which amount will be refunded upon receipt of the first order for six or more books.

If you want a book which exposes in a vigorous, plain manner, the popular sins which are stealthily creeping into the church, then send us \$1.00 for a copy of "Mr. World and Miss Church Member." It strikes at the root, and no one can read it without receiving great benefit. Over one hundred agents, including several ministers, are busy at work selling this book, and all find it a good seller. Our terms are very liberal, and we would like many more agents to take hold of the work. Write us at once.

Do not forget that we have a "Word Edition" of Hymns and Tunes, the same being only 15c per copy, or \$1.50 per dozen postpaid. This will enable churches to procure a supply of these well-known church hymn books at a very low cost. The music edition, in the cloth binding, sells for only 45 cents a copy, or \$5.00 per dozen postpaid. This is surely very cheap for a church hymn book containing so many hymns, set to the music. See price list elsewhere for the different styles of binding.

HERALD OF TRUTH CLUBBING RATES.

Herald of Truth, semi-Monthly,	\$1.00
Herald of Truth and Young People's Paper, 1 year,	1.50
Herald of Truth and Rundschau,	1.50
Herald of Truth and Words of Cheer,	1.35
Herald of Truth, Rundschau, and Young People's Paper,	2.25
Herald of Truth, Young People's Paper and Words of Cheer,	1.90
Words of Cheer and Young People's Paper,	1.00
Herald of Truth, Words of Cheer, and Young People's Paper and Rundschau,	2.65

Address:
 MENNONITE PUBLISHING CO.,
 Elkhart, Ind.

Hymns and Tunes.—Our English Hymn Book, which is now being used in most of our congregations, and which is known among our people as "Hymns and Tunes," has been reduced in price as follows:

Cloth binding, per copy, prepaid,	\$.45
Cloth binding, per dozen, prepaid,	5.00
Cloth binding, per hundred, not prepaid,	35.00

Flexible leather binding, per copy, prepaid,	.55
Flexible leather binding, per dozen, prepaid,	6.25
Flexible leather binding, with tuck, per copy, prepaid,	.65
Flexible leather binding, with tuck, per dozen, prepaid,	7.50
We have also recently issued a Word Edition with paper covers, which we sell at the following prices:	
Per copy, postpaid,	\$.15
Per dozen, postpaid,	1.50
Per hundred, not prepaid,	10.00

Free Herald Fund.—The Mennonite Publishing Company has for years maintained a fund for the purpose of sending the HERALD OF TRUTH to the poor, without charge.

We have in this way, every year, sent out hundreds of papers to brethren and sisters and also to non-members, who were poor, to widows, and persons who were dependent on the church charities for support, and to homes, poor-houses, hospitals, and to charitable and benevolent institutions of various kinds, until the drain upon the Mennonite Publishing House has become so heavy that we are compelled either to restrict and limit the work, or call upon the churches and benevolently disposed brethren and sisters, who possess means, to contribute to this fund and assist us in the good work.

The benefits of a good religious paper in the family cannot be over-estimated. The comfort and happiness it affords to old people who can no longer attend public worship, and to people who are no longer able to go out to visit and pass the time with friends and relatives in social converse, or to those who are bedridden by the house or to their beds by sickness and bodily infirmities, is attested to by the many letters we receive thanking us for sending them this silent messenger to encourage them in the way of life.

In consideration of all these things we feel justified in asking the brotherhood for help in this line.

There are a number of different objects now that appeal to the benevolence and charity of our people. We have now the Mission in India, Chicago Mission, Welsh Mountain Mission, Philadelphia Mission, Evangelizing Work or Home Missions, The Orphan's Home, Old People's Home, Church Charities in the home congregations, the Tract Work, and last, but not least, the Free Herald Fund. It is right and proper that all these different lines of church work should be maintained and supported, as God may direct the generous contributors, but while your minds may be directed to one or another of these objects, will you kindly remember that the Mennonite Publishing House at Elkhart, Indiana, has, for many years, silently, without boasting, and without telling the people much about it, carried on a mission work which has proved a great blessing to thousands, and which has cost the Publishing Company thousands of dollars. No reports have been printed and very few even know of the work that has been done. In this they have virtually filled the scriptural admonition, "When thou doest alms, do not sound a trumpet before thee, . . . but when thou doest alms let not thy left hand know what thy right hand doeth." Let us also bear in mind that in establishing and

maintaining all these different lines of church work, and all these benevolent and charitable institutions, much, possibly the major part, was done through the instrumentality of the HERALD OF TRUTH, especially in the Sunday-school and in the mission work.

Thus we see that our church paper is really the most effectual and deserving instrument in our church work, and is the great bearer and advocate of all these interests, and as such appeals to us for a generous and liberal support. A few of our kind patrons seem to realize this, and from time to time contribute such sums as they feel they can spare. Recently a brother sent \$5.00, and others have sent in smaller amounts, as will be seen in the reports. We ask all the friends who have the publishing of good papers and tracts at heart to give as the Lord may direct and prosper them. Should any one desire to give a larger amount and form a permanent fund for this work they may do it in a bequest, after the following form:

FORM OF REQUEST.

I give and bequeath to the Free HERALD and Tract fund, maintained by the Mennonite Publishing Company at Elkhart, Indiana, the sum of . . . Dollars, to be used for the distribution of books, papers and tracts to ministers and worthy poor in the Mennonite church and others as the necessities of the case may demand or suggest.

SUNDAY SCHOOL LESSONS

LESSON III—JULY 20.

THE TEN COMMANDMENTS—DUTIES TO MEN.

Ex. 20:1-17.
 (Read Matt. 5:17-28. Memory Verses 17-17.)
 GOLDEN TEXT.—Thou shalt love thy neighbor as thyself.—Matt. 19:19.

INTRODUCTION.

TIME.—May or June B. C. 1491.
 PLACE.—Mount Sinai.

PERSONS.—God; the children of Israel.

INTRODUCTORY NOTES.—Last week we studied the first table of the law, showing us our duties to God. This week we study the second table of the law, showing our duties to man. The two lessons compose a double column foundation upon which the great structure of righteousness is built. The first six commandments flow from the first four. If God is to be revered and obeyed as our Father, men are to be loved and cherished as our brother. The two laws are inseparable. If the first table is obeyed, the second will be observed. If the former be ignored the latter will also be disregarded. They are the two fundamental laws upon which the practical Christian religion is founded. These two laws stand side by side in the New Testament scriptures. The relation we sustain to God as His children causes us to be related to each other in a common brotherhood. Because of these relations certain duties devolve upon us toward each other as members of one common family. To have in our hearts today's lesson a condensed outline of these duties. They are the sum and substance of the great commandment, "Thou shalt love thy neighbor as thyself." "Our first duty among men is to our parents. Their claims to

July 15,

1902.

our honor and respect are due to the fact that under God they gave us existence." The law of love toward our neighbors constrains us to do them good, and not rob them of their life, their purity, their property, their reputation, nor even desire to possess anything that belong to another. "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Love will speak of others' excellencies instead of their failings, will pity instead of hate, will seek the good of others instead of their ruin.

- July. HOME READINGS.
 21. M.—Worshipping the Golden Calf. Ex. 32:1-14
 22. T.—Worshipping the Golden Calf. Ex. 32:15-24
 23. W.—Worshipping the Golden Calf. Ex. 32:25-35
 24. Th.—The second tables. Ex. 34:1-14
 25. F.—Remember. Duet. 9:7-21
 26. S.—A King's sin. 1 Kings 12:25-33
 27. S.—Forgetting God. Ps. 106:7-23

LESSON IV—JULY 27.

WORSHIPPING THE GOLDEN CALF—

Ex. 32:1-14.

GOLDEN TEXT.—Thou shalt have no other gods before me.—Ex. 20:3.

INTRODUCTION.

TIME.—According to the common chronology, some time in July B. C. 1491, towards the close of Moses' forty days in Mount Sinai.

PLACES.—On Mount Sinai, and in the plain of Rahab, at its base.

PERSONS.—Jehovah, Moses, Aaron, Joshua, Israel.

LESSON CONNECTION.—After giving the ten commandments to the children of Israel the Lord talked with Moses and gave him many special commandments based upon the decalogue, for the government of the people. Then Moses wrote "all the words of the Lord," after which he called all the people together to ratify the same. An altar was built and sacrifices offered, after which Moses read the book of the covenant in the audience of the people. The people made a solemn vow, saying, "All that the Lord hath said will we do," and the blood of the sacrifice was sprinkled upon the altar and on the people. After this the Lord called Moses into the Mount in order to give him the ten commandments inscribed upon tables of stone, and instructions concerning the erection of the tabernacle; and for forty days the people lost sight of their leader. Then they fell into idolatry.

THE GREAT DISOBEDIENCE.—In the worship of the golden calf we have a striking illustration of the deep depravity of the human heart. When a high and outstretched arm Jehovah had wrested Israel from Pharaoh's grasp, and before their astonished eyes made the mighty waters of the Red Sea part in twain to open up the way before them. Can it be possible that with the light and truth these people enjoyed, they could in such an incredibly short space of time be plunged into such gross idolatry as is here depicted? Alas, alas, for human nature! How plainly are we here shown the utter inability of past blessings to preserve us from falling. We may be able to boast of having received and enjoyed the

most wonderful experience a mortal ever had, and yet, if in the hour of temptation we do not watch unto prayer, we shall be overcome, and may perhaps sin as grievously as these people did. The inspired warning is as needful to-day as ever. "Let him that thinketh he standeth, take heed lest he fall."—A Sims.

- JULY. HOME READINGS.
 21. M.—Worshipping the Golden Calf. Ex. 32:1-14
 22. T.—Worshipping the Golden Calf. Ex. 32:15-24
 23. W.—Worshipping the Golden Calf. Ex. 32:25-35
 24. Th.—The second tables. Ex. 34:1-14
 25. F.—Remember. Duet. 9:7-21
 26. S.—A King's sin. 1 Kings 12:25-33
 27. S.—Forgetting God. Ps. 106:7-23

CORRESPONDENCE.

WHITE CLOUD, MICH., JUNE 30, 1902.—Greeting in the Master's name. We again have reason upon reason to rejoice in the Lord for His many blessings. We were again allowed to have our church service after being quarantined for 6 weeks on account of small-pox. We also enjoyed a spiritual feast while Bro. Peter Keim from Elmdale, Mich., was with us and preached several very interesting sermons. Bro. Noah Grabill and wife of Goshen, Ind. also spent a few days visiting among the brethren. On the 23rd of June we also reorganized our Sunday school by electing Bro. Eli Cook, Supt.; Sister Anna Miller, Chorister, and Amanda Garver, Secretary. Wishing you all God's grace. JACOB P. MILLER.

MILAN, OKLA., JUNE 30th, 1902.—On June 29th the Milan Valley Sunday school was reorganized for the remainder of six months of the year with M. C. Herabberger, Supt.; N. E. Miller, Asst. Supt.; sister Ursula Miller Sec'y; T. Herabberger, Treas.; John K. Eash, Chorister; C. J. Bontrager, Asst. Chorister. The attendance for last quarter was as follows: Officers, 5; teachers, 6; scholars, 42; total average attendance, 64. May the Lord bless the officers with heavenly wisdom that they may so conduct the school that it may be to the honor and glory of God and to the welfare of the souls of men.

SIMON HERBERGER.

IOWA, LA., JULY 5, 1902.—We feel very thankful to the different congregations and brethren who have contributed toward the building of our meeting house. If there are still others who feel like helping us with donations after harvest is over it would be very thankfully received up to the latter part of December, when we expect to make our final settlement. We have borrowed some money, and we will have to borrow several hundred dollars ready to hold services in it by next Sunday.

We have not yet had time to look up all the bills, so we do not know the exact cost of the building. Send your contributions to James Miller, C. O. Schrock or the writer, these three constituting the Building Committee. We

are truly thankful to God that He provided a way for us to build, as the way we had been holding service was very inconvenient. JOHN SCHROCK.

SPRING DALE CONGREGATION, SPORT, VA., JULY 5, 1902.—Dear HERALD readers; Greetings in Jesus' name. I have noticed that the correspondence is not as plentiful as heretofore, although it has been kept up reasonably well for some time. It has been quite a while since we had any visiting brethren with us. Bro. H. Anglemeyer of Silverdale, Bucks Co., Pa., was here the middle of May, preached several very good sermons for us. His stay was short, but pleasant. The communion meetings have all been held and were well attended, with good feeling and interest.

Our Sabbath school is going on nicely with fairly good attendance and trust some dear souls may be brought to see their condition before they become so hardened in sin that it takes striving to yield themselves to the gentle promptings of the Spirit. Dear unsaved ones, "Quench not the Spirit," but come at the first bidding. Our school consists mostly of small children and, O, that they may be brought up in the right way that the church may grow and prosper, that Christ's kingdom on earth may not suffer for want of workers.

COR.

VINELAND ONT., JUNE 27, 1902.—On the 22nd inst. we were privileged to hold our communion services at this place. Bro. Amos Cressman of Waterloo county, who had visited the congregations at Bertie, near Sheraton Ont., and at Clarence Centre, N. Y., holding communion services with the congregations there, returned here on the 25th and visited with the brotherhood for nearly a week. Bro. Cressman and wife drove to the "Twenty" two weeks ago, and on the way met with an accident. Their horse became frightened by a street car at Grimsby, and upset the buggy. Both occupants escaped without serious injury, but the horse which had been kicking viciously, broke off one of the shafts which ran into its body about fifteen inches. The horse died of its injury. We are glad that the brother and sister escaped so providentially. Sister Cressman stayed at the home of their son-in-law, Bro. Chris Fretz while Bro. Cressman was away.

Bro. E. S. Hallman has been staying in this vicinity for some time, employed in packing and shipping fruit. He was also at the communion service.

S. F. C.

IOWA, LA., JUNE 1, 1902.—Dear Readers, Greeting in the Master's name. We can truly say we are blessed with earthly things as health is good, weather pleasant and rice, which is the staple crop here, promises a good harvest. We still hold our meetings in the Iowa school house, but our new meeting house is nearly finished and will be ready for opening services the latter part of this month. As to when we will open it for service we know not yet. We were in hopes some ministers from abroad would visit us about that time. We are expecting Bro. Shenk of Missouri to be with us, but not till the latter part of July, so we are informed, at which time communion will be observed and perhaps a deacon ordained. We would be truly glad to have some of our ministers from abroad visit us as the harvest is great and the laborers few. We are truly very thankful for the aid already received for our meeting house and appreciate it very much as it shows love and sympathy toward our fellow beings. Should there be others who would wish to aid us they can do so any time later on. We cordially invite your prayers in our behalf. May God bless you. C. C. Schrock.

HARRISONBURG VA., JULY 3, 1902.—Our Bishop, L. J. Heald, held a call to come to Fauquier Co., Va. to hold communion. I concluded to accompany him, and Saturday morning, June the 28, 1902 at 6:45 we boarded the train at Harrisonburg and arrived at Manassas Junction at 11 A. M. where we had to wait until 12:45, P. M. for the north bound train, which brought us to Catlett Station at 1:30 P. M. Bro. E. J. Berkey met us here and took us 7 miles to his home. Our visit to his home was very much enjoyed. Here we met the parents of Bro. Berkey's wife, Bro. Henry L. Rhodes and wife, the pioneers of the Mennonites in their county. Judging from the kindness manifested, they were very glad to see us. The dear brother and sister Berkey are full of zeal and love for the good cause of Christianity, a trait they acquired in their younger days. I suppose the mission in Chicago will remember these so faithful workers in that cause, bringing those low down in sin and degradation to a higher plane of life and usefulness, making good citizens of them so that they may be an honor to good society, the family, state and church. This element seems to be their life work. The field there is now a lot quite sure feels their influence. I think that they deserve encouragement from the Church elsewhere. They have no church house of their own, which they need very much. They themselves are not able to build as their number is small in their means limited, but they are willing to do all they can to get a house. I will further say that it seems to me that if there are any of our people with small means who want a home of their own here is a chance for them to get one as land is cheap, for the reason that it has been neglected, but it can be made good very soon by little attention as it is susceptible of improvement. They would not only get a home of their own but they would add a great deal to this little band of Christian workers, and themselves become useful along this line.

Sunday morning, the 29th, we went 9 miles to the Opal M. H. to fill an appointment. This meeting was well attended considering the inclement weather. Our brother took for his text Matt. 5:8. From these words, "Blessed are the pure in heart; for they shall see God," he preached an excellent sermon, telling us into what condition we must come if we want to see God. Here we met Bro. Thomas Wellingham who is in his 54th year, and who lives near here. I was told that in his younger days he had wonderful powers of memory. He has a new house near here going up and he is the architect, giving directions to the working men. It is said of him that he was a man of industry and usefulness. He seems to be so pleasant

and affable that it must be a pleasure to be about him. After these services we returned to Bro. Berkey's home. At 4 P. M. we had communion services. Our brother on this occasion took for his text Matt. 20: 28 and John 3: 11. The ransom paid by our blessed Savior was clearly brought to our minds and emphasized. This truly was a solemn occasion. While but a small number partook of the sacred emblems it made it none the less sacred. This evening at 8 o'clock we had another service at the Auburn school house where we had an interesting meeting. The brother took for his text Psalm 37: 37 in connection with Psalm 143: 17. This was a very able sermon on the subject of perfection. The young people assisted us very much by their singing and their good attention. We again returned to Bro. Berkey's and slept sweetly until 4 A. M. I will yet mention that in these services we had with us a brother and sister from Prince William Co., Va. We were glad to form their acquaintance. They formerly lived in Lebanon County Pa. They said that they would like very much to have any of the brethren and sisters who come near them, to visit them. The brother's name is Joseph Smith and his address Aden, Va. This morning, June 30, Bro. Berkey brought us to Catletts station where we took the morning train for our homes. At 2:45 P. M. we arrived at Harrisonburg and soon were at our homes and found all well and happy. We feel thankful to the dear brethren for the kindness shown toward us while with them. Bless the Lord for His kind protecting care.

EMANUEL SUTER.

WELSH MOUNTAIN MISSION.

Efforts of the Mennonites to reform and build up the moral and manners of the inhabitants of the Sasasfras have surpassed all others in that direction. Alms giving and good wishes would no more accomplish the work than the Lancaster county jail. Both had been tried for several years without success. It remains for one to devote his whole work and energy to the undertaking; to go there and live with his family, and direct the movement, to show that these people were interested in the welfare of these mountaineers, who hadn't had half a chance in the development of true life. The mountain, which for half a century was a tangle of briars, weeds and brush, isolated as it was from mankind, where all sorts of wickedness could be carried on unknown to the outside world, is now rapidly becoming a blooming garden. Once it was almost a visit of one's life to go there, now it is a pleasure to visit the place, and note the scenes of activity, and the air of thrift among the people. The Superintendent, who is well known, is Noah Mack, and to him is due great credit. Mr. Mack is a leader, the kind of leader that controls, and makes men follow. He has given up many things that most people enjoy.

One of them is society. Here he and his family constitute the place. They are the guide, and the colored people look to him for plan and purpose. Mr. Mack had many discouragements in his undertaking at first.

It was a harder task than he at first supposed, and he often questioned to himself whether the step would suc-

ceed. But he is gaining ground. He is becoming established. A beautiful substantial dwelling is erected which he uses as both a dwelling and a store. Here he enjoys life as well as anyone under the circumstances, and it would require a most advantageous offer to entice him away from his work. Any one loves a work in which he is successful, and can see some profitable results. Acres of the mountain land have been cleared off with much labor, and converted into fruitful soil. Most luscious strawberries, garden vegetables and fruit of different kinds are produced, much of which finds its way to Lancaster markets and brings good prices. This mountain soil is the best producer in the country.

After the experiment by the mission and its results, others are seen buying up large tracts of land in the same neighborhood for the purpose of cultivation. One man has bought the whole flat that formerly was used for a race course, and intends planting a large peach orchard. Fertilized for years by the accumulation of leaves, wood, etc., the soil is rich in plant food.

Here is truly a home mission that is showing returns, both profitable and pleasant to those who are engaged therein, and who are making more of life than years ago they had reason to expect.—From the Reading, (Pa.) Eagle.

For the Herald of Truth.

REAL NEEDS AT THE HOMES.

In our report of the annual meeting of the Mennonite Board of Charitable Homes, the account for the Old People's Home showed the sum of \$601.65 as being cash on hand in the treasury. This may be a little misleading. While it is true that the Board holds accounts in cash or by note to that amount and which we have a right to use any day so far as outside parties or interests are concerned, it is nevertheless a fact that it is the order of the Board not to spend the \$600 for the present. One of the inmates handed us that for her care during her natural life time, and we intend to use the income only in such cases. Should something go wrong we have the money at hand to return the same to them.

We need a good many improvements both at the Old People's Home and Orphan's Home. We have sufficient pledged to build the barn at the Old People's Home and about \$300 towards building a furnace for the Orphan's Home. We now need several hundred dollars for the Orphan's Home. We can furnish the second floor at the Old People's Home, and make other necessary improvements and also to pay the expenses of Bro. Wenger and his niece, Slater Brennen in coming to take charge of the aged inmates. We also need several hundred dollars more at the Orphan's Home for furnace and other improvements. Any congregation or individuals who wish to help lift the needs may correspond with the superintendents of the homes or the writer. We have more orphans—some 23 in all—in our care than at any other time and they are doing real well. We also expect the Old People's Home to be pretty well filled up by winter. It costs very little more to keep the homes filled than it does to keep only a few, and since there are so many who have applied, why

not provide for them? Surely the Lord will be well pleased to have us do our part. We have had to refuse admission to several for no other reason than simply because we had nothing at hand to keep them on. Bro. C. Z. Yoder took me a week ago that his conscience is not rested yet because we saw no way of admitting an old brother in his last days, and who was grieved on account of it. He has since been called to a better Home and to a better place where they never lack for means to be cared for. Surely the Lord has been good to us, and by applying our means at hand according to the guise of less means. In any work there is something to be gained by experience, and this is as true in the management of the Homes as in any other work or cause. The Lord bless all faithful helpers in His kingdom.

M. S. STEINER, Pres. of Board.
Columbus Grove, Ohio, R. F. D.

For the Herald of Truth.

THE LORD PONDERETH THE HEART.

BY LIZZIE M. WENGER.

Wherefore laying aside all malice, and all guile and hypocrisies, and envies, and all evil speakings, as new born babes desire the sincere milk of the word; that ye may grow thereby: if so be ye have tasted that the Lord is gracious.—1 Pet. 2: 1-3.

A heart that craves after the forbidden thing cannot be pure, therefore let us strive more earnestly to die unto all sin, the world and our evil hearts, and this through obedience to the word of God and His Holy commandments. Give no place to evil in thought, word or deed, this is the way of righteousness. "In the way of righteousness is life, and in the pathway thereof there is no death." Righteousness, holiness, purity of heart and mind are life, joy and peace. Evil thinking or erroneous thoughts shut us out of the realization of the kingdom of heaven, and "blessed are the pure in heart; for they shall see God." Surely "God is a rewarder of them that diligently seek Him." If thou sayest, behold we knew it not; doth not He that pondereth the heart consider it? and he that keepeth thy soul, doth not He know it? And shall not He render to every man according to his works? Prov. 24: 12. "Let not thine heart envy sinners, but be thou in the fear of the Lord all the day long; for surely there is an end, and thine expectation shall not be cut off." Again, "If the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Jer. 17: 10.

Beloved reader! "Fret not thyself because of evil men, neither be thou envious, at the wicked; for there shall be no reward to the evil man; the candle of the wicked shall be put out," Prov. 24: 19-20.

Flee therefore evil lusts and follow the way of life. "For charity covereth a multitude of sins." "And who is he that will harm you, if ye be followers of that which is good? But if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts, and be ready always to give an answer to every man

that asketh you a reason of the hope that is in you, with meekness and fear." 1 Pet. 3: 13-15.

The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether." Psal. 19: 9.

"Behold the Lord's hand is not shortened, that it cannot save, neither His ear heavy that it cannot hear." Isa. 59: 1.

"Be mindful of the words which were spoken before by the holy prophets and of the commandment of us the apostle of the Lord and Savior: in the last days scoffers, walking after their own lusts." 2 Pet. 3: 2, 3.

Beloved reader! let us try also to keep in our hearts the following words which were spoken by David to his son; "Thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou forsake Him, He will cast thee off forever." 1 Chr. 28: 9.

"Let us bear the conclusion of the whole matter: fear God and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14. "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." But thanks be to God who giveth us the victory through our Lord Jesus Christ."

Rejoice rejoice let praise abound,
And thank the Lord who is our God,
For dead once raised and lost one found,
And prodigals brought home.

Farmersville, Pa.

For the Herald of Truth.

THE GLADES AND CONEMAUGH CHURCHES.

BY J. K. HARTZLER.

In the article, "Fifty Years in the Amish Mennonite Churches of Pennsylvania," the reader may remember that the membership of the Glades church was estimated at 150 in 1850. Bro. Reuben Yoder, of LaGrange, Ind., writes that he was well acquainted with every member of that church in 1850, and adds that he remembers of only 56 members.

Bro. Levi J. Kauffman, of Davisville, Pa., gave me the information upon which I based the estimate. He very kindly went over the matter the second time and writes June 23, that among the aged brethren whom he consulted were Daniel Harshbarger and Shem Kauffman, who were well acquainted in the Glades church fifty years ago, and they say the Glades church was larger at one time, prior to 1850, than Bro. Yoder's estimate but, by removals, so membership declined, by removals, so membership declined. Thanks to Bro. Yoder for the correction.

Bro. Yoder thinks our estimate of 250 to the Conemaugh church in 1850, is a mistake, an over-estimate. Bro. Levi J. Kauffman also looked over this matter the second time and writes that all of whom he inquired, claimed that

July 15,

1902.

our estimate is "about right." Bro. Moses Ehm of the Conemaugh church says he remembers yet of all the members, about fifty years ago, and gave Bro. K. the names of the members that were in the Conemaugh church between 1810 and 1852, the year when he joined the church, and they counted 290 and were not certain they had all. In 1841 the membership began to decline by removals, so that by 1850 there were about 250 members left. The members of the Conemaugh church were widely scattered, some of them twenty miles apart, so it was easy for Bro. Yoder, who lived in the Glades church at that time, to overlook some of them in his estimate.

While Bro. Yoder is probably correct as to the membership of the Glades church in 1850, I think he will pardon us for leaving our estimate of 250 members in the Conemaugh church in 1850 stand as "about right."

Any one who, in such matters, aims to get out of the fog of guess work into the clear light of truth, will soon meet with difficulties in his way, where no records have been kept. As our old people pass away, every year increases the difficulty of getting at the interesting early history of our Mennonite brotherhood in America.

McVeytown, Pa., June 23, 1902.

For the Herald of Truth
IN REMEMBRANCE.

BY MOLLIE J. REYNOLDS.

There is something very beautiful and significant that death makes in the revelation of character. On the face of one who has fallen after the work of life there comes a deep and tender peace; as if, at last, the real nature had a chance to disclose itself in the shining of the face. And those who look at the still countenance are often penetrated with the feeling that something foreign and temporary has vanished, and like the taking away of a veil, made room for that which is real and permanent.

The best men and women are so involved in a multitude of small duties that they sometimes lose sight of the goal to which they are loyally moving; they are often misrepresented by personal peculiarities and passing moods and we fail to discern each instant the large nobility of their aims. Working in crowded ranks, in the dust, heat, and uproar of the workshop of life, we fail to discern the greatness or beauty of their work. Did the education and learning that Daniel had give him the knowledge that he could interpret the King's dream? Not so. It was revealed unto him in a night vision after prayer to God. Dan. 2: 18, 19.

I think the education that Paul had was of the old Bible and the law of Moses. But after he was converted he said: "Knowledge puffeth up, but charity edifieth; and if any man think that he knoweth anything, he knoweth nothing yet as he ought to know." 1 Cor. 8: 1, 2. Paul, in Phil. 3, speaks of his grade or standing in the tribe of Benjamin.—A. H. H. and a Pharisee concerning zeal, and according to law he thought he was blameless, but now, after conversion, he said: "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excel-

importance to others. Not to discern nobility in every form, or to suffer it to be obscured by personal peculiarities or moods, is to miss one of the richest opportunities of growth. It is well to remember that only the good believe in the good, and to the noble alone is given the power to recognize that which is noble. It is a true discrimination "that recognizes the presence of God in the saints that are in the world, not by the miracles they work, but by the miracles they are, by the way in which they bring the grace of God to bear the simple duties of the household and the street. The saints do the good, they wear no glory round their heads: they do their duties in the strength of God; they have their martyrdoms, and win their palms, and though they get into no calendars, they leave a benediction and a force behind them on the earth when they go up to heaven." Hanover, Pa.

For the Herald of Truth.

MORE ON EDUCATION.

BY REUBEN YODER.

After reading in the HERALD OF TRUTH the articles on education written by A. B. Holdeman and J. S. Hartzler, I was impressed so much that I could hardly quench the Spirit to not write some more on this subject. I do believe in education as I do in farming. What would we have to live from if we all would quit farming? So also, how could we live if we all would quit the plan of salvation, if we could not read the word of God? But that our salvation depends on high education and worldly wisdom, such as the world and the rulers now want the people to study, I cannot see, and the new testament does not teach it. See I Cor. first and second chapters and the last six verses of the third chapter. It is said in the HERALD that Moses was learned in all the wisdom of the Egyptians who were the most prominent in education of any nation at that time. This may be true, but before he was called to lead the children of Israel he had to become a shepherd, and he had yet to learn from God how to lead them. Does anyone believe that Moses' education and learning gave him knowledge that he could give the history of the world for the first sixteen and a half centuries? Was he not inspired by the Holy Ghost or by God to give that history? Did the education and learning that Daniel had give him the knowledge that he could interpret the King's dream? Not so. It was revealed unto him in a night vision after prayer to God. Dan. 2: 18, 19.

I think the education that Paul had was of the old Bible and the law of Moses. But after he was converted he said: "Knowledge puffeth up, but charity edifieth; and if any man think that he knoweth anything, he knoweth nothing yet as he ought to know." 1 Cor. 8: 1, 2. Paul, in Phil. 3, speaks of his grade or standing in the tribe of Benjamin.—A. H. H. and a Pharisee concerning zeal, and according to law he thought he was blameless, but now, after conversion, he said: "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excel-

lency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

To the Colossians (2d chapter) he spoke of the full "assurance of understanding to the acknowledgment of the mystery of God and the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge." So we see that the wisdom and knowledge which leads to salvation does come from God and through His word and Spirit, and not through worldly schools, universities, colleges, normals and industrial schools, where the Bible is not used at all. There may be some high schools where the Bible is used,—those shall be an exception here.

In conclusion I will say: The education and wisdom of the world may be a help to the people to get along in this world, and perhaps it may be a help to make moral men and women, and Christians ought to give some of their children education enough that they can teach our common schools, because we would and should rather send our children to Christian teachers than to unbelievers or infidels. But for the salvation of souls, according to the gospel of Christ and His apostles worldly wisdom is vanity and foolishness.

LaGrange, Ind.

For the Herald of Truth.

OH! CAN WE SAY?

BY MATTIE HERBRUCK.

Ah! can we say and say in truth,
We're of that humble throng
That—to the company of the saints,
And martyrs, we belong?
Ah! can we say and say in truth,
We tread the path which is true,
The martyrs and the saints of old,
Trod in the early day?

Ah! can we say we love the Truth,
For which the martyrs died?
Ah! can we say, propheta, saints,
We follow in their footsteps?
Ah! can we say, we serve the Truth,
As did the saints of old?
Who for the precious truth of Christ,
In bloody paths have trod.

If it be so—truly so,
Then ever in the Truth, abide;
Oh! lead to God the precious souls,
For which our Savior died.
For oft the world is full of folk,
Who heedless, blunder on;
And do not, will not serve the truth,
As martyrs, saints, have done.
Oh! can you say you truly serve
Your Savior and your God?
Then tread the path, the humble path,
The saints and martyrs trod:
Oh! can you say you tread this path?
Then humbly keep it on,
Until the evil all is conquered
The race at last be won.
Amen Ohio.

THE MYSTERY OF SUFFERING.

JOHN H. GOODMAN.

There is a ministry of beauty. Is there a ministry of deformity and death? Why does God permit these things? The quivering lips of the stricken will ask these questions although they know that their pains are only drops in the ocean of suffering, leaves in the forest of misery.

You have a right to ask these questions. You have a right in moments of mental and moral anguish to turn to your religious teachers for answers.

And as your question leaps from your lips one turns instinctively to the Book of Job—the autobiography of a soul. The Book introduces us to a man named Job, living in the land of Uz, and describes in swift, sudden, and dramatic touches his estate fall from wealth to poverty, from troops of friends to neglect and even contempt. But all at once a great sorrow blots out all the heavens. The sight of the prosperous wicked and the afflicted righteous staggers the intellect and wounds the heart. Why does God suffer injustice to remain? Why does He not blast the human tempters? Why are the pure slandered, the righteous in loneliness, the good unfortunate and poor? Why do the innocent suffer with the guilty, and sometimes for the guilty? Facing the problem is one step toward its solution; even though we sometimes seem, in Carlyle's words to be shouting question after question into the Sibyl-cave of destiny, and receiving no answer but silence. As one has finely said: "It is the Godlike in Job, rising up in remembrance against an apparently misgoverned world."

It has been often said the Book of Job brings no solution. Well, at any rate, it brings the solution of trust in God. It does not explain all the cause why God lets trouble come, but it sends through it all, like a strain of distant music, "What thou knowest not now thou shalt know hereafter," and it evokes the response, "Though He slay me, yet will I trust in Him." His ways may be past my finding out, but I will believe that He cannot deny Himself. He who cannot die cannot lie. Sorrow not only calls for noble character, it develops it. Knowledge is good, confidence is better. Knowledge is great, love is greater. Let us hear Carlyle: "Forebodings, call them rather foreprowers of that truth and beginning of Truths, fell mysteriously over my soul. Sweeter than day-spring to the shivering sleeper in Nyssa Zembla; ah, like the mother's voice to her little child that strays bewildered, came that Evangel. The universe is not dead and demoniacal, a charnel house with specters, but Godlike and my Father's. There is in man a higher than love of happiness; he can do without happiness, and instead thereof find blessedness. Was it not to preach forth this same Higher that sages and martyrs, the poet and the priest in all times, have spoken and suffered, bearing testimony, through life and through death, of the Godlike that is in man, and how in the Godlike only he has strength and freedom? Let not pleasure, love God. This is the Everlasting Yea, wherein all contradiction is solved; wherein whosoever walks and works it is well with him."

Without suffering how little power we would have, either for service or for sympathy. John Coleridge Patterson, born in a home of wealth and culture and with prospects of promotion; to distinguished service, surrendered all to work among the lowly, and therefore knew what this meant to him: "I must forget myself, and think only of the work whereunto I am called. There will be no more seasons of ease and ease, and it seems to me as if it was always so in the case of all the people of whom we read in the Bible. Our Lord distinctly taught His disciples to expect it to be so, and even experienced His sorrow of heart Himself, filling up the full measure of His cup of bitter-

ness. So I don't learn that I ought to be otherwise, so much as is said in the Bible about being made partaker of His sufferings, only I pray God to bear me up in the midst of it." Yes, life is like a picture of Rembrandt's: "Where the radiance falls all is sharp and bright; but the shadows are deep." But it is not unrelieved shadow. We feel with Tennyson:

"That somehow good
Will be the final goal of ill,"
and query with Browning:
"How were pity understood
Unless by pain?"

Some master of metaphor, whose name I do not even know, has made the complaining Wax speak. "Unaccountable, this!" said the Wax, as from the flame it dropped melting upon the paper beneath. "Do not grieve," said the paper, "I am sure it is all right." "I was never in such agony!" exclaimed the Wax, still dripping. "It is not without a good design, and will end well," replied the paper. The Wax was unable to reply at once, owing to a strong pressure; and when it again looked up it bore a beautiful impression, the counterpart of the seal which had been applied to it. "Ah, I can comprehend now," said the Wax, no longer in suffering, "I was softened in order to receive this lovely double impression. Yes, I see now it was all right, because it has given to me the beautiful likeness which I could not otherwise have obtained." And have we forgotten Him who bore our sins in His own Body? Is not the Cross the interpretation of the mournful mystery of life, to use the vivid phrase of one who greatly suffered? Assuredly if there be light it must come from that thick darkness whence He uttered the word, Forsaken. And it has come to generations, to myriads who have gazed, until, like the wise men of the East, they have found the Star in the heavens.

Michael Angelo wrought at two sculptured images to represent Night and day. Night is a sleeping maiden; day, a restless, awaking man. But before he had chiseled the face out of the marble, Death touched him, and he slept. There it lies—the unfinished form. No hand can complete it. He has carried the ideal to the land of the Silence. But he had the vision. Was that nothing? God has no unfinished work. It is for us to believe that there is a soul of goodness in things that seem to be evil; that God's scales of judgment are never held by mortal hands; and that with the larger, other eyes that death will give, we shall see all things clearly, and discern connections we cannot now discover. Broadly speaking here and now, it is well with the righteous; it is not well with the wicked. As a general principle, right is success. A virtuous and temperate community will be more prosperous than a vicious and drunken one. Take young men as a class, and the upright, honest, and religious will outlast the libertine and the rogue. But even the contradictory develops character. The forest fires are lighted, and what heres appear; how much sympathy is awakened, and help afforded in towns and villages 500 miles away! Persecution has given us the martyrs. Would the world have had it otherwise? The hero, the saint, the martyr, and the Man of Calvary are born out of opposition, failure, disappointment, pain and death. Yes, if we would gaze into life's

darkness, we must take so prolonged a gaze as to see the Light Beyond. The joy that was set before Christ enabled Him to endure the Cross, despising the shame. It will enable us. We know that the whole creation groaneth and travaileth in pain. But we know also that all things work together for good to them that love God.

OUT OF TOUCH.

Only a smile, yes, only a smile
That a woman overburdened with grief
Expected from you; 'Twould have given her
Relief.

For her heart ached sore the while;
But weary and cheerless she went away,
Because, as it happened, that very day
You were "out of touch" with your Lord.

Only a word, yes, only a word,
That the Spirit's small voice whispered
"Speak!"
But the worker passed on unheeded and weak.

Whom you were meant to have stirred
To courage, devotion and love anew,
Because when the message came to you,
You were "out of touch" with your Lord.

Only a note, yes, only a note
To a friend in a distant land;
The Spirit said "write," but then you had
planned

Some different work, and you thought
it mattered little. You did not know
'Twould have saved a soul from sin and woe—
You were "out of touch" with your Lord.

Only a song, yes, only a song
That the Spirit said, "sing to-night,
Thy voice is the Master's by purchased right!"
But you thought: "Did this melody through
I care not to sing of the city of gold?"
And the heart that your words might have
reached grew cold.

You were "out of touch" with your Lord.

Only a day, yes, only a day,
But oh! can you guess, my friend
What the influence reaches, and where it
will end.

Oh the hours that you frittered away,
That the Spirit's command is "Abide in me!"
And fruitless and vain will your service be
If "out of touch" with your Lord.

LET US BE FAITHFUL.

By ABRAHAM JOHNSON.

Our Savior says in John 14:2, 3, "I go to prepare a place for you that where I am there ye may be also." What a blessed thought this is, that if we are the faithful children of God that we shall receive the blessings and promises of the gospel, and that where our Saviour is, there we shall be also, and be made happy throughout eternity.

Then let us be faithful, zealous and loyal to the cause of our blessed Lord. We learn how loyal the apostles were to the cause of Christ by enduring the great trials, sufferings and persecutions that were brought upon them by the people, because they labored earnestly and were so loyal and faithful to their Lord and Saviour. Let us follow the example of the apostles.

When the trials, discouragements, and persecutions of this world come upon us, let us not become discouraged; let us trust in God at all times; though we are sometimes hindered in our work for the Lord; though we are sometimes persecuted for Christ's sake, yet He tells us He will never leave nor forsake us, and that His grace will be sufficient for us. Then let us be faithful and true to the end. "He that overcometh, the same shall be clothed in white raiment; and his name shall not be blotted out of the Lamb's Book of Life." Rev. 3: 5.

Let us be of those that fear, love and serve God with all the heart, and that are willing to be led by the Spirit of

God; then, though trials and temptations of this life come upon us from all sides, yet He will always make a way of escape and deliver us from all evil. "The Angel of the Lord encampeth round about them that fear Him, and delivereth them." Let us faithfully follow the Lord; let us strive to praise Him in all our thoughts, words and actions. We are taught that the things that are highly esteemed among men are an abomination in the sight of God. What good will the fashions, the amusements, pleasures and riches of this world be to us when we are called into eternity? All will pass away as a shadow, and what will the end be to those that obey not the true gospel of the Lord? They shall be forever banished from the Lord and His presence. Let us not strive or dispute with God in whom we trust, but ever be willing to comply with our Father's wishes in all things, and say, "Lord, not my will, but thine, be done."

The commandment come to us, "As ye have found Christ Jesus, so walk ye in Him; manifest His love, spirit, power and nature in all things." If we want to be faithful, walk in Christ and be justified by Him, then let us contrast our seeking in this life with the seeking of Christ. Let us compare our lives with the teaching of God's holy word. Then we can truly find if we are walking with Christ. If we are being led by His Spirit, and are letting our lights shine. We can learn if we do all to the glory of God, if we are faithful to our blessed Lord, and are justified in His sight. Romans 2: 13, we read, "Not the hearers, but the doers of the law, shall be justified." Let us all seek ourselves in question. Are we as true and faithful to our Saviour who established our salvation through His precious blood as we should be? Are we willing to be led, guided and directed in His Holy Spirit? Strive to lead a pious, unblemished life. Grow in grace and knowledge of the truth, learning to know more of the Lord and His blessed word, becoming more and more perfect in the Christian life, thus growing in grace until we come in the unity of the faith and knowledge of the Son of God unto a perfect man, unto the stature of the fullness of Christ. Let us be faithful. Praise God that we are a chosen, separate and peculiar people.

As the apostle says, "Showing forth the praises of Him who has called us out of darkness into His marvelous light," so let us be willing to faithfully carry out the whole will and counsel of God. We are no longer to be led by the carnal mind, but by the Spiritual mind which is Christ Jesus, for in Christ old things are passed away, "he hold all things have become new." The apostle says, "Nevertheless I live, yet not I, but Christ liveth in me." Our carnal, sinful life is buried with baptism in the Lord's death, and we rise with Him to a new life. We are to be dead to the world with all its evils and lusts, and as the Bible teaches, "our delight is in the law of the Lord," and in His law do we meditate "day and night." Let us conform our lives to the gospel; observe, teach and follow all the commands of our Lord and Saviour, for Christ says, "He that is faithful over a few things, I will make ruler over many things." How can we be faithful when we indulge in things that are displeasing in His sight, and which are forbidden in God's word? If ye then be risen

with Christ, seek those things which are above, where Christ sitteth on the right hand of God; for ye are dead, and your life is hid with Christ in God. Would that we could all say with the Apostle Paul, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before; I press toward the mark for the prize of the high calling of God in Christ Jesus." He also says, "Let us therefore, as many as may be perfect, be thus minded. Then let us forsake all and follow Christ, ever striving to do all to the glory of God, and be willing to be led and guided and directed by the hand of the Lord. Let us ever be true, loyal and faithful to our heavenly Father, so that when our life work is ended, and we are called from this world, we can inherit and enjoy the mansions, the place our Saviour has prepared for the faithful, the ones who love and serve Him, and there He will receive us, our Lord, Saviour and Redeemer throughout eternity.

Edmont, Md.

HUMILITY.

We are told that there was no word in the Greek to stand for meekness. The nearest was meanness. It was something inconceivable and unknown to them. If present in a human life they could not understand it; the man would be a puzzle and would be described by a misnomer.

In the present day we have the words meekness and humility, but they are still comparatively unknown by the world, when embodied in a human life. Such a character, full of the meekness, quietness, simplicity and gentleness of Christ, would be according to the judgment of earth, a man without fire or spirit, a contemptible man, a mean man. So the ages in their right have not improved the understanding and judgment of men much yet, in regard to some very important things.

It is certainly a pity the world should confound one of the loveliest Christian graces with one of the most contemptible states of the depraved heart; that it cannot see the vast chasm between the words meekness and meanness.

It is also to be lamented that the Christian church itself does not have more who possess this heavenly spirit; while so few even of the best who seem to care for, strive after, or cultivate it. Meekness or humility was one of the striking characteristics of the Savior. This alone would distinguish him from all other leaders and teachers in the spiritual realm. It is certainly strange to see that many of His followers want His power; crave to preach, pray and work miracles like He did; want even to look like Him, but do not desire His lowliness of heart and life.

Inbred sin is unalterably opposed to a spirit of humility. The unregenerate heart needs no whisper from the devil to "stand up for your rights." "Don't let people run over you," etc. It possesses the nature that goes very easily and willingly out upon lines of pride, and while acquainted with little spots and specks of humbleness, attributable mainly to defeats, crosses and mortifications, yet it knows not that spirit of habitual lowliness that is the result of work and state of grace promised by Christ.

It would lead to some interesting developments if preachers would ask

themselves what spirit is that which causes them to strike certain attitudes upon a great platform before a crowd of observers. What occasions the tilt of the head, the pose of the body, and the general air of importance and bigness. Let the layman ask himself the cause of the peculiar sensation that comes over him when he is escorted up the aisle by an usher. Why is the form and head suddenly made to render tribute to this invisible power within? Why should the man feel that every eye is upon him, and that he must, or has already made a fine impression.

Of course we do not mean to say that man should try to look ungainly on a platform or walk slouchily, or with a hang dog look, up the aisle. We are speaking of something very different from awkwardness of body or meanness of nature which would prefer to drop out of sight altogether. We are referring to a grace which becomes a state and life, when the man can appear well, and conduct himself easily, and all the more easily because he is delivered from a dreadful self-consciousness, and bears within an humble spirit.

If the reader is hard run for living types of what is being referred to, then the sight of a sweet, unspooled child walking up the aisle of a church may give some conception of what is intended to be conveyed. We have seen them in their play, or in a crowd, perfectly oblivious of attention, criticism, or any kind of observation.

Christ has been called the child-like man, not childish. There is a vast difference in the two terms. Consider well, but see Him today walk up an aisle, sit on a platform, or preside over an assembly, there would be ample cause for wonder. He would need no black silk robe, as was recently worn at a College Commencement by four of our dignitaries, to impress the audience with His spiritual greatness. He would not need to adopt the swollen air of conscious self-importance, for such a thing would be impossible with a lowly and holy heart. Without the help of trappings, studied attitudes, or rolling utterances, He who said He was meek and lowly in heart would be felt in graces power all over the house.

Humility as a Christian grace possessed by the soul brings a life of restfulness. Such a spirit has no desire to dispute, wrangle or strive about anything, much less for the high places in Church or State. It could be elevated to them, and still serve God and do well there; but it has no inward fret or worry over their absence, and no scheming for their attainment. The sword has been beaten into a plowshare, and the spear into a pruning hook. The great, staring, undimmed, thrusting its head over the fence to stare at and be stared at, by everybody, has become one of heaven's lowly and sweet violets. What an inward restful life it is bound to fill for one of God's little ones, the genuinely humble man.—B. Carradine.

SPIRITUAL IDOLATRY.

By J. T. HAMILTON.

"Ephraim shall say, What have I to do any more with idols?" Hos. 14: 8.
Dear reader, what is your sentiment upon this vital question? Are you fully

determined by the grace of God to be abandoned every form of idolatry regardless of the cost?

There is an instinct in man to worship some ideal. It is, however, not always a commendable object of devotion. Whatever the material or carnal object be upon which the heart centers it becomes the idol of that heart. God alone is worthy of all true-hearted devotion.

Worship, to be accepted of the Father, must be rendered "in Spirit and in truth." John 4: 24.

A prominent Idol is Popular Self. This idol is the workshop of Satan in which evil affections and debased passions secure employment. This idol should be sentenced: "Let him deny himself." Matt. 16: 24; also be cast into the crucible of annihilation. "They that are Christ's have crucified the flesh with the affections and lusts." Gal. 5: 24. "The rich young ruler was under the control of the selfish love of self." Luke 18: 23. "The proud Pharisee was guilty of assuming honor." Luke 18: 11.

"The rich man was intoxicated with world, pleasure and fashion. Luke 16: 19. "The disciples craved distinction." Luke 22: 24. "What seekest thou?" Gen. 37: 15. "Seekest thou great things for thyself? Seek them not." Jer. 45: 5.

The motive that prompts any one to seek after selfish ends and fosters the same is decidedly satanic and is under the censure of the scriptures. "How shall we that are dead to sin live any longer therein?" Rom. 6: 2. "And what agreement hath the temple of God with idols?" For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people." 2 Cor. 6: 16. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2: 15, 16. "Little children, keep yourselves from idols." 1 John 5: 21. "Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created." Rev. 4: 11. "Bless the Lord, O my soul: and all that is within me, bless His holy name." Psal. 103: 1.

"The dearest idol I have known, whatever that idol be,
Help me to tear it from Thy throne, and worship only Thee."

WHAT DOES IT MATTER?

It matters little where I was born,
Or if any parent were rich or poor;
Whether they shrink at the cold world's
score,

Or walked in the pride of wealth secure.
But whether I live as honest and true,
And hold my integrity firm in my clench,
I tell you, brother, as plain as I can,
It matters much!

It matters little how long I stay
In a world of sorrow, sin and care;
Whether in youth I am called away,
Or live till my bones and pulse are bare.
But whether I do the best I can
To soften the weight of adversity's touch
On the faded cheek of my fellow-man,
It matters much!

It matters little where he has his grave,
Or on the land or on the sea,
By purging blood or by extraordinary ways,
It matters little of what he dies,
But whether the Angel of Death comes down,
And marks my brow with his loving touch,
As one that shall wear the crown of glory,
It matters much!

—From the Swedish.

OUR BOOK OF REMEMBRANCE.

By HELEN STRONG THOMPSON.

"I think we would better keep a book of remembrance, daughter," said my father, as we sat beside our evening fire, rehearsing some unusual perplexities and sorrows.

Life had gone very hard with us that year, and I had become a chameleon plainer. Just now brother Joseph lay helpless with a broken limb, and she, who could "run smooth music from the roughest stone," the mother dear, had been taken from our sight.

"A book of remembrance, father?" I replied. "Why, I thought the Lord kept that."

"Yes, but why shall not way worn mortals keep one also?—in which to note his gifts; to recount the blessings of the way; the 'red letter days' of sunshine after storm and darkness, joy after sorrow, quick and peace after confusion, unexpected good, deliverance from danger? It has become easier to speak of our misfortunes and trials than of our blessings. These are revealed in silence. I'm afraid we shall never become 'house-top saints' at this rate."

"Don't say 'we,' blessed old father!" I cried penitently, noting with a pang the glory of swift coming translation over the noble head and face. Smiling at my eagerness, he softly repeated:

"Every lifetime.
Yes, the narrowest and most drear,
Is a cup that still runs over
With the gifts of God most dear."

"Suppose we take these pocket diaries, and write in them *Gifts versus Losses*. 'Blessings over against Trials,' 'Joys more than Griefs,' and see what comes of it. I think it would prove no small aid to our happiness and spiritual health."

A very tender and penitent heart met its first entry that night in the little book. On the fly-leaf my father's familiar hand had written:

"Here, then, inscribe them, each red-letter day!
Forget not all the sunshine of the way
By which the Lord hath led thee, answered prayer's
And joys unasked: strange blessings, lifted gains,
Grand promise echoes! Thus each page shall be
A record of God's love and faithfulness to thee."

It was strange after that how my book of remembrance filled up. I soon had to have another. Sometimes I compared mine with father's, who said: "You see, daughter, we do not have to search for his gifts; they are legion to those who have open hearts."

Often we found we had mentioned the same gift or deliverance, but often the need of individuality or experience had recognized what the other had missed. Where I had noted gifts of bread and loving kindness, my father had offered thanks for the gifts of chastening and for hidden manna. Underneath the former he had written: "Courage! ye that bear the sublime lot of sorrow. God wills it. It is the ordinance of infinite love, to procure for us an infinite glory and beatitude!"

And beneath the latter:
"We have meat to eat that you know not of."

I noticed a spirituality to his remembrances that marked him, indeed, as a "house-top saint." Not a day passed but I had occasion to take the little

book from my pocket, to note perhaps, a sweet surprise, a gracious gift, unexpected strength, or cheer, or light; a soft air after a day of withering heat, a radiant sunset, a perfect day, an hour of peace, an answered prayer, an hour of fellowship, a friend's visit.

That evening year life took on new meanings. Joys unexpected and unasked came into my life, till the soul cried out: "Lord, it must be a mistake! This cannot be for me!"

Then my little book began to show new revelations of truth and God, some blessed inspirations, thanksgiving for a cross to bear, and some conception of God's way with a soul. So that when one day we found our dear old father "fallen asleep," with a smile of heavenly brightness on his face, I was able to write in my little book of remembrance, "Thank God, for an abundant entrance into his rest."

"Thank God for all my loved ones, and for all the mercies and care He has given to me!"

Dear tempter tossed reader, try the "Remembrance Book."—*American Messenger.*

FALSE CLAIMS OF OATH-BOUND SECRET SOCIETIES AS CHARITABLE INSTITUTIONS.

By CHAS. M. YEABOLT.

Charity primarily means, "In a general sense, love, benevolence, good will; that disposition of heart which inclines men to think favorably of their fellow-men, and to do them good. In a theological sense, it means supreme love to God, and universal good will to men." Secret societies are not bound together by unselfish love, but by an oath. As organizations, their love does not reach beyond the secret compact and care.

Many of those high in the convolve of secretism have no respect or reverence for God, and their universal good will to men is limited to those who have the mark of the beast in their foreheads, and his sign in their hands; that is, the knowledge of the secrets and workings of the lodge is in the head, and the sign is in the grip of the hand.

In a secondary sense, charity means: "Liberalty to the poor, consisting in almsgiving or benefactions, or in gratuitous services to relieve them in distress; alms; whatever is bestowed gratuitously on the poor for their relief."

Does the so called charity and benevolence of the secret societies come within the above definition? I answer emphatically, No. Their obligations only require them to extend the helping hand to members of good standing in the lodge who have kept their dues paid up. A large per cent. of the money paid into the coffers of secret societies is used in making big suppers, balls, haying lodge regalia, and building costly temples.

They are not charitable institutions in any sense of the word. An object of charity cannot get into these lodges; only those who are supposed to be healthy in body and able to pay the initiation fee, and keep up the periodical dues can receive any benefits from the lodge treasury, and this is not charity: for he is only receiving back a part of what he has paid into the lodge. It is estimated that over seventy per cent. of the membership pay more money into the lodge than they ever get out. Where, then, is the charity?

men but for their simple faith in God and for the strength and courage manifested in their defense of the principles of the Gospel.

God expects of the young Christian of to-day a life in every respect as exemplary as those of our forefathers. He has not prescribed a wider latitude, or a more liberal interpretation of His word for us, but gives us the same glorious promises with greater advantages than have ever before been offered. Shall these very helps God has permitted us to have be a means of making us less staunch and true in His cause?

While it is well for us to be charitable with all in their religious views let us never forget that our place to work for our Master is in our own church and in perfect harmony with her teaching. We are too much afraid of being thought narrow along this line, and forget the distinctive mission of our church, and that there is strong reason for her existence. Let us most thoroughly live and believe in the principles she upholds, first of all, because they are the principles of the Christian religion.

PERSONAL MENTION.

ACCORDING to the arrangements made with the agency of Thomas Cook & Sons, Bro. and Sister Detweiler will sail for Liverpool, England per S. S. *Etruria*, and from London for Aden per S. S. *Oceania*, and thence to Bombay on the connecting steamer *Peninsular*. The various changes have been made to afford them better accommodations. The *Etruria* is scheduled to leave New York on the 6th of September, the *Oceania* to leave London on the 18th.

For the Herald of Truth.
SEPARATION.

BY J. N. KAUFMAN.

The Christian life is a life of separation. The apostle Paul in Rom. 12th chapter clearly sets forth such a life. To be separate from this world is as much a command as "Thou shalt not steal," "Thou shalt not kill, etc.," and it comes just as directly from the Lord, "Wherefore come out from among them and be ye separate, saith the Lord, 2 Cor. 6:17.

When we look at the life of one who is deep in sin we see a perfect harmony between him and the world. Anything the world may advance he is ready to sanction. He is a servant of Satan, therefore he is ready to cooperate with him in his evil movements. But suddenly we see a marked change. Instead of running with the world he follows Christ. Instead of serving the devil he serves the Lord. In short, he is separated from the world and from sin in all its forms, and now, through the blood of Christ, stands out from the world pure and holy in the sight of God. Now his separation has begun

and through the grace of God he will keep himself "unspotted from the world."

A Christian must needs be vigilant. The enemy is so interested in the souls of men that he is constantly devising plans by which he may cause some soul to take upon himself some form of worldliness, deceiving him into believing he can serve God just as well. Christian friend, watch. There are so many spirits in this world that if we do not try them whether they be of God, we will be led astray before we are aware of the fact. Keep your eye on Jesus.

A man can not expect, upon conversion, to be taken out of this world. He may be in the world though not of the world. He may be in the flesh though not of the flesh. "The lust of the flesh, the lust of the eye and the pride of life" is one thing. "He not conformed to this world" is another.

The Christian has presented his body "a living sacrifice" and so has no more to do with the "beggarly elements" of this world. "Love not the world, neither the things that are in the world, for the Father is in him," Jno. 3:15. My dear readers, let us abstain from all appearance of evil and "throw aside every weight and the sin that doth so easily beset us," and then can we "run with patience the race that is set before us." God can use us best if we submit our all to God at the foot of the cross. Let us "crucify the old man with his deeds," and then will the Christian life be easier because we have no burdens to bear.

Rockton, Pa.

For the Herald of Truth.
OBEDIENCE.

BY PETER METZLER.

"Ye are my friends if ye do whatsoever I command you," John 15:14. If we consider the many blessings and the great reward that is promised in the word of truth to those who are obedient to the commandments left on record by Christ and the holy apostles and by God himself, and then consider the reward of those who are disobedient to these commandments and obedient to those who are disobedient, why so few are so willing and ready to disobey them and to do what He has commanded them not to do. For instance, when Christ said in His sermon on the mount, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you," I believe He meant just what He said, and I believe it means just the same to us who are living now at this time and age of the world as it meant for those who were living nineteen hundred years ago when these words were spoken; but when we see those who are willing to become obedient to these words and the great number that are disobeying them, we are inclined to think the majority would sooner see them revered and read thus: Seek ye first the things of this world and the pleasures thereof, and put off seeking the kingdom of God and His righteousness for a more convenient time."

This is the position many are taking. They make excuses, saying they are not

ready yet, they want to do this or that and then accept Christ and become obedient to His teachings at some future time or when they get older. "Seek ye first the kingdom of heaven." This is the only safe way; it is dangerous only to put off for a more convenient time. Our lives are uncertain and are ripe for death at any time. The young and strong in life would not be assured of living to an old age. They are often called out of this world into eternity to try the realities of another world in their young and beat years, and sometimes so very suddenly—almost in the twinkling of an eye—that they have not even time to say, "Lord, be merciful to me, a sinner." Therefore the only safe way is to be obedient to Christ's commandments while it is yet called today and you have yet time and opportunity. Tomorrow it may be forever too late.

There is a commandment left on record by the apostle Paul in Rom. 12:2, that many even who are Christian professors are not obeying. It is, "Be not conformed to this world, but be ye transformed by the renewing of your minds." When we see how few are obedient to these words we have reason to believe that many would be made willing to obey if it would read thus: "Be not transformed from this world, but be ye conformed to this world." But Christ said, "Ye are my friends if ye do whatsoever I have commanded you." His words will not change, for "Heaven and earth shall pass away, but my words shall not pass away." And in another place we read, "The words that He hath spoken shall be our judge at the last day if we receive not His words." Will you quote one more commandment from Matt. 5:44: "But I say unto you, love your enemies; bless them that curse you; do good to them that hate you, and pray for them which despitefully use you and persecute you." These words were spoken by our Savior in His sermon on the mount, but they mean just the same for us today as they meant to those at that time. We see however that many are not obedient to these words. People are cursing and bating each other, fighting and often killing one another, sometimes by the bundle; and many who profess to be Christians are guilty of this. Christ says, John 15:12, "This is my commandment, that ye love one another as I have loved you."

I have quoted only a few of the many commandments left on record in the word of truth that are not obeyed by the majority of people. There are many blessings promised to those who are obedient to God's commands. In Deut. 11:26, 28, we read, "Behold, I set before you this day a blessing and a curse; a blessing if ye obey the commandments of the Lord our God, which I command you this day; and a curse if ye disobey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known." Christ said: "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commands, and abide in His love," John 15:10.

Many more passages could be quoted where a blessing or reward is promised for obedience, but will yet quote only what Christ said at the close of His sermon on the mount. "Therefore, whosoever heareth these sayings of mine, and doeth them, he will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." By these words of our Savior we can see the great difference between those who obey and those who disobey.

Columbiata, Ohio.

For the Herald of Truth.
THE GREATER WORKS.
—John 14:12.

BY A. K. KURTZ.

This seems strange language for our blessed Savior to use, "One who had the power to heal the sick, restore sight to the blind and even raise the dead. Yet there is but one simple condition given, and that power is attainable, namely, "He that believeth on me." Many people of course believe on Him, yet cannot even do the lesser works; some of the works the Savior did,—much less the greater ones.

Some believe these works were only intended for the apostles in establishing the early Church, but Jesus says: "He that believeth on me," making no exception. Some too, say that the age of miracles is past. This is easier said than proved. "Jesus Christ is the same yesterday, today and forever." And, "Behold, I am with you always, even unto the end of the world." These two sayings prove the contrary conclusively. The development of the mental and intellectual faculties has nothing whatever to do with spiritual power. A man may be highly educated, yet be ignorant of spiritual power as a little child, but it is often the case that the educated minister has more intellectual than spiritual food for his hearers. Education will bring culture, refinement and social prestige, yet all these cannot suffice to bring to us that heavenly companion, the Spirit, with all His comforting, soothing and inspiring influences. The same might be said of large assemblies such as church and Sunday school conferences. These can be used as a means of spiritual power that will build up the church and further on the cause of Christ in general and bring us all in closer touch with the divine mind and all that pertains to our spiritual welfare. Where they fail in this, they, as well as education or anything else that will not harmonize with scripture teaching, are of no avail. The only and surest way to make all religious work successful is to be filled with the Spirit before beginning that work. "Tarry until ye be endued with power from on high."

Here is one great mistake made by many of our people. The apostles were not told to go forth until endued with power which is the same as being filled with the Spirit, from which must emanate all power to do the Lord's work. In many cases at the present time the order is reversed. We perhaps want to do the great things without first seeking the required help to do them. "He that humbly himself shall be ex-

that believe will He give of His Spirit in the measure that necessity demands for the conversion of the unsaved, and this will continue until the end of the dispensation of grace under which we now live. He loves the sinner now as much as He did when His Son died on the cross to save us, and He is willing now as ever to send His convicting, converting and sanctifying power to all that believe today as He was in the days of the apostles. One reason why some have so little faith in God's saving and keeping power at this day is because some that profess godliness do not live as those professing godliness should live. For this very cause some of our people think they are doing God a service by keeping as far away as possible from professing anything of the kind, and some ministers preach more about the failures of their professors than they do on the need of its acquirement even when it is the only condition of heaven and eternal bliss, Heb. 12:14. As well might we say, I will have nothing to do with religion because so many make a failure and deny their faith by their works. Let us, however, remember that the religion of the Bible is a holy religion, and if you and I are not holy we have none of the religion of Jesus Christ and consequently no ground of hope for heaven hereafter. Let us think of these things.

Then again in some of our churches it would be a difficult matter to get a dozen members together to pray for a baptism of the Spirit as did the apostles, and as many since that time have done and were always rewarded by beholding the salvation of the Lord in this, that souls were saved and the church revived.

There is danger of substituting education or using it as an equivalent for spiritual power, which is a mistake. The development of the mental and intellectual faculties has nothing whatever to do with spiritual power. A man may be highly educated, yet be ignorant of spiritual power as a little child, but it is often the case that the educated minister has more intellectual than spiritual food for his hearers. Education will bring culture, refinement and social prestige, yet all these cannot suffice to bring to us that heavenly companion, the Spirit, with all His comforting, soothing and inspiring influences. The same might be said of large assemblies such as church and Sunday school conferences. These can be used as a means of spiritual power that will build up the church and further on the cause of Christ in general and bring us all in closer touch with the divine mind and all that pertains to our spiritual welfare. Where they fail in this, they, as well as education or anything else that will not harmonize with scripture teaching, are of no avail. The only and surest way to make all religious work successful is to be filled with the Spirit before beginning that work. "Tarry until ye be endued with power from on high."

Here is one great mistake made by many of our people. The apostles were not told to go forth until endued with power which is the same as being filled with the Spirit, from which must emanate all power to do the Lord's work. In many cases at the present time the order is reversed. We perhaps want to do the great things without first seeking the required help to do them. "He that humbly himself shall be ex-

alted. The emptying of self must precede all help from the Lord, then God can and will fill up the vacuum, but we must "believe on him" for every blessing we receive. We read that the apostles were together in prayer after they had received the power and were again filled with the Spirit. The Lord will do the same for us now if we believe on Him for the blessing.

We are glad to see so much concern among some of the brethren in regard to the loss of spiritual power in the churches. This is sad to behold indeed, but all this can be remedied. God's power is unlimited. The true church is the bride of Christ, and is therefore very closely related. Would He then not care for her if He was "believed on" for power to lead, guide and direct her? Has He not promised all this? When they felt this power waning they were together again in prayer until all were again filled with the blessed Spirit, and were again ready for work. Then why cannot our ministers do the same today? Remember that "Jesus is the same yesterday, today and forever," but we must believe on Him.

A spirit filled ministry is the only help or salvation for the church today. It is necessary that a higher, or, in other words, a scripture standard of Christian living be more earnestly and faithfully held up before the people, and that the taking into the church of the unconverted be carefully avoided. "Make the tree good and the fruit will be good," is a truth that will ever hold good. Convert, regenerate and sanctify the heart, and the fruit will be right. Pride, love of display, and the almost numberless vanities and inducements practiced by many of our young people, and some older ones too, will drop out of their lives, as the dead leaves of the forest trees drop off when the new leaf appears. "Behold all things have become new."

Beloved brethren, those who see the desolation of Zion approaching and Satan almost ready to exult and glory over his victory, let us remember there is still One stronger, ready to defend the Church if we only "believe on Him" for His help. But we must humble ourselves and confess our sins before Him. The church has grown too proud, and unless she repent there is danger of her being spewed out of His mouth. The Lord save His Church. Smithville, Ohio.

For the Herald of Truth.

AMONG THE CHURCHES, AND OBSERVATIONS ALONG THE WAY.

BY A. C. KOLB.

(Continued.)

On Thursday morning June 19th, I bade farewell to the family of Bro. J. J. Hansaker, he taking me to the depot at Lardin. I stopped off at Uniontown to collect a little on the HERALD. During my trip I have called on several HERALD subscribers who were in at the time of the great kindness of the year, and in most cases they were very kind in making prompt settlements and kind remittances. In a few cases they did not have the money in hand when I called but promised to pay very soon and also promised to renew, many saying they would not want to be without the HERALD at all as long as they could manage to get enough together to pay for it. Bro. Ed. Cump, son-in-law of Bro. (Pre.) P. H. Parrett, met me at the depot and took me to his home, with Bro. Parrett's, who was at the time confined to his bed on account of sickness, threatening typhoid fever. All the rest of the family had been sick, and now, after the rest were again able to be up on their turn. Careful medical attention, however checked the disease and he was making very satisfactory progress toward recovery. Bro. Cump accompanied me on my visits to a number of the brethren in this community, among them was Bro. (Pre.) George Ernst, I enjoyed my visits very much, and was very kindly treated by him. On Thursday afternoon, June 26, I left Chambersburg for Smithburg. I had written Bro. Daniel Eshleman, but for some reason he failed to receive my letter, consequently there was no one at the depot, so I walked out to his home, a distance of one and a half miles, over the hills, and took him by surprise. Since he had failed to receive my letter, no song service had been appointed, so I had more opportunity to visit with him and his children (his wife having been called to her long home), and spend some time at his home in singing. May the inspiring songs sung there give them new courage to follow the Master's footsteps, until at last they may meet the loved ones gone before.

The next morning we paid Bro. A. H. Martin a short visit, after which Bro. Eshleman took me to the depot and I continued my way to Maugansville, Md., where I was met by Bro. I. W. Eby, who took me to his home. In the afternoon I was in Smithburg making eight calls, one of which was to his brother deacon, Bro. Horst, who has been called for some time, and also to Bro. (Bish.) Geo. Keener. For the evening a song service had been appointed at the church in Maugansville, which was well attended. The interest in both singing and Bible reading was very good and seemed to have been enjoyed by all. The next morning I left on the early train for Harrisonburg, Va., arriving there in the afternoon. I was met at the depot by Bro. (Dr.) D. R. Good, who took me to his country home, which, since the departure of his beloved companion, he has fitted out as a Sanitarium. His skill as a medical practitioner is everywhere recognized and he enjoys a large patronage. Next morning Bro. (Dea.) Elias Brunk, at whose home I spent the night, took me to the Banks M. H., where I had the pleasure of meeting and addressing the Sunday school, and then also of preaching. The service was opened by Bro. A. J. Heatwole, and the sermon preached by Bro. Jos. F. Heatwole. The attendance and the attention were good. In the afternoon Bro. Brunk brought me back to the Weaver M. H., where I also had the pleasure of preaching and addressing the Sunday school, speaking such words of encouragement as the Master gave me. I accompanied Bro. (Pre.) C. Good to his home for supper, after which we went back to the church where an appointment for song service had been made for the evening. The evening was pleasantly and I trust profitably spent in singing, interested by Bible reading, all bearing on a definite subject. After this service I went to the home of Bro. Samuel Brunk, who for many, many years has been an efficient agent for the Publishing House.

On the Monday following he accompanied me in visiting a number of brethren. We also visited the Iteubush-Kiefer Co., at Dayton, who are publishing the new hymnal. Upon inquiring how soon the book would be out they were unable to say, as the plates were not all made yet, and none of it had been printed, with the exception of a few pages which were to be used at some conference. From here we went to Bridgewater to call on Bro. John D. Brunk, who did the final editorial work in preparing the copy for the new hymnal. We spent a few hours pleasantly, during which time he took us to the Iteubush (Dunkard) College at that place, where he is engaged as teacher of music. The next day Bro. Elias Brunk accompanied me on my visit, and on Wednesday Bro. C. Good accompanied me. Bro. L. J. Heatwole had been to the Pauguey Co., Va., over Sunday to hold communion. I had a pleasant visit at his home. He showed me into his "study," where he prepares his calculations for our Family Almanac, showed me his charts, etc., also his special thermometers, and the "rain gauge" which is so accurate as to measure a rainfall of only one hundredth of an inch. This was all very interesting. On Thursday morning July 3, he took me to the depot at Harrisonburg, from where I left for Washington, D. C. In going up and down the Valley, and from Harrisonburg, I was frequently reminded of the words of the familiar song.

"O the old Virginia hills,
How majestic and how grand."

I used to wonder on what particular authority these words were based, but I question it no longer. However, in Westmoreland, Fayette, and Somerset Counties, Pa., the country is more broken and irregular, though all along it is picturesque.

Up to this time the weather had been delightful, but on reaching Washington a thunderstorm was brewing and the heat was excessive. I visited the Capitol and the Congressional Library, but the heat was so great that I was compelled to abandon further sight seeing. I took the train at 5:05 P. M. for Philadelphia, arriving there in the evening at 8:19. I was met by Sister Mary Denlinger, whom I accompanied to the Home Mission. For my visit to this place see another article in a subsequent issue of the HERALD entitled, "Five Days at the Memorial Home Mission in Philadelphia." Suffice it to say the workers are comfortably located and I have reason to believe the Lord is blessing their efforts put forth in His Name.

After visiting a number of business houses in Philadelphia, I left on the morning of July 9th, on a short business trip to New York, returning to Philadelphia on the 11th, which city I left on the 12th on a visit to the churches in Bucks and Montgomery counties, Pa.

(To be continued.)

"REVEREND."

It is a satisfaction to know that there is a growing feeling among the Protestant churches, even in the ministry, that the (to many) obnoxious title, "Reverend," to designate a minister of the gospel should be no longer used.

The following by Chas. P. Lang, in the *Evangelical Messenger*, is to the point.

Many practices become customary

and we often acquiesce and permit them, simply because we have not given the matter sufficient thought. We refer to the appellation, "Reverend" that is so commonly used by the general public to designate ministers of the gospel.

The word occurs but once in the scriptures (Ps. 111:5); and there it refers to God alone. But its use today is very general and is a reminiscence from the church of Rome, where the clergy are designated as Reverend, and the bishops as Right Reverend, and the archbishop as Most Reverend. In itself it is a most pompous and conceited title. It carries with it a wondrous sublimity and worshipfulness; a manifestation of fear mingled with veneration. Who can for one moment defend its use as applied to man when it applies to God alone?

The learned Jews had a hungering for titles, and they were justly rebuked by Jesus when he said, "Ye love the uppermost rooms at feasts and the chief seats in the synagogues, and greetings in the markets, and to be called Rabbi, Rabbi, but ye are not called Rabbi, for . . . all ye are brethren" (Matt. 23:6-8). So does Jesus reprimand the modern Pharisees who strive for position and love to be greeted as Reverend. Some go even further, for they enjoy the ring of the word that they add to their own names when they affix their signature; or what savors of the same spirit, is to stamp on visiting cards and stationery this remnant from Rome.

But many have fallen into this habit, having nothing else in view than to distinguish their high and holy calling; and in fact it is necessary, at times to have some method to distinguish the ministry from other professions. Again, many who are habitually permitting the public to beseege them with this most worshipful vestment, and some go so far as to use it when introducing themselves, would be awe stricken if some one would denigrate them as Doctor. However, in these times it is far more admissible than the other, since it signifies one qualified to teach; and this is Paul's emphatic injunction. Its application to a physician is only a secondary meaning. Yet even custom only permits its use in the educated ministry when the degree of Doctor of Divinity has been attained.

But would it not be better to abide by scriptural terms, especially when we have such an abundant supply, than to resort to vain practices by which we make ourselves ridiculous before the world and destroy our efficiency?

Have you ever pored over the report of a conference, synod, or presbytery where every name was listed with the superlative Reverend, and not only in the report, but when the ministers address one another or speak of another this lumbering handle must always be emphatically affixed to each name? In many circles it is adjudged a dishonor unless this so-called ennoblement of honor is freely lavished. Does this not border on the profane, and would not the spiritual fraternity be augmented if these "Most Holy Worshipfuls" would humble themselves and become as their Master: "Brethren?"

But says one, this does not distinguish from the laity? In the predominance of cases, especially in converse with the laity, it is not necessary for we are all to be subject one to another, and the brother of low degree will rejoice that

he is exalted, and the brother of high degree, in that he is made low. There is to be no space between the shepherd and his flock, while the Reverend is scarcely accessible, and such as love the appellation generally prize this.

The scriptural terms carry with them a fraternity that must exist between the ministry and the laity. Are they not the reverend and learned Dr. Hammond? Brother Elder, Bishop, Minister, Pastor, Evangelist, Preacher, etc. There is a magnetism, a power, in these, while the one in question is repelling. To the minister in charge of a congregation, none perhaps is more ennobling yet more pleasing to the congregation than that of Pastor. The minister can with good right add it to his name when he desires to reveal his calling in signature or on the stationery he uses. This title is endearing and should be cultivated especially in the circle of the congregation.

Another very proper practice that is meeting the approval of the general public is to consider every licensed minister to bear the title, Minister of the Gospel. It carries with it the sacredness yet it is minus the pompous conceit that the one in question does.

The law recognizes the title Minister of the Gospel, and the public ought to be educated to it.

In some branches of the church the use of the term Reverend more pronounced than others, and in other instances than the English is there a tendency to make a wider chasm between the shepherd and the flock, which ought not to be. In the German language, in high circles the appellation of "Ehrwürdig" is used, but it is a synonymous term with Reverend, yet in almost every language the familiar abbreviation Rev. stands forth in all its pride. It should receive the anathema from both the laity and the ministry.

In the first place, publishers of religious papers ought to set the pace and not use the term in the sense that it is so commonly used to-day, then the populace will soon forget it, and the more proper titles will be used.

THE TITLE REVEREND.

The following, by our esteemed friend Josiah W. Leadie, deals with a subject that just now demands the attention of our dear people, especially as there is a growing tendency in some quarters to use the title "Reverend" in connection with our ministers. Friend Leadie informs us that the article may be had of him without charge, in tract form.—Ed.

In a single passage only in the Bible do we find the word "Reverend" mentioned. It is in the ninth verse of Psalm 131—"He sent redemption unto his people; he hath commanded his covenant forever; holy and reverend is his name." Of all ecclesiastical dignities the Pope alone, the self-styled vicar of Christ, lays claim to the title of "Holiness," but under what warrant do modern ministers, making no claim to the possession of infallibility, arrogate to themselves the title of "Reverend?" Does it accord with the meekness and lowliness of heart which Christ enjoins on His followers, that any of these should voluntarily assume this lofty name which is a prerogative of Omnipotence?

The title was unknown during the

primitive Christian centuries, and, indeed, appears to have been generally adopted only within the last two hundred years. It was taken up by the Episcopacy as well as by the Romanists, but was denied to the Dissenters, with whom, however, it came into general use. Nevertheless, the Friends, the Methodists, and the Presbyterians, among others, (numerically small) of German derivation, are pronounced in the disuse of it. Concerning the origin of the term the following item from "Notes and Queries" (First Series, Vol. VI, No. 160) may be of interest:

"During the seventeenth century the word 'reverend' was usually coupled with 'learned,' as in the following case: Vaughan, in his 'Life of Dr. Jackson,' thus commences it: 'Being earnestly desired to deliver some character of the revered and learned Dr. Jackson,' etc. Bishop Patrick, too, in his 'Annotations on Solomon's Song,' viii. 7, quotes 'the revered and learned Dr. Hammond.' And beneath the portrait of John Kettwell prefixed to his work on the Apostles' Creed we read that it is 'The true effigy of the revered and learned Mr. John Kettwell.' But yet neither of these divines used the epithet as a prefix to their names in their works. It is clearly a title of modern usage, neither sanctioned nor required by any law or canon, and from the growing inconveniences that attend its use it may be more easily discontinued if judged necessary."

Mention is also made of the fact, in a recent number of the same periodical (Fifth Series, Vol. V), that upon the Judicial Court of the Privy Council of Great Britain having decided in 1875 that "reverend" is not a peculiar title of office or dignity, but one of courtesy, several of the clerical subscribers to one of the English papers desired that the same might be sent them without the prefix "Rev." to their names.

There are evidences warranting the belief that an increasing number of Christian ministers would be glad to rid themselves and the Church at large of this self-assertive designation. While lack of faith and of a willingness to be little in the world's estimation may have, perhaps, almost unconsciously operated with many to prevent a giving up in this matter, yet others (of whom many be instanced a Presbyterian of large attainments and much humility of mind, not long deceased, the late Albert Barnes) clearly discerning the pointing of the Holy Spirit herein, have been constrained to drop the title, wisely and desiring to be no more addressed thereby.

When riding in a train some months ago, a man whom I knew by face but not by name seated himself beside me, and handed me his card by way of introduction. He had not much more than done so, when he extended his hand for it, and at the same time taking a pencil from his pocket, effectually marked out the "Rev.," which preceded his name. He then handed it back with some deprecatory remark about the title being of no consequence to him. I had the impression that he might have felt more at ease had it been left off before it went into the hands of the printer.

The late Nathan Brown, of New England, a Baptist, and for many years a missionary in Assam and Japan, and translator of portions of the

Bible into the vernacular of those lands, having had conferred upon him (1855) the degree of "Doctor of Divinity" by Williams College, responded from the pulpit, "I have long felt, in common with many others, that the customary use of D. D. as a mark of distinction among ministers of the gospel, or as an appendage to the common address of an individual, is liable to serious objections. Regarding simply as a college honor like the title of A. B. or original mind did the original sin emanate? We suspect that he lived in the Roman Row of Vanity Fair, although the "Rev." John Bunyan does not mention him. One thing is pretty certain, he did not flourish in the days of the "Rev." Paul, the "Rev." Apollon, or the "Rev." Cephas.

Peter and Paul were right reverend men, but they would have been the last to have called themselves so. No sensible person does reverence to one jot more because we assume the title. It certainly is in some cases a flagrant misnomer, and its main use seems to be the peevish one of keeping up the distinction of clergy and laity.

We wonder when men first sought after this invention and from whose original mind did the original sin emanate? We suspect that he lived in the Roman Row of Vanity Fair, although the "Rev." John Bunyan does not mention him. One thing is pretty certain, he did not flourish in the days of the "Rev." Paul, the "Rev." Apollon, or the "Rev." Cephas.

For the Herald of Truth. WHAT IS THE "WISDOM OF THIS WORLD?"

BY JOHN HORSCH.

The question has been asked what is meant by the "wisdom of this world," which, in the words of Paul, is foolishness with God? The passage from which this expression is taken is a part of the third chapter of the first epistle of Paul to the Corinthians. Corinth was a large city in Greece. The Greeks of that age may properly be called a nation of philosophers. Their minds were occupied with most important questions as to the origin and destiny of man. Their wise men had built up an elaborate system of philosophy. They believed firmly that they were in wisdom far ahead of all other nations, although their most renowned philosopher, Socrates, had made the honest confession that he knew nothing. Greek philosophy represented indeed the highest development of human wisdom or philosophy of that age; it was truly "the wisdom of the world."

These proud philosophers of Greece received the word of the cross with sneers and called the messenger of it, the tentmaker Paul of Tarsus, "a babbler," (Acts 17:18). They held their philosophy to be superior to the teachings of the Nazarene, and quite sufficient to inform them concerning the will of God.

Paul succeeded in planting a little church in Corinth. The brethren in that city were continually more or less annoyed by the philosophers who maintained that the story of the cross, which they regarded as foolishness (1 Cor. 1:23), was too mean a thing to exchange their grand system of philosophy for it. They put their trust in their own wisdom, and would not believe that the only way to God leads by the way of Calvary.

Greek wisdom or philosophy contains some things that are worth knowing, it is not entirely wrong-headed. These philosophers have stated many a truth which is good in its place, and Paul even quotes them in his sermon to the Athenians (Acts 17:28). To be true, however, as they did, that they could be saved through their philosophy and not esteem their own wisdom higher than the truth which Jesus Christ has revealed through His Jesus Christ, was foolish on the part of the Greeks. Greek philosophy or any other system of human philosophy, utterly inadequate as it is to affect the salvation of one soul, be-

comes foolishness when it is made a substitute for the Gospel of Christ. One might as well undertake to cross the Atlantic by jumping as to be saved by human wisdom.

This is what Paul had in his mind when he said that the wisdom of this world is foolishness with God. Note that the apostle does not say that education or learning is foolishness with God. He does not say that the study of reading, writing, grammar, arithmetic, history and natural science is displeasing to Him.

The apostle James admonishes us: "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him." The apostle speaks here of Divine wisdom, such as will "make wise unto salvation." If any man would walk in the way of God but does not know the way, let him ask of God and the light shall be given him. Mark that the apostle here has no reference to education. God has given man an intellect to acquire that which he may lack in the line of education.

To acquire learning only for the sake of knowing is certainly not right for a Christian. To learn however for the purpose of being more useful in the service of the Master, more influential for good, is a worthy aim for any man. Let, however, no one attend school or college in order to be taught the way of salvation. This is not what schools are for. If any man would know what to do to be saved, or to serve God, let him hear the evangelical preaching of the Word, let him read the holy scriptures faithfully, and ask God for the Holy Spirit to open his understanding. This is the most renowned thing. To acquire education, or learn farming or a trade, cannot for a moment be compared in importance with the great question of salvation.

Cleveland, Ohio.

For the Herald of Truth. WHAT IS MAN THAT THOU ART MINDFUL OF HIM?

BY JOHN SHOCK.

Man is the image of God, yet it seems that man is the most disobedient of all that God has created. Are we taking an example from our Lord and Savior Jesus Christ? Did He come in all the fashions of this world as are our children of today? Many Christian professors are, I believe, driving their children away from God and His love by dressing them after the fashions of this world. Are we not cultivating pride in the hearts of God's little jewels? Whatever we sow in their hearts will grow there and develop, whether the seed be good or bad. Some say it makes no difference what we sow, as long as they are not in the church. Then, when they join church, they should dress plainly. Is it right that I should let my children curse and swear and steal? God will not hold the children responsible for such things so long as they are in the childhood of ignorance, but somebody will be held responsible for it. So also if we adorn our children after the fashions of this world, in such cases the child is trained with Satan's tools. The more a child gets accustomed to the use of Satan's weapons the harder it will be to get it to use God's instruments. Solomon

says, "Train up a child in the way he should go; and when he is old he will not depart from it." Now, do we want our children to go after those things which are pleasing to the devil? If we bring them up after the fashion of this world, they are not apt to depart from it. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15, 16. The lust of the flesh, and the lust of the eye, and the pride of life is not of the Father, but is of the world. Now, if we dress our children after the fashion of the world, is it not because we just after the things of this world? "They that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:24. Every man is tempted of the devil when he is drawn of his own lusts. Then when the lust has conceived, it brings forth sin; and sin, death. Now we speak to the world in every thing that we do. Our actions tell just what is in our heart. Those mothers that dress their children after the fashion of this world tell the world that their heart is full of the love of the vain things of this world. A person may tell a lie in words, but actions never lie. By the fruits we shall know the tree, and by actions we prove what we are. Actions are the outward appearance of the inner man. Let us not drive our children away from us and Christ, but keep them as close to us as we can by living a Christ-like life. Satan is very shrewd and he will entice them to take part in all the pleasures of this world without our helping them to follow the tempter. Some will say that the Word does not mean just the way it says; it is not so particular. Do we believe that Christ came to be crucified for us and then tells us things that He did not mean that we should obey? Never. To try to change God's word to suit us will not change the effects of it a particle at the judgment. It will be in its full force, and we then will receive our just reward according to our deeds done in the body. "There are, it may be, so many kinds of voices in the world, and none of them without signification." 1 Cor. 14:10. Now, these voices are the actions that we do, and all of them signify something to the world; they speak to the world. Many times we do not comprehend what we tell the world by our walk and conduct. We are read by the world. So let us watch and pray that we may not be a hindrance in the cause of Christ.

Idola, La.

For the Herald of Truth.

PRAYER.

BY FRANK HARTMAN.

No Christian denies the necessity of the power of prayer. It is the most sacred and happy duty conferred upon the Christian. Primarily it appears to be a duty, but in reality it is a privilege. We ought to pray because it is our duty, but if we never get beyond the experience of duty, how little we learn the value of prayer. The truly converted man prays not because it is his duty, but because it is his privilege.

But "men ought to pray." Those who neglect this part of God's service should enter into it, and those who are

Continued on page 230.

MISSIONS.

MISSION NOTES.

MEMNONITE HOME MISSION, PHILA. JULY 18, 1902.—DEAR HERALD READERS:—"Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age; they shall be fat and flourishing; to show that the Lord is upright: He is my rock, and there is no unrighteousness in Him." Ps. 92: 13-15. These are the words used as a text by Bishop Mack on the 12th, of July, when Grandma Hechtel was taken to her last resting-place (Fairview Cemetery, Bopertown), or rather her body was borne hence; for she had left the house of clay, to abide in one of those heavenly mansions. She had been sick about ten days; and though loving hearts and hands did all in their power to relieve her, she had a desire to be with Jesus.

Funeral services were held on the evening of the 14th, by a Baptist Minister, at the home of her sons—Mt. Vernon St., while next day, services were held at Bopertown Meeting House. Bro. Mack spoke in German from the above text, and Bro. Hunsberger in English from 1 Thess. 4: 7-18. The first three nights Sister Amanda and I were in the city, we were entertained in the Hechtel home, so Grandma was one of our first acquaintances. She also was at our first meeting with Bro. Hechtel and family. This is the fifth of our number called to be translated from earth to bloom in heaven. Jesus said, "Set your affections on things above, not on things on the earth."

The brethren and friends have kindly remembered us with their means, and we believe a prayer is breathed with every donation.

Members of the Line Lexington Congregation sent \$34.50; Home and Foreign Relief Com., \$5.00, with many donations from individuals.

We pray for wisdom to use what He sends, in His way. A church building near here is being converted into a free reading room, and the seats had to be cleared out; one of our Sunday School girls said to her mother, "The Memnonites need seats," and through her influence we received a dozen, which is quite a help to the Mission. May the dear child with many others early find Jesus.

Bros. B. L. Neff and J. D. Minninger had their part in the donation, for they carried the seats home.

Many of you think perhaps that our children are very rude, and selfish, and it is true, we need love, and wisdom, to do just the right thing, as we try to teach them; but they after all are very kind, as a few weeks ago the blind lady (some of you remember her) was in Sunday School and the children willingly gave up their rewards that the money might be given to her, and she went for joy.

Bro. A. C. Kold paid us a very pleasant and helpful visit, was here over the 6th, conducted Children's Meeting, and Bible Reading on the 8th, at 8 P. M.

Sunday the 13th, we were invited to an alley, where a number of men meet to spend the time. Though they are ungodly, and are bound with sin, their eyes filled with tears as different hymns

were sung, and we believe they long for a better life. What a privilege to tell of Jesus' love for them.

I often think of Paul's words, "I am what I am by the grace of God." Last week an elderly woman under the influence of liquor came into the meeting. She said Satan led her on and on so that she did not care what became of her, and also said, "Children, never do any sin or you might get like me, and I'm wretched."

Blessed truth that "Jesus came not to call the righteous, but sinners, to repentance."

There are those who are under deep conviction. Pray that they may find peace in Christ Jesus.

Happy in His service,
MARY S. DENLINGER.

THE NEW STATION.

Dear Editor: Those who have been interested in the Mission at this place will remember that we have several times mentioned the necessity of more room for the rapidly expanding work and especially the need of another station where the girls could have more freedom than they can possibly be allowed to have on the same compound with the boys. The prayers and supplications have not been in vain. God has remembered the work He began here and has so far sustained. Two contributions which came in recently have enabled us to purchase the land, and we shall have a balance of some five hundred rupees to begin the building work. One of these contributions is the David and Nancy Hensley Memorial of four hundred dollars, and the other is a contribution from two brethren in Illinois, also amounting to four hundred dollars. These two funds came from sources so unexpected and so immediately following earnest prayer for this very cause that we regard them as a direct answer to prayer and a proof of its efficacy.

This morning two of us were on the new building site and helped to place the stone markers around the fifty acres we have acquired—the final act in the acquisition of the land. We hold this land free from all taxation and rent. There are beautiful building stones near by which can be easily quarried. A government timber depot is to be started just adjoining our plot. The building site is moom, a very hard and good foundation, and there is some land fit for cultivation. We expect to farm some of it this year. As rapidly as possible the building work will be pushed forward. We have a plan of the whole compound prepared. The most necessary buildings are to be erected first and others will be put up as means permit.

The rains have not yet broken here, though they have down towards Bombay and in other parts. The strong monsoon current helps to cool the atmosphere somewhat, and the extreme heat is over for this season. For a time the heat was intense. The thermometer went up from 102 to 106 in the house where we had to work. Still, this is a quite moderate heat as compared with some parts of India. We are hoping for abundant rains this year, so that we shall not be obliged to face the ravages of another famine.

We are exceedingly busy, yet happy in the service of the Master. As soon

as a suitable building can be erected—one fit for a European to live in—one of us will move down to the other station to help hurry up the work. Until that can be done we must go back and forth each day. Open air exercise is good tonic and helps to keep one alive.

We hope our Christian brethren and sisters will help us pray that this new station may be the means of doing much good for the cause of Christ.

Yours fraternally,
J. A. RESSLER.
Dhantari, C. P., India, 19 June, 1902.

PRAYER.

Continued from page 229.

In, should exercise themselves more freely and fully. I do not know of any religion which does not emphasize the necessity of prayer. In the hind your Savior for a god the heathen have offered supplications to stones and rivers and trees. It seems human nature is disposed to seek diligently for some superior being to which it can offer sacrifices and from which it hopes to receive blessings.

The thought that even the enlightened part of humanity can of itself do nothing, at once shows the importance that we are permitted to lay upon the duty of prayer. Christ at once proves to us that if His Divine support be withheld human effort fails. It would be a grand thing for those who are discouraged in their endeavors to lead a Christian life if they would remember that "themselves they can do nothing."

In his own strength no Christian is able to stand. He may stand some of the minor battles of the tempter but when the actual crisis comes his own efforts will be ineffectual. The sad story of Peter's failure should convey to us the message that, if left without the Divine support is a helpless creature. The Christian can not be sustained in the cause of Christ if he tries to stand by himself. He needs the Omnipotent Hand of God to bear him up in the heated battle with the tempter.

Prayer is the electric wire that connects man to God. God is the Creator and preceptor of all life. Sever man from God and the calamity cannot be conceived. The earth is held to the foot of God's throne by the golden chain of prayer. The ancient prophet so mighty with his eyes and solicitation at the feet of God, was permitted to witness physical changes in the movements of the sky. But men lament and complain that the primitive power has gone. Is not God the same to day as He was yesterday? Is the Eternal and Immutability subject to change? The cause is not with God, it is with man himself. Man has drifted from the power that God once conferred upon him. With man the trouble lies. Man must turn again to God.

I want to plead for a revival of prayer. Let us spend more time in solitude with Christ. How grand the opportunities such solitude offer for the culture of one's self. It is with our own individual selves that God wants us to deal. It is not what this brother or that sister does that determines our responsibility to God but it is what we do and how we act. In solitude the attractions of business will not distract

the mind and lure the soul from God. It is the concentrated prayer which brings the blessings. Alone with God is the most blessed condition into which the Christian can enter. Communion with Christ is the most delightful feast that the heart can enjoy. Let us cease fault finding and be content to work with ourselves. Let us spend more time in the still and twilight shades of solitude.

It is nothing but prayer that keeps the Christian alive. It is the only environment in which his spiritual being is sustained. Science presents to us the little one-celled animal called the amoeba. It is so very minute that it can only be seen by the aid of the microscope. It takes food into its system by very small apertures which project from its body. It takes food by coming into contact with its nutriment, and then receives it by the process of absorption. In a similar way does the Christian receive his sustenance. Prayer is the spiracle with which he comes in touch with God. Thus part of the Divine life is absorbed into his life and he is permanently sustained. Oh, that we might all learn to live close to God and by persistent prayer receive the blessings which He has in store for us.

Nappanee, Ind.

For the Herald of Truth.

OUR WALK.

ESSAY BY MOLLIE DEWEILER.

"For we walk by faith, not by sight." 2 Cor. 5: 7.

This is what the beloved brother Paul did and we also should do, or really must do to walk with God. We look not at the things which are seen, but at the things which are not seen, for the things that are seen are temporal, but the things which are not seen are eternal. Faith is one thing which we all possess. If we have no faith in God, we have in our friends and often times trust them more and farther than we do our precious Redeemer. Faith is the first step which draws us to God. We must first have faith before we can even repent, for if we had no faith why should we repent? Thomas was not willing to believe until he had seen; but Jesus said, "Thomas, because thou hast seen me thou hast believed; but blessed are they that have not seen and yet have believed." John 20: 29.

Are there any Thomases to-day? "But all these things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name."

"For we walk by faith." What is faith? Faith is the simplest and plainest thing in the world and the most easy to exercise. Is it any thing more than just believing God? Moody once said, "I thought that some day faith was going to come down and strike me like lightning. But faith did not seem to come. One day I read in Romans 10, 'Faith cometh by hearing, and hearing by the word of God.' I had closed my Bible and prayed for faith. I now opened my Bible and began to study and faith has been growing ever since. It seems to me there are just such children to-day. They seem to think they are going to receive a shower of faith and forget that faith cometh by hearing, reading, and studying His word."

I am sure the more we do this the more we can trust Him. For what else is faith but trust and in itself it is a very, very simple thing. Can we trust our earthly friends? Do we not put much almost anything, even our very lives. We do not worry about it in the least, and neither does God expect us to worry. What a horrible thing it is to be continually worrying about one thing and another, and this is what we will do if we try to walk by sight. How much better it is to trust.

Faith is believing God, and, like sight, is nothing apart from its object. You see something and know you have sight. You believe something and know you have faith. For as sight is only seeing, so is faith only believing. The virtue does not lie in your believing but in the thing you believe. Your faith saves you, but because I think you are saved by your faith, I think you are saved. Faith takes God's word just as it is, believes it, and expects God to remain true to it.

Is it possible you can trust your fellow men and cannot trust your God, that you can receive the "witness of God" that you can commit your dearest earthly interests to your weak, falling fellow creature without a fear, and are afraid to commit your spiritual interests to the Savior who laid down His life for you and of whom it is declared that He is "able to save to the uttermost"? Dare we say we have no faith? Let me hear of you when you say you have no faith to just complete the sentence.

"I have no faith in—God." "I cannot believe in—God." If you do this it will soon become dreadfully to you.

"When the Son of Man cometh will He find faith on earth? Will He find faith in you? He will doubtless find plenty of work, much earnestness, and many consecrated hearts, but will He find faith and charity? On our faith hangs our spiritual welfare. 'According to your faith it shall be unto you.' 'The just shall live by faith.' By faith we are both justified and sanctified. Gal. 3: 24; Acts 25: 18.

Some one has said, "God makes a promise; faith believes it, hope anticipates it and patience quietly awaits it." For in your "patience possess ye your souls." Luke 21: 19.

Without faith it is impossible to please God, and yet if we have a faith so that we can endure mountains and have not charity, we are nothing. But bless His precious name, it is our privilege to have both a living faith and perfect love. Trust God so we can see Him in every thing. This, and this only, makes life one long thanksgiving and gives rest of heart. How far would we get if we were to walk by sight? We could probably pick out some brother or sister whom we thought was walking with God, but would we even dare to take them as our guide? Dare we measure ourselves among ourselves? It would be a miserable thing if we would have no other way. We would then have reason to worry about the future.

"Trust Him in the dark,
Trust Him in the light,
Trust Him in the morning,
And trust Him in the night."

If so doing it will become the natural habit of the soul. Faith and doubt are

exactly the opposite of each other. If we have no faith then we doubt. Stop for a moment and see what it means to doubt God. If we doubt His word we make Him a liar. "For what if some did not believe? Shall then unbeliever make the faith of God without effect? God forbid. Yea, let God be true, but every man a liar." Rom. 3: 3, 4.

To look at faith as it is, means so much. It does seem as though we sometimes want some evidence or some proof before we can believe God. We cannot see our way clearly, cannot see through this or cannot understand that. Is this faith? O precious immortal souls, let us take God at His word, believe it whether we understand it or not, just because God has said so and it is true. What we want is faith that will pick up a promise, believe it, accept it and claim it. Not because we see it or feel it but because God has said so. To first have some evidence and then believe it, is to go on feeling or sight, and how far does that go? We are happy so long as our feeling lasts. Faith lets go of all feeling, and of the whole army of doubts, all inward contradictions and all Satan's soothing saying. That we might all say with a dear sister,

"I know not what it is to doubt.
My heart is always gay;
I run no risk, for, come what will,
Thou always hast Thy way."

For the Herald of Truth.

DISCONTENTMENT.

"Let us therefore follow after the things which make for peace, and things whereunto one may edify another." Rom. 14: 19.

Discontentment is not usually considered as being for our good, this is very true in many instances, but let us consider the word from another standpoint. Was it not through discontentment that the Son Jesus was sent into this world? Our blessed Lord was surely dissatisfied with conditions of this wicked world, hence sent His only begotten Son into this awful world to live in blood and die on the tree, that we might have a way of escape. If the young convert should have been contented with the first day's experience he would yet be very weak. He was not satisfied with this small portion, and something within prompted him to go on hence to-day if he has properly chosen his road and submitted to God's will he is a well developed, strong Christian worker, willing to work for his Master and the salvation of others. It is through discontentment that we have our farms and homes so comfortable. The early settler was not willing to live in his small one room log building and thrash his grain with hornetred or human hands, but through the discontentment of some one the ways are made much more convenient. If we would have been contented with our first few terms of school, would we have reached that degree in education we longed for? Some one might say, How is this? We should live a contented life, this is very true to the extent that it is for our good and corresponds with the Holy Word; but does not the Bible teach us to seek the scriptures and teach us for deeper blessings, etc. If we would not be discontented with our former state we surely would never have a desire to become rid of our sin-

ful life and to become acquainted with God's word and seek His ways. "Repent and be baptized—and ye shall receive the gift of the Holy Ghost." This plainly shows it requires a discontentment and repentance on our part.

"Covet earnestly the best gifts." 1 Cor. 12: 31. How so, if we shall be satisfied with our first blessing, even before we have the experience and understanding of these deeper gifts. And shall we as Christians be contented after we have this blessed assurance of Christ, and see other hungry souls about us wishing also to receive this experience? I differ and say we will be eager to do what little we can, and not do it because of compulsion or custom, but that we really love our neighbor as our self. We will put our hearts and souls into Sunday school work in instructing the young and untaught, also helping our ministering brethren, if in no other way, then by our attentive interest, and in willingly working and speaking a word of encouragement and warning to some discouraged soul, willing to make others happy, being a light to the world, and in short standing up and working for Christ wherever opportunity presents itself. All these things are results of discontentment; that is, in seeing things in their former state and desiring to see all live more true to God. If the consecrated ministering brethren would be content with knowing these things, and in seeing their own church saved, the work of Christianity would be far less advanced.

Can a true mother feel contented in seeing her young daughter simply getting along well and enjoying herself in her childish play? No, she will as she has an opportunity instruct and show her the duties of life, and when she is older, especially after mother can no longer instruct, will be truly thankful for. And can the true father, seeing his son in his first attempt at plowing, etc., be content to leave him alone with out instructions? No, he lends a helping hand in teaching him to grow up a perfect man. And the really bright and intelligent child, when out alone and endeavoring to accomplish a task and fails; does he quit? No, dissatisfaction with the work induces him to try again. Some untaught friend on reading this story may say, Does not the Bible teach "Having food and raiment let us be therewith contented?" Yes, but in taking the Bible in hand and considering the above points from a spiritual standpoint, there certainly remains no room for confusion. And the best discontentment I can see is as stated above—the discontentment when souls about us are not saved.

May God help us to thoroughly study the subject, and be content with God and His ways, but discontented with this world and her ways.

Probably, Kan.

For the Herald of Truth.

THE HOLY SPIRIT A REPROVER AND COMFORTER.

BY SILAS BAUMAN.

"If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment." John 16: 7, 8. First, a reproof of sin "because they believe not on me." It seems that unbeliever is the greatest sin

since Christ has come into the world. We cannot help it that we are sinners, and that according to our carnal nature do that which is sinful, but when Christ or the Holy Spirit tells us that we are sinners and that He is able to redeem us and cleanse us from sin, and we refuse to believe this, we sin against Christ, "the true light which is come into the world," and enlighten all men, for Christ says (John 15: 22), "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." Here we see that we have no excuse. The light and the law make us sinners, and Christ is a perfect remedy for sin. "If we say we have no sin, we make God a liar." "If we say we have fellowship with Him and walk in darkness," or sin, "we lie." Christ is come to destroy sin, and since Christ is a perfect remedy for sin we cannot have fellowship with Him and walk in darkness, in sin. This does not say that man cannot sin anymore, but if we keep close to Him we will not sin. But if we like little children sometimes do run astray against their Father's will, we have to suffer the consequences, but as soon as we turn to our heavenly parent, He is willing to receive us and cleanse us from all unrighteousness. "Little children, these things write I unto you that ye sin not. And if any man sin, we have an advocate with the Father, even Jesus Christ, the Righteous." John 2: 1. Next verse he says, "He is the propitiation for the sins of the whole world." Therefore He has a right to reprove the world for unbelief. Truly, believing in Christ is trusting Him for cleansing and keeping, but as soon as we run astray we are trusting in sin. If we follow Him, we shall not walk in darkness, but will have the light of life. This shows that if we are not saved we do not believe in Christ and are reprovod for that sin; but if we believe, He will be a Comforter. When we are on a journey, on a road that we never traveled before and that has many ways that gradually lead us wrong if we turn aside on them, how comfortable do we feel if we have a true guide. We are making this journey but once, and Christ promised us a Guide who will surely lead us right.

"A reproof of righteousness is He," because He went to the Father. God's law demands full payment or perfect righteousness. Now some one might say, If Christ has forgiven me and I am led by His Spirit, but have often failed, how shall I meet a righteous God who demands full payment? Christ went to the Father and interceded for the sinners. If we fail to believe that gradually lead us wrong if we turn aside on them, how comfortable do we feel if we have a true guide. We are making this journey but once, and Christ promised us a Guide who will surely lead us right.

"A reproof of judgment," is He because "the Prince of this world is judged." If we turn to Christ we do not need to fear judgment, for the only one that stands against us at the judgment and accuses us is the devil, and he will get no bearing. He is judged, his only chance to try to get us to yield to him and take his side is here on earth. Oh, what a privilege to turn to Christ who has power to save us from the enemy. We need fear a trial on the judgment day. Our trials are here on earth, and Christ has promised to be with us and help us to stand. He upholds us by His righteous, omnipotent hand. Oh, how much has Christ done for us? Why not believe Him, and what Comfort in Christ? Let us trust Him. Floradale, Ont.

July 15, 1902

SUBSCRIPTION PRICE.

THE HERALD OF TRUTH, one dollar per year. Advance and foreign, one dollar per year. Single papers to one dollar per year. HERALD OF TRUTH AND WORDS OF CHEER, one dollar per year. Special discount to agents. Send for Sample Copies.

The HERALD OF TRUTH is the friend of all following Mennonite conferences:

1. Lancaster, Pa.
2. Eastern District (Princeton).
3. Franklin Co., Pa. & Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Penna. Amish.
7. Ohio Mennonite.
8. South Western Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.

BUSINESS NOTICES.

Wanted: Several good agents; apply to the Mennonite Publishing Co., Elkhart, Ind.

Sunday-schools contemplating giving rewards at the close of this quarter will do well to write us. Our large variety of books, booklets, book-marks, cards, etc., enables us to give entire satisfaction.

Jacobs' Model S. S. Sec'y Record, in Manila cover, 35 cents. Meyer's Paramount S. S. Sec'y Record, cloth, 40 cents. The Superior Sunday School Teachers' Book, 5 cents each; 40 cents per dozen. Collection envelopes, 35 cents per dozen. Order now.

The season for premiums is over, but we hope those who know they are in arrears on the HERALD will after all kindly favor us with the amounts due us. We make this explanation because of the inquiries we are still receiving in regard to the premium Bible, and the Colportage books.

New designs of Sunday-school Scripture Text Cards have been added to our large line. We can now offer better value for the money than ever before. The popularity of our beautiful cards at low prices, is continually increasing. Orders are larger and there are many more of them. Send us 15 cents for a sample package. We know you will be pleased.

We have recently issued a new "pocket catalogue" of books. All the books are classified under different topics to which they belong, and are arranged in alphabetical order. This will make it very convenient to find books treating on different subjects. Any one wishing one of these pocket catalogues will please send their name and address. The catalogue is sent free to any one.

The large sales which GOSPEL CALL has enjoyed, must be ascribed to its merits. Large orders for Sunday-schools have been filled, and in every case the book has given entire satisfaction. It is an exceptionally well-collected selection of hymns, and the price is very low. In limp cloth binding, 25 cents. In board binding 25 cents. Send for a sample. You will like it.

HERALD OF TRUTH.

Young People's Paper.—Parents who desire to have the minds of their children turned into pure and elevating channels of thought should supply them with the YOUNG PEOPLE'S PAPER. Boys and girls who want pure reading matter should subscribe for the YOUNG PEOPLE'S PAPER. Address, YOUNG PEOPLE'S PAPER, Elkhart, Ind. Subscription price, 15 cents per year. Special discount to agents. Send for Sample Copies.

If you want a book which exposes in a vigorous, plain manner, the popular sins which are stealthily creeping into the church, then send us \$1.00 for a copy of "Mr. World and Miss Church-Member." It strikes at the root, and no one can read it without receiving great benefit. Over one hundred agents, including several ministers, are busy at work selling this book, and all find it a good seller. Our terms are very liberal, and we would like many more agents to take hold of the work. Write us at once.

Do not forget that we have a "Word Edition" of Hymns and Tunes, the same being only 15c per copy, or \$1.50 per dozen postpaid. This will enable churches to procure a supply of these very low cost. The music edition, in the cloth binding, sells for only 45 cents a copy, or \$5.00 per dozen postpaid. This is surely very cheap for a church hymn book containing so many hymns, set to the music. See price list elsewhere for the different styles of binding.

In the Printing Office and Book Bindery of the Mennonite Publishing Company there appears to be an unusual activity for the time of the year. The usual midsummer slackness in work has not yet made its appearance, and frequently the noise and hum of the machinery is kept up until after nine o'clock in the evening. We are thankful indeed and greatly appreciate the liberal patronage our friends are extending to the Publishing House. The outlook for a busy fall and winter in the various departments is flattering.

HERALD OF TRUTH CLUBBING RATES.

Herald of Truth, semi-Monthly.	\$1.00
Herald of Truth and Young People's Paper, 1 year.	1.50
Herald of Truth and Rundschau.	1.50
Herald of Truth and Words of Cheer.	1.35
Herald of Truth, Rundschau, and Young People's Paper.	2.25
Herald of Truth, Young People's Paper and Words of Cheer.	1.90
Words of Cheer and Young People's Paper.	1.00
Herald of Truth, Words of Cheer, Young People's Paper and Rundschau.	2.65

Address: MENNONITE PUBLISHING CO., Elkhart, Ind.

Hymns and Tunes.—Our English Hymn Book, which is now being used in most of our congregations, and which is known among our people as "Hymns and Tunes," has been reduced in price as follows:

Cloth binding, per copy, prepaid, \$.45
Cloth binding, per dozen, prepaid, \$ 5.00

Cloth binding, per hundred, not prepaid.	35.00
Flexible leather binding, per copy, prepaid.	.35
Flexible leather binding, per dozen, prepaid.	4.25
Flexible leather binding, with tuck, per copy, prepaid.	.65
Flexible leather binding, with tuck, per dozen, prepaid.	7.50

We have also recently issued a Word Edition with paper covers, which we sell at the following prices:

Per copy, postpaid.	\$.15
Per dozen, postpaid.	1.50
Per hundred, not prepaid.	10.00

During the present summer the Mennonite Publishing Company has taken an order for three million envelopes, and has now added to their already extensive plant a well organized department for the manufacture of fine envelopes, where about forty girls find steady employment and earn good wages at making envelopes by hand. These envelopes are made of fine grades of paper, imported from Europe, and find a ready market in various sections of this country.

To make envelopes by hand in these days of progress and invention may seem to some as a retrograde movement, but the Publishing Company is marked as long as these demands are honorable and legitimate, and give both the employer and employee a fair remuneration for their work.

Lieder und Melodien.—This is a German Church Hymnal. In English we would say, "Hymns and Tunes." This book was compiled and printed in the office of the Mennonite Publishing Company, at Elkhart, and is one of the best selections of "Hymns and Tunes" published. In variety it is sufficient for all ordinary occasions. The hymns are well classified and the very cream of the good old and new church hymns and tunes are embraced in the collection. It contains 450 German hymns and tunes, and a complete word edition of our English "Hymns and Tunes," altogether 900 hymns. The book is bound in fine cloth, embossed, 6½x8½ inches in size, presenting a very neat appearance and is sold at 60 cents per copy, sent by mail prepaid, while a very liberal discount is made when bought by the dozen or hundred. The neat appearance of the book, the convenient arrangement of hymns and tunes, the classification of subjects and the good, clear print, well attest the fact that the Mennonite Publishing Co. printing office has the facilities and is able to produce music books, Sunday school song books and church hymnals, equal to any published and at prices that will meet any legitimate competition. We solicit orders in this line of printing and will furnish estimates on application.

The Peter Peter's Book.—We have just completed an edition of the so-called Peter Peter's Book in the German language. This is a book of 100 octavo pages, five parts, containing:

1. Der Weg nach Friedenstadt.
2. Spiegel der Gierigkeit.
3. Spiegel der Barmherzigkeit.
4. Ein Christlicher Sendbrief.
5. Genannt Profetia der Menschen.

The book is published by the so-called "Klein Gemeinde," a very conservative branch of the Mennonite church, originating in Russia. Peter Peters was one of the prominent ministers of the Mennonite church in the early part of the seventeenth century, and one of the original signers of the confession of faith adopted at Dort in 1632. This confession is still recognized and maintained as a representation or setting forth of the doctrines and principles of the Mennonite faith by the majority of Mennonites both in Europe and America. This book, like most of our ancient books of faith and doctrine, was originally written in the Holland language, and afterwards translated into German. A part of this book was never before published in the German. The book is held in high esteem by those who are acquainted with its teachings, as a faithful exposition of true gospel doctrine. It was published under the auspices of Bish. Abm. L. Friese, of Fairbury, Nebraska, and printed by the Mennonite Publishing Co., Elkhart.

SUNDAY SCHOOL LESSONS

LESSON 7.—AUGUST 3.

THE TABERNACLE.

EX. 40:1-18.

[Read Lev. 8:1-10. Memory Verses 4-11.]

GOLDEN TEXT.—Enter into his gates with thanksgiving, and into his courts with praise.—Psa. 100:4.

INTRODUCTION.

TIME.—The last of March or first of April, B. C. 1490.

PLACE.—At the foot of Mount Sinai.

PERSONS.—The Lord, Moses, Aaron, Aaron's sons.

THE TABERNACLE.—This superb structure consisted of three apartments, the outer court, the sanctuary, and the holy of holies. The entire enclosure was 100 cubits by 50, or 150 feet by 75, allowing 18 inches to a cubit. It was surrounded by hangings of the twisted linen, hung by silver bolts upon pillars of brass. The tabernacle proper was apparently situated in the western half of the enclosure, and was covered with four different kinds of curtains. The first and inner curtain was made of fine linen, magnificently embroidered with figures of cherubim, in shades of blue, purple and scarlet. This formed the beautiful ceiling of the tabernacle. The second covering was made of goat's hair; the next of ram's skins, dyed red; and the fourth and outward covering was made of badgers' skins. This afforded the tabernacle a perfect protection from sun and rain. There were two apartments in the tabernacle proper. The first, situated towards the east, was called the sanctuary or holy place. It was 30 feet long and 15 feet wide, and contained the altar of incense, the table of shewbread.

The other apartment was called the holy of holies. Its dimensions were cubical, being 15 feet each way. Its only furniture was the ark of the covenant. A curtain or veil of exquisite workmanship, beautifully blended in colors of blue, purple and scarlet, hung between the holy and the most holy place. The open curtain in front of the tabernacle contained the laver and altar of burnt offering. The tabernacle was God's dwelling place with Israel, and

August 1,

1902.

symbolized the abiding presence of God with His people during all ages. Nearly everything in and about the tabernacle was typical of Jesus Christ who was tabernacled in the flesh. Paul's letter to the Hebrews sheds light upon the spiritual meaning of these things.

JULY. HOME READINGS.

28. M.—The tabernacle. Ex. 40:1-16
29. T.—The tabernacle. Ex. 40:17-27
30. W.—The tabernacle. Ex. 40:28-38
31. Th.—The Lord's command. Ex. 35:4-19

AUG.

1. F.—Willing gifts. Ex. 35:20-29
2. S.—The tabernacle finished. Ex. 39:30-43
3. S.—A more perfect tabernacle. Heb. 9:1-14

LESSON VI.—AUGUST 10.

MADAB AND ABIHU.

Lev. 10:1-11.

[Read 1 Cor. 3:11-18. Memory Verses 4-11.]

GOLDEN TEXT.—Let us watch and be sober.—1 Thess. 5:6.

INTRODUCTION.

TIME.—Shortly after our last lesson, April B. C. 1490.

PLACE.—In the valley of Er Rahab, before Mt. Sinai.

PERSONS.—Moses, Aaron and his sons, Michael, Elshaphan.

THE BOOK OF LEVITICUS.—The third book of the Pentateuch, supposed to have been written by Moses. It is called Leviticus because it contains principally the laws and regulations relating to the priests, Levites and sacrifices. The first seven chapters prescribe the ceremonies connected with the various kinds of offerings, a system of sacrifices which pointed to Christ, the Mediator of the new covenant. Directions are given as to the manner in which the priests were to be consecrated. Rules were given to distinguish between clean and unclean beasts and persons. Certain sanitary laws were prescribed to promote purity in the camp. Heathen altitudes, Canaanish abominations, and idolatry were prohibited. The book contains a few historical portions, our to-day's lesson being one of them. In this incident we have the evil effects and terrible results of intemperance very vividly portrayed.

LESSON SURVEY.—This lesson opens with the sad spectacle of two young men, sons of a pious father and priests of God's holy tabernacle, being suddenly stricken down by the fire of God's wrath while engaged in the service of the sanctuary, and at a time of general rejoicing because of the manifest presence of Jehovah. There is in this awful and instant punishment a solemn warning to all against regarding any disobedience as small or unimportant. A superficial reader might think the punishment more than adequate for the sin committed; to such we call attention to a few points: 1. It was wilful disobedience. 2. It was committed by those in high position. 3. It was an evil thing done in the holy place, and before the very face of God. 4. It was disobedience in connection with the public worship of Jehovah. 5. One signal mark of high displeasure might be seen in the haste with which the holy and saving many others from similar transgressions." The Lord must uphold His holiness and authority in the

HERALD OF TRUTH.

eyes of the people. If Nadab and Abihu are permitted to insult God and defile His tabernacle with impunity, all respect and reverence for the service of the sanctuary will soon die. The unseemly conduct of the ministry may be responsible for much of the irreverence for holy places and holy service which we see to day. Flippancy and jesting in the pulpit, and feasting and revelry in the basement, will soon dissipate all seriousness and devotion in the pew.—Practical Commentary.

AUG. HOME READINGS.

4. M.—Nadab and Abihu. Lev. 10:1-11
5. T.—The incensed altar. Ex. 30:1-10
6. W.—Penalty of unfaithfulness. Ezek. 22:23-31
7. T.—Rules for priests. Ezek. 44:15-21
8. F.—A better way. Gal. 5:19-26
9. S.—Cautious living. 1 Cor. 9:19-27
10. S.—Need of watchfulness. 1 Thess. 5:5-23

CORRESPONDENCE.

MAYTON, ALTA, CANADA, JULY 4 1902.—Greeting to Jesus' name. We were highly blessed recently by the plain teaching of the word of God. June 25 Bro. Moses Bowman of Mannheim, Waterloo Co., Ont., was with us. He taught us the way of salvation and admonished us to press on in the good cause, working for our Lord and Savior Jesus Christ. Brethren, pray for us that we may be found faithful. It is very far up here, but come again, brother.

JOHN BRUBAKER.

TUB, SOMERSET CO., PA., JULY 8, 1902.—The church at this place has been encouraged by a visit from Bro. S. G. Shetler of Davidville, Pa., who came June 21st, and remained until June 30. He preached in the Chestnut Spring M. H. and in the Casselman M. H. (Md.), and every evening during the week he preached at Oak Grove, Md. We were all glad to have our brother preach for us again. He did not shun to boldly declare the truth as found in God's word. We wish unto our brother the rich blessings of God in his labors.

ED. MILLER.

ELKHART, IND., JULY 24, 1902.—On July 21st, Bro. Irvin H. Detweiler and wife arrived here from their visit among the western churches. On Tuesday evening, the 22nd, services were conducted at which time Bro. and Sister Detweiler gave us very helpful talks. A deep interest was manifested in the work to which they have been called. May God richly bless them and the mission cause in India. They left on the 23rd, for Topeka, Ind., the home of sister Detweiler's parents, where they will remain for some time, visiting neighboring congregations, before starting eastward.

A CHAPTER OF ACCIDENTS.—JOHNS-TOWN, PA., JULY 22, 1902.—On the 12th of June Harry Beam, aged 11 years, in company with another boy, entered the mill owned by McBermet Wertz & Co. and while playing on the upper floor, got into a corn bin which contained about 1500 bushels of shelled corn. The elevator was running and Harry sank down into the corn. His companion ran down stairs to tell what had

happened and the elevator was stopped at once. By this time the poor boy had sunk out of sight. Three men went to work with shovels. After a few hours of hard work the boy's left hand was reached and finally his head, but the corn was so tightly pressed about him that it was impossible for the three men to draw him out. A rope was then placed around the already lifeless body and thus he was taken out.

This was indeed a sad death and probably the first of its kind in Johnstown. This sad incident should teach a lesson. Professing Christians, if not carefully watching, and looking to Jesus, may, little by little, be drawn into worldliness and before we are really conscious of it we have fallen from grace and are lost.

On July 8th Jeremiah Lavyly drove into the Stony Creek river to water the horses. The river was very high and the current so strong that they were carried down stream. As they approached the Franklin bridge a rope was thrown to Mr. Lavyly but he refused to take it, saying, "I'll cling to the team." He drifted on a little farther when the wagon upset and in a few minutes all were lost to view. Five days after the man's body was found a few miles from where he drove into the river.

Another warning. Shall we sail down the stream of life and refuse to grasp the rope our Father throws to us? Shall we say: "No, we'll stick to the world?"

On the 10th of July a sad disaster occurred in one of the mines where several hundred men were working. By an explosion and poisonous gas a number were killed and many wounded. The dead are thought to be about 112 in number.

These were sad days. Women were weeping for their husbands; children crying for their fathers.

None of our Mennonite people were in the mine. The greater number were Catholics. On Sunday the 13th of June 40 corpses were in and about one of the Catholic churches. The mine in which the explosion took place was ready for work again on the 14th.

LEVI BLAUCH.

CONFERENCES.

THE SUNDAY SCHOOL Conference for the Conference District of Indiana and Michigan will be held Sept. 18 and 19, in the Nappanee M. H., Nappanee, Ind.

The Sunday School Conference of the Southwestern Pa. Conference District will be held, the Lord willing, at Scottsdale, August 29 and 30, 1902. The Church Conference will be held at the same place Aug. 28 and 29, 1902. Coupons for reduced rates on the B. & O. P. R. R. can be obtained by writing to the Secretary. Write to the brethren Aaron Loucks or A. D. Martin, Scottsdale, Pa., who will see that some one meets you on the train. On the B. & O. come to Everson, Pa.

S. G. SHETLER, Secretary, Davidville, Pa.

The Annual Church Conference for Missouri and Iowa will be held at Palmyra, Marion Co., Mo., on Thursday and Friday, Aug. 28th and 29th. All Sunday school Conference will be held

at the same place on Monday and Tuesday, Sept. 1 and 2. The brotherhood in general is invited, especially the ministry from the Missouri and Iowa district as well as from abroad, to be with us at both meetings. Questions for Church Conference should be handed in by the morning of the first day of meeting for arrangement. Palmyra is on the Burlington R. R. and has through train service between Chicago, St. Louis and Kansas City. Those coming, will please notify us by writing either J. M. Kreider or J. L. Robber.

JOE C. DRIVER, Sec.

For the Herald of Truth.

LET YOUR LIGHT SHINE.

ESSAY BY MATTIE MYERS.

God's obedient children will find food for thought in our Savior's first command given in the sermon on the mount: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Jesus himself set the example of a meek, unassuming, loving, sympathetic, zealous, pure, perfect and powerful being, the great Light sent from heaven to dispel the darkness of this world and fill it with the ineffable light of life and glory. From His own life we have these thoughts, "Ye are the light of the world." "Let your light shine."

His earthly mission has been finished and He is now at the right hand of God interceding for us, while we are left upon the earth as his witnesses to shine with the light He has so graciously given us. If we are His true followers, our lights, though dimmed by human imperfection, will brighten the world about us.

The light and life of Christ in the soul is very essential to right Christian living; but above all else that light and life must shine. If it is put under a bushel it will surely be extinguished. Read John 1:2-9.

Some people will not let their light shine; they are willing to be counted members of the church, but the church must not expect anything from them. Talk about their weakness in social or business life and you insult them.

Talk about their weakness in religious work and they will allow the criticism to pass without protest. "Poor souls, they imagine they can hide their lights under a bushel, and then, just before they die, expect to bring them forth; but they will be surprised to find that the lights are not there. The oil, too, is gone and, like the foolish virgins, they are not ready to meet the Bridegroom."

Christ says: "If any man will not deny himself and take up his cross and follow me daily, he is not worthy of me." After all the wisest thing to do is, to take our Savior at His word and shine.

God has a work for each of us and will, if we let Him, give us the position He wishes us to occupy, and that, where we can do the most for Him. Do we fully understand the significance of the command to let our light shine? It means that the salvation of other souls as well as that of our own depends upon how we shine; therefore let us keep in close touch with that Light divine that our lives may always reflect His image. Share, Ind.

For the Herald of Truth. A HARVEST POEM.

BY MATTHEW HERRICK.

Oh! respect! let's gather the precious grain
Through rebs and rills (down and down),
Let's garner in the harvest sheaves,
The precious grains of wheat.
The fields are truly white and ripe,
If thou but search them out.
We cannot find them, altitud, falat,
Or falat, weat, about.

Let's up and at it, all day long,
Let's search in every nook,
Beneath the trees, and long rank grass,
Mid thorn and briar look
Let's tear the long rank grass aside
And find the ripe wheat there,
Let's sort it out from cruel thorns,
From briar-bush and nettle,
Let's work to haste ere night, alas!
Come down upon our heads,
And find the precious grains of wheat
Traumpled and crushed and dead,
Perchance the fields are not so hot,
The wind by storm be tossed,
The wind and rain will rot the grain,
The precious grain be lost.

Let's gather, then, the golden grain,
Through rebs and rills (down and down),
And bind up the precious sheaves of life,
For the harvest time is past,
Oh! search for the precious souls of men,
They're precious—very true;
Let after the night comes morning bright,
Then the harvest-work is done."
Amen, Ohio.

For the Herald of Truth. PRAISE.

BY MRS. J. HARTZLER.

"O that men would praise the Lord for his goodness, and for His wonderful works to the children of men," Psalm 107:8.

Beloved brethren and sisters, may peace be with you all. "Behold the Lamb of God" who hath done so much for us. Praise His holy name; who gave His life to make us free. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of Him who has called you out of darkness into His marvelous light." 1 Peter 2:9. Oh let us have more of His holy word in our paper, when there are so many precious truths in His word that will feed our never dying souls, and not so many long opinions of men, that are not comforting to us, nor show forth the praises of Jesus who has called us out of darkness into light. I can praise the Lord for some very good thoughts I have received through the HERALD. Oh dearly beloved, let us have more of the holy word, and let us have more of what Jesus has done for you. Are you going on for Jesus? Can you praise Him as well now as when He first called you? If not, feed more on His word, and pray. My prayer is for more of His blessings that are for us who believe.

Yerban, Ohio.

For the Herald of Truth. THOUGHTS ON THE TRAINING OF CHILDREN.

BY J. S. SHOESMAKER.

Provide your children with plenty of good moral and religious literature. Their characters will be moulded more or less by what they read. Never allow anything of a trashy nature to enter your home.

Look well after the associations of your children; never permit them to become intimately associated with any one who may be of questionable character. Pure society tends to purity of life, which is of more value than rubles and fine gold.

Freeport, Ill.

THE MEANING OF EDUCATION.

BY C. H. SMITH.

The question, "What is education?" is as old as history itself. Philosophers of all ages have taken up the problem, and all of them have found different solutions. Every age, every century, every generation, has had its own theories. Nor is this strange when we remember that our theories of education depend primarily upon our conceptions of life and its destiny. What is life? What is its ultimate destiny? Its purpose? Why are we here? These are questions which come up before the minds of all thinking people and demand an answer. The answer we make determines largely the interpretation of our educational problems.

To the Athenian there was no happiness in the after life. The abode of the dead was in the shades of the underworld. The perfection he sought there, for he was not the enjoyment of the after life, but of the present. He must strive after the sensual and beautiful and learn to enjoy it. So thoroughly had this notion taken hold of the Athenians that to this day they have hardly been surpassed in the beauty of their art productions.

(Probably for the reason that their philosophy taught them to strive after the sensual as well as the beautiful, their art is, in large measure, but the reflection of an æsthetic sensuality.—Ed.)

We do not wonder that at Athens young men were trained to be sculptors, orators, and painters.

The Spartan, on the other hand, paid less attention to things of the mind. He too was without the consolation of religion. To him the state was everything and he must sacrifice himself for the good of the state. How better could he do this than by becoming a brave soldier. Naturally we find physical perfection his ideal, not the symmetrical, well proportioned perfection of the Athenian, but the well-muscled, hardy development of the soldier who could "endure hardness" on the battlefield. Thus Spartan education was aimed at physical perfection with a view to the making of brave and efficient soldiers.

The Jewish idea of life was the exact opposite of the Hellenistic, and we find them teaching their children the law and its observances. Again and again we find in the Old Testament the command to be just, God is a stern and righteous Judge and the way to happiness is by the strict observance of His commands.

So every nation has its own conception of the successful life and consequent system of education.

There are certain fundamental truths however upon which we can agree and as we are confronted by a world of realistic and a life of cold facts, I shall try to view the question from the standpoint of our present day needs.

It is a common belief among all

peoples, found embodied in the theory of life among all ages that one of man's primary duties is to make his own living, to feed and clothe his body. Hence no system of education is complete which does not make ample provision for the question of earning a livelihood. No man who can make his own living has a right to be a burden upon society.

One of the aims of education then for the vast majority of us is to teach us how to make a living. But right here many people have a wrong conception of the function of education. They are so practical and materialistic in their view of life that its highest self realization consists in mere existence. Life means more than the mere living. The time and energy, spent upon the necessities of material existence should be the minimum not the maximum.

The sum total of life does not depend so much upon quantity of years as upon its fullness and richness. Bishop Spalding says:

"An elephant of one hundred years has had less of life than a savage of fifty. A savage again who has lived fifty years has lived less in that time than a poet in an hour." The one lives physically, the other spiritually. Our real manhood lies in our spirits, not in our bodies.

From a physical standpoint man is not superior to the lower animals. The fact is, in some respects his artificial life has made him inferior. The similarity between man and some of the higher forms of mammals in respect to muscle, bone, blood and general anatomical structure is so great that some scientists have tried to account for man's origin by the theory of evolution. It is the predominance of mind and soul however that forever sets man apart from the rest of creation. Man's superiority lies in his spirit, and the noblest aim of education is the cultivation of the spirit.

According to Froide it is the cultivation of the spiritual nature. It makes him superior to the pleasures and pains of a world which is but his temporary home in filling his mind with higher subjects than the occupations of life would themselves provide him with.

Ability to think logically and to know when we are doing so is a mental power absolutely necessary both for success and happiness in life. There fore the necessity of being able to know the difference between prejudice and reason.

Bishop Spalding sums up the whole matter in the following terms: "Education is emancipation. It breaks down the prison walls of the soul is immured, takes its flight into the light and bids it soar through the boundless universe upon the wings of faith and love."

Who is there that can honestly say he does not wish his life to be made richer by the accumulated thought of the past centuries.

Again, man has a right to know what progress science has made and has a right to enjoy the blessings which have resulted from its discoveries. In the come from the science among our ancestors, all natural phenomena were gods to be worshiped. The sun was a deity who made the earth fruitful by his heat and light. An eclipse was a monster trying to swallow the sun or moon.

The storm was an evil spirit bent on mischief. The student of science today sees no longer in natural phenomena gods to be worshiped but certain divine laws and evidences of the goodness and omnipotence of the true God.

It is worth while for its own sake to get a glimpse of the field of geology and see how slowly and steadily this

gradualization of the appetites of the flesh. He eats, drinks, sleeps, roams about and does those things which give him physical pleasure. The man of true culture on the other hand makes slowly the gratifications of the body subordinate and finds his highest satisfaction in the things of the spirit. He loves, or ought to love, what is good, beautiful and true. It goes without saying that the enjoyment of the latter is of a higher order than the former, and that he who lives for the material things of life only, lives less than he who lives in the things of the Spirit.

There is a vast field of knowledge and discovery back of us that is forever closed to the untrained mind. The human race has been making steady progress in every line of effort and field of observation. It's progress has been steady and sure, slow at times, but sure, at others and especially during the last twenty-five years advancing with great strides. In ages gone by it was possible for the discoveries of one age to be lost in the next. But now with the printing press to preserve and disseminate all newly acquired knowledge and the rapid means of communication between the most distant parts of the world, nothing can be lost, but every new discovery in the realm of thought or science will be preserved and will add to the sum total of knowledge as the race advances. Education enables man to begin life where the previous age left off and with each age the capital stock invested increases. This is man's heritage and he has a right to enjoy it.

He has a right to know what his ancestors in the past have felt, what they did and how they lived. It is through the history of the past that we interpret the present and foretell the future. A study of history widens the sympathies. The triumphs and failures of the past brings us into more harmonious sympathy with the great issues of the present.

Man is by nature a social being and is of most use to the world when he feels that common ties of interest and fellowship bind him to the rest of his fellow beings.

The best that has been thought and felt during the last 2,500 years is his who can understand and appreciate it. Every tender sentiment, every noble aspiration of the past which has found expression in tongue, pen, brush, or chisel belongs to the man who can make it a part of his own life.

Who is there that can honestly say he does not wish his life to be made richer by the accumulated thought of the past centuries.

Again, man has a right to know what progress science has made and has a right to enjoy the blessings which have resulted from its discoveries. In the come from the science among our ancestors, all natural phenomena were gods to be worshiped. The sun was a deity who made the earth fruitful by his heat and light. An eclipse was a monster trying to swallow the sun or moon.

The storm was an evil spirit bent on mischief. The student of science today sees no longer in natural phenomena gods to be worshiped but certain divine laws and evidences of the goodness and omnipotence of the true God.

It is worth while for its own sake to get a glimpse of the field of geology and see how slowly and steadily this

old earth of ours has been forming and changing through the ages. How mountain ranges have been raised and washed away, how the same forces at work then are working now, but so slowly that since the dawn of history no appreciable difference has taken place in the relative position of highland and lowland. Yet in prehistoric times this movement at the same rate occupied a space of time long enough to remove entire mountain chains, not only once but probably many times. And then the impenetrable mystery even beyond that. When we begin to let our imaginations soar back we begin to form something of the conception of what eternity must mean.

It is worth while to enter the field of astronomy and learn of worlds beyond. It is worth while to know that at least seven planets beside our own, some of them much larger than the one we inhabit, revolve around the sun under nearly the same conditions with the same regularity, and apparently for the same ultimate purpose, and that every fixed star we see is likely a sun with its retinue of planets created by the same divine hand and to the same end.

Beyond the stars visible there are millions invisible brought into the range of sight only by means of the telescope, and beyond that still other millions which even the most powerful glass fails to reach. And so we might travel on and on through space through eternity and continually meet with new worlds. The mind is unable to grasp the meaning of creation and simply loses itself in wonder, reverence and humiliation when contemplating the immensity and grandeur of it all. Can any one for an instant with his eyes opened to these truths, doubt that some creative power has made all this and continues to control it?

He lives the fullest life who can use all the powers with which he is endowed, to their fullest extent and greatest effect. And that is sufficient cause, it seems to me, to make education worth while.

Education increases our manhood and womanhood. By it we expand our faculties and enlarge our capacities. It is not a tool simply which we can use to attain certain effects, but it is a part of ourselves. It forms part of our individuality. My education belongs to me in the same sense that my hand and foot does. My power to reason, to remember, to judge, is an integral part of my life and when I develop those powers of the mind so that I may be able to reason more correctly, remember more accurately and judge more wisely, I have simply increased myself in those directions. There is more of me, mentally speaking, than there would have been otherwise.

Can you imagine a man wishing himself minus an eye, a foot or a hand? Or can you imagine a man wishing himself minus the power to reason and think? Or, what seems just as absurd, can you imagine a man wishing himself less able to think so well or reason so logically? I must confess I have never yet seen any one who was willing to be less than himself in regard to his power to do. It is contrary to our life to wish otherwise.

We find almost without exception that it is the man who has not enjoyed the privileges of education who is fundamentally bad. Of course it has its abuses, but there is no question but that in the main its influence on the race as well as the individual is for good.

Education increases our manhood and womanhood. By it we expand our faculties and enlarge our capacities. It is not a tool simply which we can use to attain certain effects, but it is a part of ourselves. It forms part of our individuality. My education belongs to me in the same sense that my hand and foot does. My power to reason, to remember, to judge, is an integral part of my life and when I develop those powers of the mind so that I may be able to reason more correctly, remember more accurately and judge more wisely, I have simply increased myself in those directions. There is more of me, mentally speaking, than there would have been otherwise.

Can you imagine a man wishing himself minus an eye, a foot or a hand? Or can you imagine a man wishing himself minus the power to reason and think? Or, what seems just as absurd, can you imagine a man wishing himself less able to think so well or reason so logically? I must confess I have never yet seen any one who was willing to be less than himself in regard to his power to do. It is contrary to our life to wish otherwise.

We find almost without exception that it is the man who has not enjoyed the privileges of education who is fundamentally bad. Of course it has its abuses, but there is no question but that in the main its influence on the race as well as the individual is for good.

Education increases our manhood and womanhood. By it we expand our faculties and enlarge our capacities. It is not a tool simply which we can use to attain certain effects, but it is a part of ourselves. It forms part of our individuality. My education belongs to me in the same sense that my hand and foot does. My power to reason, to remember, to judge, is an integral part of my life and when I develop those powers of the mind so that I may be able to reason more correctly, remember more accurately and judge more wisely, I have simply increased myself in those directions. There is more of me, mentally speaking, than there would have been otherwise.

Can you imagine a man wishing himself minus an eye, a foot or a hand? Or can you imagine a man wishing himself minus the power to reason and think? Or, what seems just as absurd, can you imagine a man wishing himself less able to think so well or reason so logically? I must confess I have never yet seen any one who was willing to be less than himself in regard to his power to do. It is contrary to our life to wish otherwise.

We find almost without exception that it is the man who has not enjoyed the privileges of education who is fundamentally bad. Of course it has its abuses, but there is no question but that in the main its influence on the race as well as the individual is for good.

exercise of will power. But experience teaches that will power alone can not save us from the sin we must meet in life.

The man who has his religious faculties undeveloped, no matter how strong his body or how keen his intellect, is not a well-developed man, for the object which education seeks to fulfill, namely, greatest happiness and fullness of life has not been attained.

I am not talking about religion from a theoretical standpoint, nor in view of what it means to us in the other life, although that is important, but from the standpoint of what it can do for us in this life.

No matter what our speculations may be with regard to the origin of evil and sin the fact is evident that they exist in the world. Experience teaches that there are two forces continually struggling for the mastery in the soul of every individual and he is the happier man who can overcome the passions of the flesh and the evil tendencies of his nature the most speedily and most effectually. Experience again teaches that there is no power in heaven or on earth save the power of Jesus Christ in the life of man which can give him the necessary strength to overcome the evils that assail him.

Men have tried will power again and again and have as often failed. He who does not recognize this fact and who is far from having that complete control over himself and his surroundings which an education should give him.

The meaning of education then, it seems to me, is this. It should help us first to make a living, and secondly to make life living.

He lives the fullest life who can use all the powers with which he is endowed, to their fullest extent and greatest effect. And that is sufficient cause, it seems to me, to make education worth while.

Education increases our manhood and womanhood. By it we expand our faculties and enlarge our capacities. It is not a tool simply which we can use to attain certain effects, but it is a part of ourselves. It forms part of our individuality. My education belongs to me in the same sense that my hand and foot does. My power to reason, to remember, to judge, is an integral part of my life and when I develop those powers of the mind so that I may be able to reason more correctly, remember more accurately and judge more wisely, I have simply increased myself in those directions. There is more of me, mentally speaking, than there would have been otherwise.

Can you imagine a man wishing himself minus an eye, a foot or a hand? Or can you imagine a man wishing himself minus the power to reason and think? Or, what seems just as absurd, can you imagine a man wishing himself less able to think so well or reason so logically? I must confess I have never yet seen any one who was willing to be less than himself in regard to his power to do. It is contrary to our life to wish otherwise.

We find almost without exception that it is the man who has not enjoyed the privileges of education who is fundamentally bad. Of course it has its abuses, but there is no question but that in the main its influence on the race as well as the individual is for good.

Education increases our manhood and womanhood. By it we expand our faculties and enlarge our capacities. It is not a tool simply which we can use to attain certain effects, but it is a part of ourselves. It forms part of our individuality. My education belongs to me in the same sense that my hand and foot does. My power to reason, to remember, to judge, is an integral part of my life and when I develop those powers of the mind so that I may be able to reason more correctly, remember more accurately and judge more wisely, I have simply increased myself in those directions. There is more of me, mentally speaking, than there would have been otherwise.

Can you imagine a man wishing himself minus an eye, a foot or a hand? Or can you imagine a man wishing himself minus the power to reason and think? Or, what seems just as absurd, can you imagine a man wishing himself less able to think so well or reason so logically? I must confess I have never yet seen any one who was willing to be less than himself in regard to his power to do. It is contrary to our life to wish otherwise.

We find almost without exception that it is the man who has not enjoyed the privileges of education who is fundamentally bad. Of course it has its abuses, but there is no question but that in the main its influence on the race as well as the individual is for good.

Education increases our manhood and womanhood. By it we expand our faculties and enlarge our capacities. It is not a tool simply which we can use to attain certain effects, but it is a part of ourselves. It forms part of our individuality. My education belongs to me in the same sense that my hand and foot does. My power to reason, to remember, to judge, is an integral part of my life and when I develop those powers of the mind so that I may be able to reason more correctly, remember more accurately and judge more wisely, I have simply increased myself in those directions. There is more of me, mentally speaking, than there would have been otherwise.

To me it is a pathetic sight to see a man with dwarfed physical powers which prevent him from entering into the more active and manly pursuits of life which are such a pleasure to him who has a strong healthy physique. But it is still more pathetic to see a man with dwarfed and undeveloped brain power which keeps him from enjoying the broader view of life which comes only to the man of well trained mind.

The spirit of the age in which we live demands of us a more extended knowledge and a wider view of life than it did of our fathers and if we do not wish to live all by ourselves, shut out from everything that is best in the world about us, it is necessary that we pay more attention to things of the mind than they did.

I do not mean to say that higher education is within the reach or even desirable for everybody. I for one do not believe that it is a panacea for all our ills, political, social, intellectual, and spiritual. There are certain conditions under which it is impossible for some young men to spend much time in school either because of lack of means and leisure which are necessary, or because of natural incapacity.

There are some boys in our colleges who are spending their father's money and trying to develop brains, which probably they do not possess, when they ought to be out on the farm following the plow. But the fact remains that he who neglects his education or is incapacitated for its benefits either for lack of leisure or mental energy loses much of the fullness and richness of life which is opened up to him who is more fortunate. True education may not necessarily pay in a man's cents, but it does pay in those things which make our vision broader, in those things which make life sweeter, in those things which make us free from the bondage of ignorance and superstition, and in everything that goes to make life living.

Metamora, Ill.

NOTE.—The above is part of an address delivered at the Elkhart Institute, June 13.

THE ROBBER'S AUCTION.

The following story, translated from the Dutch by J. Hoffman, furnishes a fresh illustration of God's gracious providence, and of His power to save the lost.

Some years ago a strange sale took place in one of the dark, hidden cities of the Schwartzwald. It was midnight, and a number of torches cast their yellow glare against the giant trees. A group of men, of rude aspect and armed to the teeth, were seated in a circle. One of them, seated in the midst of the circle, was reading a list of names and figures. They were a band of highway robbers, who had plundered, during the evening, a traveling wagon passing that way. According to their custom, they were now selling the booty among themselves. After many a costly garment and several other things had been offered for sale, whilst a bottle of liquor was being passed around, the salesman held aloft a New Testament, adding many jeering remarks, which were loudly applauded.

One of the company proposed that the auctioneer read a chapter, in order

that they might be enabled to judge of the worth of the book. This proposition met with general approval, and in a mocking way he began to read a chapter. There was no end to the laughing and jeering; and it thus escaped their notice that one of their number—the oldest among them—who was usually the foremost in their robberies and drinking bouts, was sitting down quietly, in a contemplative mood. His folded hands were resting upon his knees and he seemed to be absorbed in deep thought.

And no wonder, for the chapter that was being read was the same chapter his father had read, thirty years ago at the family altar—the very morning when he, in order to escape the hands of the police, had left the paternal home. He had never seen it since; and hearing now these Scriptural words, the happy family circle seemed to stand afresh before him. He saw all of them seated around the breakfast table. His aged father sat with the open Bible before him reading a chapter. He beheld his good mother listening to God's Word with her characteristic earnestness, and his brothers and sisters taking part in the hour of quiet devotion, which was to concentrate their labors and strengthen them against the power of evil. Yes, he saw himself, and his heart was breaking; for since that morning he had never prayed, and he had entirely banished the thought of death and eternity from his heart. But now it seemed as if his soul was awakened out of a thirty years' sleep, as if the crust of ice that covered his heart were melting under the warm genial rays of the gospel. Each word that his good father had read, he now seemed to hear in his own heart, and it child and a young man, returned to him in memory. Absorbed in a thousand thoughts, he forgot whatever passed around him, so that he heard not the mockings of his companions.

Suddenly his neighbor woke him up out of his reverie by a hard blow on his shoulder, asking him: "Say, old dreamer, how much will you give for that book? You have more need of it than any one of us, for you are, without doubt, the greatest sinner in existence." "Yes, that I am," he answered in an earnest tone. "Give me the book, I will pay you its full value."

The morning dawned. The robbers went to the neighboring villages to dispose of the spoil. The purchaser of the testament, however, betook himself to a solitary, hidden retreat among the rocks. Here he spent the whole day and the following night in prayer and fasting, and in the morning he arose with a new heart and a new life. Every now and then he laid down the Testament, thinking that forgiveness of sin and salvation were no longer possible for him. But God caused the words of peace and pardon to sink into his heart. He concluded to visit the minister on the neighboring village, and to ask him to baptize him. He was fully determined to bid farewell to the band, and not only to give up his shameful profession, but also to atone, according to law, for his former evil deeds.

The next day he went to the village. There he learned that, during the night the band had been captured by a detachment of soldiers and lodged in prison. These tidings strengthened him in his purpose. He paid the preacher a visit and told him his whole life's history, confessing at the same

time that he had been a robber. The next day he went to the village. There he learned that, during the night the band had been captured by a detachment of soldiers and lodged in prison. These tidings strengthened him in his purpose. He paid the preacher a visit and told him his whole life's history, confessing at the same

time that he had broken himself to the Savior's cross with all his sinful deeds. The minister assured him that Jesus was willing to accept graciously the greatest of sinners if he but turns to Him with a broken heart, as to the only Savior.

He then requested the minister to accompany him to the judge, to whom he confessed all his crimes. This voluntary confession saved his life. All of his companions were condemned to die, but he obtained mercy at the hands of the arch-duke, unto whom the adventures of his life had been communicated. He was sentenced to a ten years' imprisonment, but by means of his exemplary conduct the term was shortened so that he regained his freedom at the end of seven years. A Christian nobleman took him into his service, where he proved a blessing to his master's house till he died in peace. With his expiring breath he blessed his Savior who came into the world to save sinners.—*Set. by M. H. G.*

"SATAN AS A CHURCH-DOER."

Under this caption the *Scottish Missionary Magazine* tells how unrelenting Satan is in his attendance upon all church services. Even the weather, such a favorite excuse for a restful Sunday by the fireside, is never a reason for inactivity on Satan's part. Rather, it comes as a spur to more strenuous effort, for those few earnest souls whose spiritual thirst cannot be quenched even by the fee of Sunday rain, must not be allowed a quiet, helpful hour in God's house. Carefully prepared temptations are therefore presented to each along the line of least resistance and consequent easy fall.

The devil's devices are well worth studying, for it is only when the enemy's plan of campaign is thoroughly understood that he can be successfully outmaneuvered. He is a past master in the art of seizing an opportunity. His methods are never applied *en masse*, but always with a due regard for individual peculiarity.

But the time of Satan's most strenuous effort is a communion season. The holy table, with its fair white cloth supporting the sacred symbols, has always, in reminding him of defeat, awakened in him a fendish desire for victory. At that first communion feast the spirit of evil, not content with corrupting the heart of Judas, also implanted in Peter's soul the boastfulness in his own loyalty to Christ, which subsequently led to his threshold denial, and immediately after leaving that holy place the disciples were confronted by some sore temptation that they all "foretook him and fled." How often after a similar season of fellowship is the same trial presented with, as before, a communion, and even alas! too often a like result. And even when a communion, as if to mar the peaceful preparation, is not so much friction sure to occur—a touchy member to bring out a long nursed grievance, or an officious office-bearer to propose an innovation—anything that will create discord where all should be harmony!

Satan's views upon church attendance might be summed up in the following:

1. Go to church by all means, but do not take it seriously, nor expect to receive a blessing. Under these condi-

tions it cannot exercise any beneficial influence, and it is a useful, old-fashioned custom, enabling you to do many shady things in business and elsewhere which might otherwise arouse suspicion, but, being known as a church attendant, you can pursue such paths with impunity.

2. Never regard anything you may hear as having the most remote application to yourself. Always fit the cap on to your neighbor in the next pew. Never mind if the size is not right; press it home, and draw everybody's attention to the fact that it becomes him perfectly.

3. Always employ the time of public devotions for a mental survey of your worldly interests during the week that is past, or your plans for the present one. Such a course mitigates the possibility of any petition striking a responsive chord in your own heart.

4. Forget all you have heard the moment you leave the church, or even before, for should you once form a habit of thinking over a service your peace of mind may be rudely disturbed, and conscience awakened. If once aroused, it is often difficult to lull again.

5. If you give to church objects at all, see how little you can get off with. Be sure to grumble loudly at the number of claims upon your purse, and point out how constantly money is being asked for religious objects, for God loveth a cheerful giver, so that danger must be avoided.

6. Observe and remark upon all the faults and follies of others, but shut your eyes to your own. When anything goes wrong in a congregation, draw public attention to it, until it assumes gigantic proportions. Or if you can imagine anything wrong against a brother or sister, treat the matter in the same way. The more noisy or suggestive you can make it, the better you will succeed. This is a time honored method of retarding Christian work.

If these rules are systematically carried out, church going will be robbed of all danger, and the kingdom of Satan in this world will be advanced and strengthened.

TRAINING CHILDREN.

It is impossible to find any one who understands exactly how to train children except those who never had any. Parents inevitably and necessarily go through experiences that upset their calculations. The chances are that they will quite reverse some of their maxims. A letter from a peculiarly judicious mother says: "I have given up all my theories. I simply deal, unflinchingly, with the days and the problems as they come. No two of my children are alike, or can they be trained by similar methods. I think boys and girls are less alike than they used to be. That is due to the age. Everything and everybody is differentiated. We stand splendid chances of getting prizes and kings among our boys. There is not the least wonder when a Lincoln is born in a but. But then unless untold care is used, the crowns of these princes of ours will be thrown into the gutter of selfishness. We mothers have so much interference with our ideals. Do the folk who meddle know what it is to a mother to have her boy made unfit to worship?

I love the shoe on my boy's foot. But, then, I never let up on his wrong-doings. The fact is, I dare not, because then I would rather have an empty coat than himself. I have no patience with shilly shally parents who have no government, and can stand it when their children are mean or vile or come short of manly ideals. It would kill me. What has astounded me is the endlessness of the patience and watchfulness and the labor and the love that is required. I used to think that, 'as the twig is bent, the tree is inclined,' what was needed would be the child had reached twelve or fifteen; but it seems as if the more dangerous places were just then being reached. I have to die daily, all the time—not that I am a bit sorry, if only I can succeed. They shall not be just common things, able to buy and sell, go into society, not break laws of social decency, and then die. I will have the world better for my children. I will not lower my ideal, and I will teach them daily to raise theirs. Yes, I am growing old. Some hairs are gray I look at them and laugh, and hold them up to the looking glass, and say: These are nature's tresses that she has kept of my having done my duty—white threads out of my soul. I can shout for joy when I think I have done it for my children. They will, all their lives be proud of me; will, fifty years from now, speak of me with reverence and love. I don't care. Let me wear out in that way. Yesterday John came in—you know the great big, tall, strong fellow—and he looked at me a minute, and then he said: 'You dear, noble mother! My best friend! What would I have done but for you? and what would the world be without good mothers? Then he put those awful stout arms about me, and said: 'Never will I shame you, no, not anywhere—not in dark or in light. Now rest your heart, and let those hairs stop growing gray.' And the grand thing is, I do trust him. Do you really think there is anything quite so perfect in his world as love that may exist between a parent and child—of that sort?"

This letter goes to the quick, and we have given a large slice of it because it does. The only right training is that which comes out of the soul. Even that education which aims at the creation of character is liable to be formulated system of ethics, or possibly a religious structure of ceremonies and restraints. What we need is an inspired parentage, an awakened determination of conscience, an uplift of home training. The chief end of man is not decency, nor is it morality; it is holy purposing. The level of American life is too low, too cheap, too worldly wise. The Puritan conscience, at its best, was a product that leavened the world. It faded out into commercialism, and it is now dying in social enterprise and national development. Can we rekindle the higher sense of obligation to the Eternal and Eternally Best?—*Christian Register.*

Affections should not blind the soul, but enfranchise it. Through them it should know larger, deeper, higher life. They should be to it as wings by which it mounts. A friend comes as an ambassador from the heavens.—*Trinitarian and Sanctities.*

"COULD NOT BE HID."

Of the Son of Man it was said: "He could not be hid." He was too great to be lost in the crowd or to be eclipsed by any counter attraction, movement or influence. It is to be so with the kingdom of grace on earth and in heaven. "Ye are the light of the world," says Christ of His followers. "A city that is set upon a hill cannot be hid." "Let your light so shine before men, that they, seeing your good works, may glorify your Father which is in heaven." The Christian, as such, is to be seen and heard of men. He that is a must not hide his light. He that is in the heart produces certain positive effects—manifestations, easily discerned and which cannot be so neutralized as to disappear and be lost.

There must be a difference between the church and the world. Christians must not be so merged into the ways of the world as to make distinction without a difference. There must be no breach of sympathy and burden of soul between the Church and the world. In this respect the Church must keep in closest touch with the world until the whole lump is leavened. It is Christianity alone that can properly teach the Fatherhood of God and ex-empirically the brotherhood of man. The Church can fulfill her mission only as she keeps separate from the world in the sense of refraining from works of darkness and shunning the very appearance of evil, setting forth the more excellent way.

Christians, individually and collectively must not allow themselves to be eclipsed by indulgence in worldly pleasures, yet by business or any secular pursuit. They are to be burning, shining lights all the time wherever they are.

POINTLESS PREACHING.

"What did he say? Well, I hardly know. But it was fine. He threw the doctrines overboard and then sailed straight ahead." This comment was made approvingly upon a sermon recently preached in a certain church—not one of our order. "What a state of mind it reveals in both preacher and hearer!" He threw the doctrines overboard. That is, he disregarded the existence and Fatherhood of God, man's sin and need, redemption and holy example as seen in Jesus, the presence and help of the Holy Spirit, the revelation of Himself by God in the Scriptures, in nature and in history, and the other vital truths of religion. "He sailed straight ahead." Whither? What breeze filled his sails? Why did he sail at all? Perhaps the preacher would repudiate this description of his sermon, but it reveals the impression left upon at least one of his congregation. It suggests the temptation which preachers sometimes feel to content themselves with glittering generalities, the blunder which they make in supposing that it is possible to preach worthily without proclaiming some real doctrine, and the fruitlessness of preaching, which has no positive aim and leaves no definite impression.

He who makes up old grievances, should make of them a benediction.

A PLAIN TALK ON THE DRESS QUESTION.

BY O. S. CORLE.

We are almost tired of reading articles on the dress question. "The Order," "Uniformity in Nonconformity," etc., especially since many of them appear to be pet theories and imaginings. Some claim that our oddity of dress puts us at a great disadvantage in evangelistic and missionary work. Some say that it keeps our daughters out of the church. Some claim that uniformity is not a gospel requirement, and that therefore the church is going beyond the Gospel in maintaining this practice.

Now, then, for a moment let us be real honest with ourselves and examine into this matter, and see what the facts are. In the first place, gospel plainness should be maintained to the utmost of nothing more plainly and forcibly than pride. It teaches nothing more plainly than that Christ's people are a meek and humble people, and that they should be plain and modest in dress. "Modest apparel," not with braided hair, or gold, or pearls, or costly array, are apostolic teachings and are too plain to be understood by any honest seeker after truth; and when we consider the simplicity of Christ, how meek and lowly he was, and that the object of our religious life is to grow into His likeness, we feel that, in stating that gospel plainness should be fully maintained, we have taken safe ground.

The question of importance to the church then is, are we maintaining gospel plainness? Here is where the hitch comes in, and right here, brethren, is where we will find the solution of the dress question. With all our boasted simplicity and plainness of dress, we are away off from the gospel standard. It is not our maintaining correct observance of gospel teachings along this line that is hurting us, it is our not coming up to the gospel standard that is keeping our daughters (and our sons too, for that matter) out of the church. It is not our principles of plainness that are a barrier to successful evangelistic and mission work, but it is our not living up to those principles that is retarding our progress.

How is this? Well, let us see. The church is responsible and chargeable for the open conduct of its members. We may not want to assume this, but we must. We cannot get away from it. We don't do the entraining in this case. The world does it, and they change us as a church with all the actions of our members, that are not in harmony with our principles. And it is exactly right that they should. We have no right to allow our members to act out of harmony with our principles and teaching.

Our daughters are kept out of the church and our mission work is hindered because people "make fun" and pass compliments that are uncomplimentary about our church. That's a fact; lots of people are kept out of our church by this cause. But we want to look a little deeper. Why do the people make uncomplimentary remarks about our dress? Is it because we are bumble and dress plainly? No, it is not, when such remarks come from sensible people. But very sensible people do make

complimentary remarks about us, because of the inconsistency that they see in our theory and practice. I would any time rather see a fashionably, "loudly" dressed sister (?) wear a fashionable hat, than one of our sisters' bonnets, because she would then not do us so much harm, she would not then appear to be pet theories and imaginings of the church's inconsistency along this line. There are just too many such cases in the church, for her good. The church is thereby throwing herself open to just criticism and ridicule, and some brethren and sisters, in order to try to appear better in the eyes of the people, are trying to ape the fashions of the world, not knowing that they are laughed at for that very thing. As long as you are a member of our church the world's finery and fashion don't belong to you, and the world knows it, and the more you try to ape the world in dress, the more you are laughed at. And the more the church tolerates this kind of work, the more she may.

In one of our schoolbooks I remember reading a story about a little wren that got into a garden where a lot of canaries were kept. Jennie Wren went to work and decked herself up with the cast off feathers of the canaries, and thus arrayed she went back to her friends. We are told how the canaries laughed at her, and when she got home how the plainer birds felt insulted and hurt, and what a hard time Jennie Wren would have had, had it not been for an old robin who interceded for her, and also for the good advice he gave with their sisters, and not trying to ape the plumage of other birds. The moral is very plain. If you are a member of our church you are known to belong to a plain family, and just as far as you try to ape the world in dress, so far you make of yourself a laughing stock for the world, and bring upon yourself the condemnation of Christ. The mistake that the church has made, and is making, is in tolerating this kind of conduct, and in her keeping in her folds so many of these Jennie Wrens, and so many Mr. Wrens too, that she suffers the same criticism as the individual, for tolerating and holding them as members. Be either a wren, or a canary, but don't want to be a wren and wear canary feathers. I believe that if John was writing to us as he wrote to the seven churches of Asia, he would severely criticize us for not purging the church of those who go beyond reason, and it is time that we do some effective work in this respect.

Well, says someone, plainness is all right, but the "order" and uniformity are not taught in the Gospel. Well, suppose they are not. I am sure that no soul will be condemned for having observed this custom of the church. The wisdom of the church, or thought it a good way to maintain plainness; you promised to work for and with the church. And I am sure that wrens look very much alike, besides, every one has the privilege of being either a wren or a canary at his own option; but a canary should not try to force its company among wrens. Uniformity is not to be taught just as does plainness as some things, but there is sufficient Scripture pointing that way to justify the church in using it as a means to an end, and we should all remember that we belong to the church,

and not the church to us, and that if we are faithful to our baptismal vow we will not try to tear the church down by our disobedience.

We have not been firm enough in discipline. More firmness would have saved many a wren from trying to wear canary feathers. We should stand with uncompromising hostility to it. When we allow a sister to wear most anything else just so she wears a bonnet, are we not compromising with sin? How about those gold chains, those "loud" trimmings, etc.? When we tolerate them are we not compromising with sin? Most assuredly we are. Why then, do we do it? Some say we are powerless to prevent it. Not so, my brethren. With God and right on our side we should not fear results. When will matters be better? Never, until the church makes them so, until she, hand in hand with Christ, says that sin must be tolerated no more.

Brethren and sisters, rest assured that our "order" will be respected everywhere, city or country, if we live it out, and keep along the whole line of gospel plainness; but be just as sure that unless we stop those walking advertisements of inconsistency among us, they will certainly advertise us into a speedy downfall, and though the church may exist in name, it will be but a sham of what our fathers intended and Christ wants it to be. Let me recommend an early action and a firm hand, to establish the church in the principles we hold, rather than to try to change those principles and cater to the wants of the proud and worldly who have gotten into the church.—*Gospel Messenger.*

INATTENTION AT CHURCH.

BY N. R. BAKER.

Next to a good speaker is a good listener. And good listeners to some extent make a good speaker. Few people realize, perhaps, how much easier it is for the speaker when he sees that his audience is following him and is interested in what he is saying. Many people go to church from custom or habit or from a sense of duty, without higher motives.

I have frequently noticed how pupils, when interested, lean forward as if to catch every sound. The eyes remain steadfast while the point is being developed and a sharp sparkle announces the reception of the conclusion of each idea, showing that it is grasped by the mind. But what a picture of repose is sometimes the attitude of a "good old deacon" or "mother in Israel" when at divine service. They come in and sit down in some favorite corner of a seat where they can utilize the end of the seat for an additional support, always compelling the less favored "comers" to crowd past them. There they strike an attitude which seems to say, "Well, I'm here. Now when we get through with the sermon we'll have our religious 'duties' for the week attended to. Then we can plod homeward and go through the cornfield to see how it is earing or go to Bro. So-and-so's for a visit and incidentally a dinner." This inert, inapt, easy, half-recumbent attitude is not the attitude of interest. This dull, sleepy, frigid countenance is not the indication

of attention. And the preacher knows it. He not only knows it, but he feels it.

Try this next Sunday, brethren. Take a seat near the pulpit, anywhere so it is near. When the sermon begins place both feet on the floor, lean slightly forward and put your mental capacities to work. Give close and rapt attention. Keep your brain busy. Take up a point and carry it farther than the preacher does. Tell him about it afterward. He will thank you for it. Do this and you will hear a better sermon. If you don't you will the next time, for when the speaker sees you are wanting something and expecting something and eager for something, he will the better prepare himself before coming before you. The preacher will improve, the hearers will improve, the church will improve both intellectually and spiritually.—*Gospel Messenger.*

THE ATHEISM OF AVOWED FAITH.

There is one thing more pitiable, almost worse, than even cold, black, miserable atheism. To kneel down and say, "Our Father," and then to get up and live an orphaned life. To stand and say, "I believe in God the Father Almighty," and then to go fretting and fearing, saying with a thousand tongues, "I believe in the love of God; but it is only in heaven. I believe in the power of God; but it stoppeth short at the stars. I believe in the providence of God; but it is limited to the saints in Scripture. I believe that the 'Lord reigneth'—only with reference to some far off time, with which we have nothing to do." That is more insulting to our Heavenly Father, more harmful to the world, more cheating to ourselves, than to have no God at all.—*Mark Tug Pearce.*

YOU CAN BE A TRUE DISCIPLE.

If you cannot on the ocean, Still among the swiftest fleet, Seeking on the highest billow, Laughing at the storms you meet, You can stand among the sailors Anchored yet within the bay, You can lend a hand to help them As they launch their boat away.

If you cannot in the harvest, Gather up the richest sheaves, Many a grain both ripe and golden Still the careless reaper leaves, Go a little way among the briars Growing rank against the wall, For it may be that their shadow Hides the heaviest wheat of all.

If you are too weak to journey Up the mountain steep and high, You can stand down in the valley While the multitudes go by, You can stand in the shadow of the cross, Though they may forget the singer They will not forget the song.

If you have not gold and silver Ever ready to command, If you cannot or the needy Reach an ever open hand, You can visit the afflicted, Over the erring you can weep: You can be a true disciple Sitting at the saviour's feet.

Next to the sunlight of heaven is the cheerful face. Who has not felt its electrifying influence? One glance at this face lifts us out of the mists and shadows into the beautiful light and warmth within. A host of evil passions may lurk around the door, but they never enter and abide there; the cheerful face will put them to shame and fight.

HERALD OF TRUTH.

If we walk in the Spirit, we do not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other. We can not work for Satan and for Christ. God will not accept a divided heart. Christ said: "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. He that loveth me shall serve me, but, No man can serve two masters." We can not mix the worship of the true God with the worship of another God. There is not room for any other throne in the heart if Christ is there. If worldliness comes in, godliness steps out.

Gospel work often brings opposition in a family. In Rom. 10:10, 11 Paul told them to greet them that be of the household of Narcissus, which are in the Lord; and salute them which are of Aristobolus' household. Probably they themselves were not Christians but some in their family were. Christ said: "From henceforth there shall be fire in one house divided there, and a man's foes shall be they of his own household. Someone has once said, 'I love my brethren very much but not so much that I would miss heaven just to please them.' 'If we had to be the only ones in the family to serve Christ, I would be much better to have those of our household against there, than to refuse Him for fear of a division in the family. 'He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.' If we do anything that is forbidden in the law of God, that to please some of our friends, it shows that we love them more than God. These friends may be very dear to us, but there comes a time when father and mother, son or daughter cannot help us anymore. We may often have helped each other in many ways, but when death comes they cannot help us; then we have to go alone."

"That solemn hour will surely come. When, through the charms I own, All human ties resigned must be, For I must die alone. All earthly pleasures will be o'er, All earthly labors done, And I shall tread the eternal shore, And I must die alone."

So do not deny Christ because your friends do so; for if we have Christ we need not die alone. But if we deny Christ, He will also deny us; for if we confess Him before men, He will confess us before His Father in heaven. Dear readers, there must be a division between the church and the world. Are you not tired of weak Christianity? Let us be out and out for Christ, let us give no uncertain sound. Let us not be Christians on Sunday only. Real Christianity must be seen through the whole week; all that we do must be done to the honor and glory of God. We want a Christianity that goes into our homes and every day lives.

Lancaster County, Pa.

For the Herald of Truth.

BIBLE ETHICS.

BY MATTIE HERRICK.

A great part of the clergy of to-day are completely swallowed up in so-called theological ethics. They spend years in theological seminaries studying social and religious

economy, so called, all to little avail so far as real spiritual attainment or true Christian development is concerned. True, they may gain much educational advantage, but the demands of to-day are for the truth as it is in Jesus. The needs of to-day are not polished oratory and grammatical superfluity, but the Christ who is rather the pure, undecaying need of the truth. Should our honorable "Dr.'s" and "D.'s" and "Rev. D.'s" study Paulology and Christology one-half as earnestly as they do theology, they would soon drop their Dr.'s and D.'s, and please "Brother" would be fully sufficient for them. All love to the humble Menonite brother truth preacher. Where was Paul's \$20,000 per year? Let our average pulpit orators ask themselves this question. The ministers of today seem to need a union as well as other tradesmen and often advertise for jobs. But Paul's bond was the union of love and he had sufficient work to do until his head was severed from his body. Where are any severed heads to-day? Ah, my brethren, stick to the Bible preachers.

Akron, Ohio.

For the Herald of Truth.

JESUS THE STRAIT GATE.

BY R. E. BUCKWALTER.

"Many, I say unto you, shall seek to enter in, and shall not be able."—Luke 13:34.

When we think of the vast population this world contains, and how great the majority that do not strive to enter in at the strait gate, (Jesus Christ), we are made to say with Christ, that few indeed shall be saved. But had the Savior said, "Many shall not be able to enter in through the strait gate, because they will not seek," then the text would not need such close consideration. But since it says "Many shall seek to enter in and shall not be able," Oh then! how great the number must be that will not seek, especially when we add to those who will not seek, the number who do seek and still shall not be able to enter in. Many people do not want to look at the dark side. They want us to believe the world is not so bad after all. I believe we should not look on the dark side when the Lord brings it so forcibly to view, it stands as a fact, an awful fact, that many will be deceived.

Now, since we know this to be a fact, do we want to sit down and quit? No, we want to enter in, because many shall not enter. Oh no, Christ gives this as a warning to us, and because many are going to be deceived, does not say we are going to be among that number if we are in earnest. For Christ says in another place, "Seek ye and ye shall find; knock and it shall be opened unto you." So then let us, who are so heavily to facts, and although many shall not be able to enter, let us resolve to enter by God's help. I would say to those who feel weak and helpless, you who are tempted to follow the multitude to do evil, if all the people of this world were on one after another jump into a furnace, and take the warning of our text, and say, "No, I could never do that—that would be awful, I will strive and fight with all my strength to avoid such a death." I tell you, if we come in this way to enter

in at the strait gate, we shall be able. Many people are following one another. The blind are leading the blind and all shall fall into the ditch. They say it cannot be possible that so many who profess to follow Jesus will be deceived. But Christ teaches that it can be possible, for many shall seek to enter in and shall not be able. Christ does not mean here, people that are out in the world who make no profession at all, but those who are in the church, those who are studying His word and seeking to understand it, many of those are going to be deceived. Since this is true, what must we do in order that we be not numbered with those that will be deceived. Paul says, "Examine yourselves, whether ye be in the faith."

Now, how are we going to examine ourselves? By what other people do and say? Not by God's word regarding it, for what man thinks of us? Yes, Now, Christ is the Strait Gate through which all must enter, and He says, "No man cometh unto the Father but by me." Now, since Christ is the way to enter in, let us examine His life and do as He tells us. To follow in the footsteps of our blessed Savior requires striving as He tells us; it means a continual struggle against sin of every kind, every day of our lives. It is easier watching a day or two, than to sit up a whole night at a time; so it is easier for one to begin to profess well, than it is for him to hold on as he should to the end. Some are deceived even at the beginning of their entering the strait gate. They feel they will be lost if they do not unite with some church, and about the time they unite, Satan comes around and says, Now, you are all right, you are in the church, you have accepted Christ as your Savior (when they only have joined the church) now just stick to the church. Christ is so merciful, He is going to save you,—you don't need to give up this and that, just don't think about that jewelry you have on and that fashionable dress, etc., (as in and shall not be able.) Oh then! how great the number must be that will not seek, especially when we add to those who will not seek, the number who do seek and still shall not be able to enter in.

Many, I say unto you, shall seek to enter in, and shall not be able."—Luke 13:34.

Kinzer, Pa.

For the Herald of Truth.

THE RIVER OF LIFE.

BY D. W. KILMER.

"And He showed me a pure river of water, of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Rev. 22:1.

This river was a pure river of water of life. There was no stagnant water of disease and death. There was virtue in that water by reason of its purity. And thanks be to God that you and I, dear reader, may, if we will,

take of this water of life freely, and quench our thirst.

In John 4:14, Jesus says, "Whosoever drinketh of the water that I shall give him shall never thirst."

When we thirst we try to obtain pure water. So is the water that He gives. John tells us it is as clear as crystal and proceeds out of the throne of God, and of the Lamb. Who is it that may drink of this clear, pure water? "Whosoever will," Rev. 22:17. "For God so loved the world that He gave His only Son, that whosoever believeth in Him should not perish, but have everlasting life," John 3:16. Oh how sweet to the sin-sick soul comes that word "whosoever," that means you and me and everybody, if we will.

Then why should every one not desire this water? "Hol every one that thirst, come ye to the waters; and he that hath no money, come ye, buy and eat." The poorest may have this blessed water of life if he only will.

When we see men grasping for this world's goods, and when we hear men arguing in favor of life insurance in order to secure a competency for their loved ones in case the bread winner should be taken away by the ruthless hand of death, we are made to wonder why so many are living carelessly and unconcerned in regard to that eternity to which all are hastening as fast as time can move.

Men are joining so many different orders and they are continually telling how good these orders are in giving to the needy in case any are suddenly overtaken by misfortune, but they forget to tell about the fee for becoming a member, or the regular payments afterward made into the treasury of the society or order. But not so with the river of life, we can take of the water of life freely. Jesus said to the Samaritan, "If thou knewest the gift God gave you, and it is that saith to thee, Give me to drink, thou wouldst have asked of him and he would have given thee living water."

What is this living water that Jesus so freely offers? It is nothing short of salvation: "With joy ye shall draw water out of the wells of salvation, Isa. 12:3-4. This tells us to declare His doing among the people. The joy will be so great that we will tell to others of this great salvation and upon what terms it may be had, namely by believing on Jesus Christ.

Some may think that this river of life is only to be enjoyed after death; but let us turn to Rev. 22:17, which reads: "Whosoever will, let him take of the water of life freely." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John 3:16. But some say everlasting life begins only after death. John 5:11-12. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son shall not see life; the water of life shall be taken away from him, and he shall be thirsty." The word "whosoever" comes right in line with the same word in John

MISSIONS.

For the Herald of Truth.
MISSION NOTES.

BY CLARA M. BRUBAKER.

Having been privileged to spend three months at the Mission in Chicago, I will write about some of the things that most strongly appealed to me. I have always been in sympathy with the work but I now see more than before the great need of a work of this kind.

If any are prejudiced against the work I know of no way in which they could lose their prejudice so quickly as to be there for a month or more in close touch with the work and see the sin on every hand, the little there is to encourage people to live pure lives, the gratitude of some who have been lifted up through the efforts of the workers, and the interest many of the children seem to have in learning the precious word.

True, the workers are but human and the system of work may not be perfect, but they are making many sacrifices for the sake of winning lost souls and are always glad for help in the way of means for carrying on the work and are quite as grateful for your prayers, your sympathy and words of encouragement.

The inmates of the Mission Home do not live in luxury and ease as some people think, neither do they live in poverty. That they should suffer great privations in order to be missionaries is a mistaken idea, for "the laborer is worthy of his hire," but I think they have enough of the love of God in their hearts to suffer much if need be.

If one soul is worth more than the whole world then the work *does* pay, for I am sure that more than one soul has been brought from darkness to light and is now shining for God. It is our duty wherever we are to make the way of salvation plain to sin deluded souls and give the results over to God. If but few have been gathered into the church who can say what great things God will do through the children who are being taught there?

The brethren and sisters in the country are doing a good work by opening their homes for a few weeks to those children who have no play ground but dirty streets where they hear much carousing and profanity and little that is pure. They will certainly return with a higher ideal of God and right after a few weeks' stay in quiet country homes.

Just here let me offer a thought, not for criticism but to bring to mind something you perhaps have not thought about. As a rule those who consent to take care of some children ask for a nice boy or girl. I should like to see some one have courage to take some of the very rudest ones and give them a chance to enjoy some of the real pleasures of life. You would find it a task I am quite sure, but such need your sympathy even more than those who get some home training. Christ came to call not the righteous but sinners to repentance.

It seems many prefer to take girls while I believe the boys need the quiet influence of a good home as much if not more than girls.

The last Saturday in July we took about ninety children, some of the

mothers and some young people to Washington Park to spend the day. To see the expression of delight on the faces of the little ones was sufficient evidence of the advisability of giving them such an outing. They gathered in the Mission Hall so excited and full of glee that I was much impressed when they so quickly became quiet for a song and short prayer before starting.

May God continue to bless the work and so direct that all may redound to His glory and the uplifting of fallen humanity as my prayer.

Birch Tree, Mo.

For the Herald of Truth.
FREEDOM FOR SERVICE.

BY ADA M. LANDIS.

The love of freedom is a natural instinct found in all forms of animal life. The instinct exists alike in man and beast, but becomes more prominent in the higher forms of animal life. True, the workers are but human and the system of work may not be perfect, but they are making many sacrifices for the sake of winning lost souls and are always glad for help in the way of means for carrying on the work and are quite as grateful for your prayers, your sympathy and words of encouragement.

Freedom is greatly prized at all times, even by the most rude and uncivilized people. No sacrifice is deemed too great, nor any price too dear to pay for their liberties. Men will risk wealth, honor and position; they will even lay down their lives for the sake of releasing wronging, real or fancied. History is but a repetition of the struggles of nations to maintain their rights. Without freedom life would scarcely be worth living.

And yet it is appalling to know that even in a land of liberty and Christian teaching, there are hundreds and thousands who are the most abject slaves, hundreds and thousands who are in the most hopeless bondage.

We do not refer to those who in exploiting some crime, sit behind prison bars, but to those who are enthralled in the fetters of sin, to those who are bound by invisible chains, more to be feared than dungeon cells, to those who languish under the fetters of intemperance, worldliness, unbelief and vice of every kind. To such there is no freedom. All attempts at growth and progress are retarded by the weight and burden of sin. But thanks be to God, there is remission from sin's infirmities; there is a strong and willing shoulder to bear our every burden.

Just so long as we have any sin, however trifling, resting upon us, our spiritual growth is hindered, and our usefulness in the Master's service impaired thereby.

We should never rest satisfied till we have made our calling and election sure, for we know that it is only through Christ, who has been a propitiation for our sins, that we are made free from the law. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage," Gal. 5:1.

Only those who are in opposition to the law are under it and feel its power; to those who are law-shedding is liberty.

Christian liberty however, does not mean exemption from duty; but it implies such a change in our inclinations, that we shall choose to do only what Christ would have us do.

That is liberty indeed, when we feel that we may but we will not. Then

can we say in truth that we have "set aside the sin that doth so easily beset us."

Then shall our life be hid in Him, and we shall not want any good thing. He shall lead us in green pastures and beside the still waters. Our steps shall never falter and our feet shall never grow weary; for "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

Philadelphia, Pa.

For the Herald of Truth.
THE ANGELS ARE CALLING.

BY MATTIE HERBRUCK.

Tread softly! the angels are calling.
Many dear ones from earth away;
Many have heard the whispered summons,
Come, ye servants to heaven's day—
Tread softly! angels are calling;
Many are weak and tired and old;
They are welcomed by the Savior—
Enter then into thy Savior's fold.

Yes! tread softly! as angels call
Our friends from earth away;
Whisper in hushed and solemn tones,
As they seek in silence lay—
Tread softly, as angels call,
These travelers, tired and faint,
Welcome in tones subdued and sweet,
Each lately heaven-born saint.

Tread softly—for angels are calling,
Their calm, cool, restful brow;
Softly the echo's sweet refrain,
Your Savior calls you now—
Tread softly, the heart is hushed,
The form is still and cold;
The voice of God now wakes the soul—
Enter then into the fold.

Yes! for them the earth is passed,
Eternity has come;
Farwell to time and a earth-life here,
Welcome to their home—
Yes! tread softly! for angels have called
The earth-bound spirit from its clay;
And soon for joy's heaven-born soul
Now rests in the realms of day.

Akron, Ohio.

For the Herald of Truth.

VANITY.

BY A SISTER.

"Vanity of vanities, all is vanity."
Ecc. 1:2.

"How vain is all beneath the skies!
How transient every earthly bliss!
How slender all earthly things,
That bind us to a world like this.

"The evening cloud, the morning dew,
The withering grass, the fading flower,
Our earthly hopes are emblems true—
The glory of a passing hour!"

"But though the earth's fairest blossoms die,
And all beneath the skies is vain,
There is a land whose confines lie
Beyond the reach of care and pain."

The Word of God everywhere teaches the vanity of the things of this world, and we see and experience it daily, yet how faintly we grasp these fleeting and withering things, forgetting that we are to "use temporal things and desire eternal." All of us from time to time are made to realize the vanity of the things of this world, and we say "we keep the law," but how soon this is forgotten! Why wonder at the Israelites, when we with much more enlightenment are doing the same things?

This is a season of the year when the world goes picnicking and frolicking on Sundays. "Their object is pleasure." "O how brief, how false, how inordinate and base are all these pleasures!" If we sit at something nobler than to seek our own pleasure, it tends toward the same end. "Pure religion and un-

defiled before God is this, "To visit the fatherless and widows in their affliction and to keep himself unspotted from the world." James 1:27. Pure religion, then, certainly is not self-seeking, but where is one to be found who at all times is entirely free from self-seeking? Even in preparing these lines for the HERALD OF TRUTH, temptation sits at the door to be admitted. How very little that is called Christianity is true Christianity to day. Thomas a Kempis says, "All men indeed desire that which is good, and pretend some good in their words and deeds, and therefore under the show of good many are deceived. But grace seeketh no temporal thing, nor desireth any other reward save God alone, and seeketh not more of temporal necessities than what may serve her for the obtaining of things eternal." All unnecessary things of this world are burdens and a hindrance, and there are some inconceivable practices within the pale of the Mennonite Church. May not even photographing be made one of these? No one admits that it has any Christian virtue connected with it, but they say there is harm in it.

"As many as are led by the Spirit of God, they are the sons of God." Rom. 8:14. Oftener than anything else, it is the spirit of basest wantonness and levity that prompts such actions. Is it not a shame to appear on a photo, intended for show, etc., with a "prayer head covering"? The Christian life is a life of prayer and how to prayerfully take one's photo is a mystery to me. "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be ye not conformed to this world: but ye be transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:1, 2.

Penn.

HOLINESS: WHAT IT IS NOT AND WHAT IT IS.

First: Holiness is not necessarily a state in which there is perpetual, rapturous joy. Isaiah tells us that Jesus was "a man of sorrows and acquainted with grief" and Paul tells us of himself that he had continual sorrow and great heaviness because of the rejection of Jesus by his kinsmen after the flesh. Joy is the normal state of a whole man, but it may be mingled with sorrow and grief and perplexities and heaviness on account of manifold temptations. The low water mark however, in the experience of a holy person is one of perfect peace—the high water mark is up in the third heaven where, however, this third heaven experience is not likely to be constantly maintained. Jesus and the disciples had to come down off the mount of transfiguration and go to casting out devils, and Paul returned from the third heaven to be buffeted of Satan, and store, and whipped, and imprisoned of men.

Second: Holiness is not a state of freedom from temptation. This is a world of trial, and conflict with principles and powers, darkness and terrible evils, and the holy soul who is in the fore-front of the conflict may expect the fiercest assaults of the devil, and the heaviest and most perplexing

and prolonged temptations. Our blessed Lord was tried and tempted for forty days and forty nights of the devil, and the servant must not be surprised if he is as his Master.

Paul tells us that Jesus was tempted in all points as we are, and that He is able to succor us when we are tempted. It is no sin to be tempted; in fact, the Apostle James tells us to rejoice when we are subjected to all manner of temptations, for the resulting trial of our faith will produce in us strength and force of holy character, so that we shall be lacking in nothing. James 1:2-4.

Third: Holiness is not a state of freedom from infirmities; it does not produce a perfect head; but rather a perfect heart! The saints have always been compassed about with infirmities that have proven a source of great trial, but when patiently endured for His dear sake have also proven a source of great blessing. Paul had a thorn in the flesh, an infirmity, a messenger of Satan to buffet him. Possibly it was weak eyes, for he was once stoned and dragged out of the city and left for dead, and in writing to the Galatians he tells us, they would have plucked out their eyes and given him had it been possible. Or it may have been a stammering tongue, for he tells us he was accounted rude of speech. Anyway it was an infirmity which he longed to be rid of, doubtless feeling that it interfered with his usefulness, and three times he prayed to the Lord for deliverance, but instead of getting the prayed-for deliverance, the Lord said to him, "My grace is sufficient for thee, for when I am weak, then I am strong." Then Paul cried out, "Most gladly therefore, will I rather glory in my infirmities that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak, then am I strong." In the epistle to the Hebrews, Paul tells us that Jesus was "touched with the feeling of our infirmities." We may be faulty in memory, in judgment, in understanding, we may have manifold infirmities of body and mind, but God looks upon the purity of the heart, the singleness of the eye, and the loyalty of our affection and if he does not find us faulty there, he counts us perfect men. It is not in the mere natural perfection that the power and the glory of God are manifested, but rather in goodness and purity and patience and love and meekness and long suffering shining forth through infirmities of flesh and imperfections of mind.

Fourth: Holiness is not a state of freedom from affliction; the saints of all ages have been chosen "in the furnace of affliction." Job and Jeremiah and Daniel and Paul and the mighty army of martyrs have and shall come up through great tribulations.

It is not God's purpose to take us to heaven on flowery beds of ease, clothed in purple and fine linen, and keep a sugar plum in our mouths all the time; that would not develop strength of character, nor cultivate simplicity and purity of heart; nor in that case could we really know Jesus, and the fellowship of His sufferings. It is in the furnace of fire, the lion's den, and the

dungeon cell that He most freely reveals Himself to His people.

Joseph is one of the few men in the Bible against whom nothing is recorded, but like Daniel his very holiness and righteousness led to the terrible trials he endured in Egypt. And so it may be and is with the saints to-day. But while we may be afflicted, yet we can comfort ourselves with David's assurance, "Many are the afflictions of the righteous, yet the Lord delivereth him out of them all." A friend of mine said he would rather have all, than to have half a dozen and get stuck in the midst of them.

Fifth: Holiness is not a state in which there is not further development. When the heart is purified it develops more rapidly than ever before, spiritual development comes through the revelation of Jesus Christ in the heart, and the holy soul is in a condition to receive such revelations constantly, and since the Bible can never exhaust the infinite, these revelations will continue forever and prove an increasing and never ending source of development. It would be wise to say that a child afflicted with rickets would grow no more when its blood was purified; or the corn would grow no more when the weeds were destroyed as to say that a soul will cease to grow in grace when it is made holy.

Sixth: Holiness is not a state from which we cannot fall. Paul tells us that we stand by faith; (Romans 11:16-22), and he says "Let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:12). It is an unscriptural and dangerous doctrine that there is any state of grace in this world from which we cannot fall. Probation does not end the moment we believe on Jesus but rather the moment we quit the body. It is only those who endure to the end who shall be saved. And here we are in the enemy's country, and must watch and pray daily, examine ourselves, and keep ourselves in the love of God lest we fall from His grace, and make shipwreck of our faith. But while we may fall, thank God! it is a state from which we need not fall, in fact it is a state which Paul calls, "the grace wherein we stand." Some have asked the question, "How can a holy soul be tempted or how can it fall?" I will ask the question, how could the angels fall? And how could Adam, just fresh from the hands of his Maker and made in His image fall? And I will ask the question, how could Jesus, the blessed incarnate God himself be tempted? We have our five senses and various bodily appetites, none of which are in themselves sinful, but each of which may become an avenue by which the holy soul may be tempted, and each of which may be regulated by the word of God and dominated by the love of Jesus, if we wish to keep a holy heart, "and stand perfect and complete in all the will of God."

Finally holiness is a state of conformity to the divine nature in which a love, and there is a sense in which a holy man can be said to be love. He is like God, not in God's natural perfection of power and wisdom and knowledge and omnipotence, but in patience, humility, self control, purity of heart, love. As the drop out of the ocean is like the ocean, not in its big-ness, but in its essence, so the big soul like God. As the branch is like

the vine, not in its self-sufficiency, but in its nature, its sap, its fruitfulness, its beauty, so is he that is holy like God.

This unspeakable blessing is provided for us by our compassionate heavenly Father through the shed blood of our Lord Jesus Christ and is received through a complete renunciation of all sin, an uttermost consecration to all the known will of God, importunate prayer, and child-like faith.—S. L. Brengle, in *Christian Witness*.

CHRISTIAN SYMPATHY.

The following letter and poem were sent by a beloved sister in Christ to a brother and sister who were passing through sore trials and afflictions. Both letter and poem were indeed "crumbs of comfort" and were so deeply appreciated that the hope was expressed that publication of the same might, by the grace of God, comfort other souls in need of sympathy from one who has had great tribulations and has experienced the nearness of the Lord.

DEAR BROTHER IN CHRIST:—Your kind Christian letter at hand. Perhaps, I appreciate kindness more than some do, and it might be that it comes more acceptable to me than to one in your situation. Those who take up the Christian life surrounded by Christian friends and relatives often little understand the seeming loneliness of the way of one who starts out in the face of the opposition of relatives, friends, neighbors, fellow church-members and home kindred. Such is the case with the writer. The first believer in Christianity and Christ out of a generation of infidel relatives, my path would be supposed to be of necessity one of infamy, slander, reproach and persecution blended. I had no knowledge other than that supplied by the Holy Spirit, according to the promise in John 14:16, "When He, the Spirit of Truth, is come, He will teach you all things, etc." I knew very little of the Scriptures as my conversion. I had not one Christian friend, for the one who had dropped the kind Christian word to me was a stranger, of whom I knew nothing save that he spoke the first word of true religious truth to me. I became acquainted with him in after years. I was fifteen years old, but notwithstanding the protests of everyone I knew, I gave up the fashions and follies of the world. Then I removed immediately after my conversion from the church and all sectarianism as well. This gave me a host of offended brethren, but the heavenly Father kept me when earthly powers failed and I owe Him, in consequence, an everlasting debt which my frail efforts can never repay. My theme has always been, not what I have done for Him, but what He has done for me. Dear Christian brother, I am glad to see that you do not ascribe any achievements to the human, for of ourselves we can indeed do nothing.

One of our Mennonite sisters urged me to believe that these discordant efforts of mine might produce the effect of harmony and happiness when heard by others than myself. She is very precious to me as a Christian sister and my love to please her pleases me, with me prevailed at last. Her brother is one of our present Mennonite ministers of our state. Dear brother, I am glad if Father saw fit to use my frail

efforts for your encouragement in the very smallest sense, and considering my isolated religious surroundings, you can see that your kind words were appreciated by me to a very large degree. Father has blessed me with a Christian husband and a few Christian home friends besides drawing for me my mother and sister out of the infidel ranks of relatives. I send you and sister a humble effort for your further comfort.

Yours truly,
M. L. Brengle.

DEAR BROTHER AND SISTER:—Your kind Christian letter at hand. Perhaps, I appreciate kindness more than some do, and it might be that it comes more acceptable to me than to one in your situation. Those who take up the Christian life surrounded by Christian friends and relatives often little understand the seeming loneliness of the way of one who starts out in the face of the opposition of relatives, friends, neighbors, fellow church-members and home kindred. Such is the case with the writer. The first believer in Christianity and Christ out of a generation of infidel relatives, my path would be supposed to be of necessity one of infamy, slander, reproach and persecution blended. I had no knowledge other than that supplied by the Holy Spirit, according to the promise in John 14:16, "When He, the Spirit of Truth, is come, He will teach you all things, etc." I knew very little of the Scriptures as my conversion. I had not one Christian friend, for the one who had dropped the kind Christian word to me was a stranger, of whom I knew nothing save that he spoke the first word of true religious truth to me. I became acquainted with him in after years. I was fifteen years old, but notwithstanding the protests of everyone I knew, I gave up the fashions and follies of the world. Then I removed immediately after my conversion from the church and all sectarianism as well. This gave me a host of offended brethren, but the heavenly Father kept me when earthly powers failed and I owe Him, in consequence, an everlasting debt which my frail efforts can never repay. My theme has always been, not what I have done for Him, but what He has done for me. Dear Christian brother, I am glad to see that you do not ascribe any achievements to the human, for of ourselves we can indeed do nothing.

One of our Mennonite sisters urged me to believe that these discordant efforts of mine might produce the effect of harmony and happiness when heard by others than myself. She is very precious to me as a Christian sister and my love to please her pleases me, with me prevailed at last. Her brother is one of our present Mennonite ministers of our state. Dear brother, I am glad if Father saw fit to use my frail

efforts for your encouragement in the very smallest sense, and considering my isolated religious surroundings, you can see that your kind words were appreciated by me to a very large degree. Father has blessed me with a Christian husband and a few Christian home friends besides drawing for me my mother and sister out of the infidel ranks of relatives. I send you and sister a humble effort for your further comfort.

Yours truly,
M. L. Brengle.

CRUMBS OF COMFORT.

Pilgrims of Life's Pilgrimage,
This desert-waste of Time;
Heirs of heavenly Promises,
The future life's claim—
Do you heartily cease to hope,
When the way seems drear?
Upward, lift your eyes to Heaven,
Cheer! my brethren! cheer!

Tak' hope and rest in faith again,
Sweet springs of grace and life
The balm of healing peace will wash
Your troubled, heart-felt sighs.
The comforts of our Father bleed,
Shed near your spirits up.
Till you, in joy, can drain the dregs,
From brethren's brimning cup.

And, brethren, while ye journey thus,
We'll try to better life,
By aiding other pilgrims on,
Mid earthly cares and strife.
We cannot know the trials within,
Or pressing cares around,
Which in so many Christian hearts,
So often may be found.

Then, if we speak in loving thought,
To such along the way;
The helpful word with kindly smile,
May brighten up the day;
Till peaceful rest may sweetly steal,
The weary heart within;
And smiles of comfort and of joy,
Our little world may win.

Yes, let us take the faithful heart
And fill it full with cheer;
Perseverance, it might grow by our love,
A trusting soul with kindly smile;
And we will profit too, dear ones,
By kind words, kindly smile,
While some lone one may not again,
In faithful faith, outlive.

Ah! I was once a troubled one,
Tossed by the world and torn;
Full many a weary day, dear ones,
My aching heart was torn;
In silence o'er the dreary way,
And none did comfort me,
None spoke a kind or loving word,
Of all the true and free.

But lo! one day a Christian eye
Shed out a helpful ray;
A Christian word and earnest smile,
Enlivened up the day;
And hope was awakened in my heart,
And life revived its joy;
And rest and peace stole sweetly in,
My senses to employ.

The little word so kindly spoke,
Shed out in the soul;
Ah, little words and deeds, dear ones,
Their value is untold.
That kindly word prepared the way
For God to reach my heart;
The Christian thought so kindly dropped,
Was that which made the start.

Ah! brethren dear, trouble not them
Your hearts with seeming dread;
Though Christian brethren seem to fall,
And brotherly love lie dead,
Remember, dear ones, Father reigns
And watcheth over all;
Then, fear not courage, faith and trust,
Let not your spirits fail.

He says He'll guard us and He will,
We need not be faithless still;
And He will keep us from all harm,
Naught shall pluck us from His hand,
'Tis but the faithless, loveless ones,
If any ever shall;
Remember, dear ones, Father blest,
Worketh all things well.

In Christian love and fellowship

HERALD OF TRUTH.

August 15, 1902.

SUBSCRIPTION PRICE.

THE HERALD OF TRUTH, one dollar per year. *Readers and friends*, send dollar per year. *Readers and friends*, send dollar per year. *Readers and friends*, send dollar per year.

THE HERALD OF TRUTH is the Organ of the following Mennonite conferences.

1. Lancaster, Pa.
2. Eastern District (Franklin Co., Pa. & Washington Co., Md.)
3. Virginia
4. Ohio and Penna. Amish.
5. Ohio Mennonites.
6. South Western Pennsylvania.
7. Indiana Amish (Spring).
8. Indiana and Michigan District (Fall).
9. Illinois.
10. Western District Amish.
11. Missouri, Iowa and E. Kansas.
12. Kansas, Nebraska and Oklahoma.
13. Nebraska and Minnesota.

BUSINESS NOTICES.

Wanted:—Several good agents; apply to the Mennonite Publishing Co., Elkhart, Ind.

Sunday-schools contemplating giving rewards at the close of this quarter will do well to write us. Our large variety of books, booklets, book-marks, cards, etc., enables us to give entire satisfaction.

Jacobs' Model S. S. Secy's Record, in Manila cover, 35 cents. **Myer's Para-mount S. S. Secy's Record**, cloth, 47 cents. **The Superior Sunday School Teachers' Book**, 5 cents each; 40 cents per dozen. Collection envelopes, 35 cents per dozen. *Order now.*

New designs of Sunday-school Scripture Text Cards have been added to our large line. We can now offer better value for the money than ever before. The popularity of our beautiful cards at low prices, is continually increasing. Orders are larger and there are many more of them. Send us 15 cents for a sample package. We know you will be pleased.

The large sales which GOSPEL CALL has enjoyed, must be ascribed to its merits. Large orders for Sunday-schools have been filled, and in every case the book has given entire satisfaction. It is an exceptionally well-collected selection of hymns, and the price is very low. In limp cloth binding, 20 cents. In board binding, 25 cents. Send for a sample. You will like it.

Young People's Paper.—Parents who desire to have the minds of their children turned into pure and elevating channels of thought should supply them with the **YOUNG PEOPLE'S PAPER**. Boys and girls who want pure reading matter should subscribe for the **YOUNG PEOPLE'S PAPER**. Address, **YOUNG PEOPLE'S PAPER**, Elkhart, Ind. Subscription price, 75 cents per year. Special discount to agents. Send for Sample Copies.

If you want a book which exposes in a "vigorous, plain manner, the popular sins which are stealthily creeping into the church, then send us \$1.00 for a copy of "Mr. World and Miss Church Member." It strikes at the root, and no one can read it without receiving great benefit. Over one hun-

HERALD OF TRUTH.

August 15,

dre agents, including several ministers, are busy at work selling this book, and all find it a good seller. Our terms are very liberal, and we would like many more agents to take hold of the work. Write us at once.

The Peter Peter's Book.—We have just completed an issue of the so-called Peter Peter's Book in the German language. This is a book of 500 octavo pages, five parts, containing:

1. Der Weg nach Friedesstadt.
2. Spiegel der Gierigkeit.
3. Spiegel der Barmherzigkeit.
4. Ein Christlicher Sendbrief.
5. Genannt Pruefstein der Menschen.

Our Book Store.—Let our readers remember that the Mennonite Publishing Company at Elkhart, Indiana is headquarters for Mennonite papers, Mennonite Sunday School Helps, Mennonite books and literature of every kind, Bibles, Testaments, hymn books, English and German. Also a large assortment of miscellaneous books. Send for a catalogue and prices. Address Mennonite Publishing Co., Elkhart, Indiana.

Hymns and Tunes.—Our English Hymn Book, which is now being used in most of our congregations, and which is known among our people as "Hymns and Tunes," has been reduced in price as follows:

Cloth binding, per copy, prepaid,	\$ 4.00
Cloth binding, per dozen, prepaid,	55
Cloth binding, per hundred, not prepaid,	35.00
Flexible leather binding, per copy, prepaid,	.55
Flexible leather binding, per dozen, prepaid,	6.25
Flexible leather binding, with tuck, per copy, prepaid,	.55
Flexible leather binding, with tuck, per dozen, prepaid,	7.50
We have also recently issued a <i>Word Edition</i> with paper covers, which we sell at the following prices:	
Per copy, postpaid,	\$.15
Per dozen, postpaid,	1.50
Per hundred, not prepaid	10.00

The Words of Cheer is a weekly paper for the Sunday school and children in the home. It contains the choicest and best reading matter, and is highly appreciated wherever it is read. It should be used in every Sunday school and children's papers we have ever examined there is none that compares in its reading matter with this. Every boy and girl (and older people too) can read it with profit and benefit. Send for sample copies. Show it to your friends. Your Sunday school superintendents and teachers and get them to take it and introduce it into their homes and Sunday schools; get the young people, the parents, the ministers and every-thing in the church to read it. It will do them good, help them to grow strong in faith and in the Christian life, and will often help, when clouds of sorrow have darkened the pathway of life, to scatter the dark clouds and bring back the sweet sunshine of peace and love.

A Generous Offer.—A good gold fountain pen to one who has much writing to do is an indispensable convenience.

The Mennonite Publishing Company is selling only the best fountain pens, pens that we can recommend as first class in every respect.

The "Waterman Gold Fountain Pen" is the most popular pen of the day. It sells regularly for \$2.50. We can sell this pen at the above price and send it, postage prepaid, to any address for this price. Or we will make to our patrons who take the HERALD the following generous offer. For \$2.75 we will send you one of these excellent Fountain Pens and the HERALD OF TRUTH for one year. In this way you will get a first class Gold Fountain Pen at the regular price and the HERALD OF TRUTH a year for 25 cents.

In writing for the pen, state in your letter whether you wish one that writes fine or coarse, and whether you like a soft or a stiff pen. By giving us these items we will be able to select a pen that will, without much question suit your hand.

Send us \$2.75 with your name and P. O. address plainly written, and you will receive by mail, prepaid, one of these excellent Fountain Pens and the HERALD OF TRUTH for one year. If you need a pen you certainly will do well to avail yourself of this generous offer. Mennonite Pub'g Co., Elkhart, Ind.

SUNDAY SCHOOL LESSONS

LESSON VII. AUGUST 17.

JOURNEYING TOWARD CANAAN.—Num. 10: 11-13 and 29-36.

[Read Psa. 106: 24-28. Memory Verses 31, 32.]

GOLDEN TEXT.—For thy name's sake, lead me and guide me.—Psa. 31:3.

INTRODUCTION.

TIME.—The twentieth day of the second month of the second year after leaving Egypt, probably about the middle of May B. C. 1490.

PLACES.—Starting from the base of Mt. Sinai they journeyed northward into the wilderness of Paran, the great, barren region between Sinai and Canaan.

PERSONS.—Moses, Hobab, Israel.

INTRODUCTORY THOUGHTS.—In the first chapters of the book which our lesson is selected an account is given of a census taken of the Israelites and of the preparations made for their wilderness journey. In chapter 20 another census is taken, and because of the two "numberings" of the people, this book is called the book of Numbers. The Israelites had tarried at the foot of Mt. Sinai ten days less than a year, during which time there had been wonderful manifestations of God's presence, and Moses had received from God the code of laws to govern the people. Israel had been taught lessons of trust, duty, obedience, worship and temperance. Sinai was indeed a noted place along their route, but it was not God's will that they should tarry there any longer. The promised possessions lay beyond, and in order to reach them they must press on. Divine guidance was definitely given in the pillar of cloud by day and of fire by night. When the cloud was taken up from off the tabernacle they journeyed, and where it abode there they pitched their tents and rested. When these symbols of God's presence went forward to find a "resting place

for them" it was time for them to move on without delay. There was no need of anxious care about journeying or resting, they were just to follow where His presence went. He who alone knew perfectly the way they were to journey and the trials and difficulties with which they were to meet, would supply all their needs and bring them on their way by journeyings and restings as was for their good and to His own glory.

AUG. HOME READINGS.

11. M.—Journeying towards Canaan. Num. 10: 11-13; 29-36.
12. T.—The cloud and fire. Num. 9: 15-23.
13. W.—God's promise. Gen. 12: 1-3.
14. Th.—God's mercy remembered. Neh. 9: 7-19.
15. F.—Loving kindness. Isa. 63: 7-14.
16. S.—The divine leader. Psa. 107: 1-15.
17. S.—My leader. Psa. 22.

LESSON VIII.—AUGUST 24.

REPORT OF THE SPIES.—Num. 13: 1-3 and 18: 25 to 14: 4.

[Read Heb. 3: 1-19. Memory Verses 30, 33.]

GOLDEN TEXT.—Blessed is that man that maketh the Lord his trust.—Psa. 40: 4.

INTRODUCTION.

TIME.—July-August, B. C. 1490. **PLACE.**—Kadesh Barnea, on the southern border of Canaan.

PERSONS.—Moses, Aaron, the twelve spies, Israel.

INTRODUCTORY THOUGHTS.—"Everything was now ready for taking possession of Canaan, provided the people had the necessary faith and courage to reach forth and possess it. Accord-

ingly, Moses commanded them in the name of Jehovah (Deut. 1: 20, 21) to go up and take possession of the land. They only needed to trust in God and go forward, and in less than two years from leaving Egypt the land would have been theirs. The God who had delivered them with a mighty hand, who had made a path through the sea, who had rained bread from heaven, and brought water from a rock, and spoken from Sinai and entered into covenant with them, and was leading them by His visible presence—this God bade them go up and take possession of the land of promise," but instead of yielding trustful obedience to the Lord's command, they urge that explorers be sent on ahead to spy out the land.

They only needed to trust in God and go forward, and in less than two years from leaving Egypt the land would have been theirs. The God who had delivered them with a mighty hand, who had made a path through the sea, who had rained bread from heaven, and brought water from a rock, and spoken from Sinai and entered into covenant with them, and was leading them by His visible presence—this God bade them go up and take possession of the land of promise," but instead of yielding trustful obedience to the Lord's command, they urge that explorers be sent on ahead to spy out the land.

PERSONS.—Moses, the Israelites, the King of Arad.

LESSON CONNECTION.—It was now about thirty-nine years and six months since the Israelites came out of Egypt. It had been over thirty-eight years since they first arrived at Kadesh, where the twelve men were sent forth to spy out the land of Canaan. All the spies with the exception of Caleb and Joshua gave an unfavorable report on their return, which had the effect of discouraging the people and causing them to murmur, fear, and revolt. Because of their unbelief God decreed that all who were twenty years old and over should die in the wilderness except Caleb and Joshua. Thereupon they again turned back into the wilderness. During all these years they changed their locality many times. It is impossible to follow them with certainty all their wanderings, because the Scriptures give no record of all that transpired during these years. "We can assign no other reason for this gap than the fact that there was little worthy of record while the adults were under a curse and were sowing the desert with their bones." "Some of the loosing events were Korah's rebellion (chap. 16); Aaron's rod budding (chap. 17); the death of Miriam, Moses' sister

1902.

"We are well able!" The majority report, as might naturally be expected, was accepted by the people. With their eyes closed to all that God had done for them in the past and with their hearts filled with fear and unbelief, they murmur against Moses and Aaron, turn their backs to the promised land, and wander back into the barren wilderness. Multiplied thousands since that day have fallen victims to that great destroyer of souls, unbelief.

AUG. HOME READINGS.

18. M.—Command to send spies. Num. 13: 1-3 and 17-25.
19. T.—Sending the spies. Num. 13: 26-33.
20. W.—Report of the spies. Num. 14: 1-12.
21. Th.—Intercession of Moses. Num. 14: 13-25.
22. F.—Judgment. Num. 14: 26-39.
23. S.—An evil example. Num. 32: 6-15.
24. S.—Wise confidence. Psa. 46.

LESSON IX.—AUGUST 31.

THE BRAZEN SERPENT.—Num. 21: 1-9.

[Read Deut. 8. Memory Verses 8.]

GOLDEN TEXT.—And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.—John 3: 14, 15.

INTRODUCTION.

TIME.—Aaron died on the first day of the fifth month (July-August) of the fortieth year after the Israelites left the land of Egypt (Num. 33: 38); and they mourned for him thirty days before they left Mt. Hor. The events of our lesson occurred soon after, in September B. C. 1462.

PLACE.—"The serpents attacked the people in the southern part of the Valley of Ararah, which extends from the Dead Sea to the head of the Gulf of Akabah, or eastern branch of the Red Sea."

PERSONS.—Moses, the Israelites, the King of Arad.

LESSON CONNECTION.—It was now about thirty-nine years and six months since the Israelites came out of Egypt. It had been over thirty-eight years since they first arrived at Kadesh, where the twelve men were sent forth to spy out the land of Canaan. All the spies with the exception of Caleb and Joshua gave an unfavorable report on their return, which had the effect of discouraging the people and causing them to murmur, fear, and revolt. Because of their unbelief God decreed that all who were twenty years old and over should die in the wilderness except Caleb and Joshua. Thereupon they again turned back into the wilderness. During all these years they changed their locality many times. It is impossible to follow them with certainty all their wanderings, because the Scriptures give no record of all that transpired during these years. "We can assign no other reason for this gap than the fact that there was little worthy of record while the adults were under a curse and were sowing the desert with their bones." "Some of the loosing events were Korah's rebellion (chap. 16); Aaron's rod budding (chap. 17); the death of Miriam, Moses' sister

HERALD OF TRUTH.

249

(chap. 20: 14; water brought from the rock at Meribah, and the rashness of Moses by which he was kept from entering Canaan (chap. 20: 1-13); the death of Aaron on Mt. Hor, (20: 22-29). During the years spent in the wilderness it became necessary for Jehovah to repeatedly chastise His people because of their idolatry, their rebellions and their murmurings. The remarkable means provided for the healing of the Israelites when the fiery serpents were destroying them is referred to by Jesus himself (John 3: 14, 15), to show the manner in which He should give His life for the world. From this we understand that Christ is the great Antitype lifted up on the cross, and that whosoever looketh to Him for salvation shall live."

AUG. HOME READINGS.

25. M.—The brazen serpent. Num. 21: 1-9.
26. T.—The serpent destroyed. 2 Kl. 18: 1-7.
27. W.—The look of faith. Isa. 45: 20-25.
28. Th.—Pray for us. 1 Sam. 12: 18-25.
29. F.—Take warning. 1 Cor. 10: 1-12.
30. S.—Christ's teaching. John 3: 5-17.
31. S.—Behold the Lamb of God. John 1: 29-36.

CORRESPONDENCE.

OAK GROVE, GARRETT CO., MD.—Bro. S. G. Shetler from Cambria Co., Pa., came here June 22, 1902 and preached for one week, aided by our home ministering brethren. He and Bro. D. H. Bender visited from house to house during the day and preached to large congregations in the evenings. The Lord blessed the work. Three persons were reunited with us in the service of the Lord. May the Lord bless their efforts. We realized God's presence in our midst. We would be very glad to have ministers visit our Oak Grove congregations often. Our Sunday school is progressing nicely. May God reward the labors of our workers. LOUISA WISEMAN.

FROM THE VINCENT CHURCH, SPRING CITY, PA.—On July 18th, Bro. A. C. Kobb of Elkhart, Ind., arrived here from his visit among the churches, remaining until July 22d. Sunday, the 20th, Bro. John F. Kobb accompanied him to the Sunday school at that place. On Monday July 28th, Pre. D. H. Bender of Tub, Somerset Co., Pa., came into our midst remaining until Wednesday morning the 30th, visiting among the sick and preaching the word of God with power. May God richly bless our dear brother in his labors for the Master. We expect to hold our Harvest Thanksgiving services at this place Aug. 21st at 10 o'clock A. M. Brethren, pray for us (2 Thes. 3: 1).

SCOTTDALE, PA., JULY 25, 1902.—On July 5, Bro. D. H. Bender came into our midst and preached for us Saturday evening and Sunday morning and evening, returning home the 8th. His visit was very much appreciated. The Lord sustain him by His grace and we are in the same family. Thus we plainly see there can be no division among true children of God. "Behold, how good, and how pleasant for brethren to dwell together in unity." Psa. 133: 1.

Last Sunday just shortly before the evening service, we were called to visit our aged Bro. Strohm who was very sick. We went at once and found the brother very weak, but a little better. We stayed all night. It was his desire to take communion, which we gave him Monday afternoon. On Monday morning Bro. Strohm had gathered, and he enjoyed the service very much. We trust he will be able to get out again. He was resigned to the will of God, and living in hope of the more blessed life. At this writing he is still improving. We are looking forward to the time of our conference with pleasure and extend a cordial invitation to all brethren and sisters to be with us at that time. Desiring the prayers of the brethren.

AARON LOUCKS.

LANCASTER, PA., AUG. 8, 1902.—Dear HERALD readers: We have had the pleasure of having in our midst in the last month two of our ministering brethren from a distance.

The first to come among us was Bro. Hershey Lohman of the Chicago Mission. He spent Sunday, July 14th, with us in the city. In the morning he addressed the Mission Sunday-school which was indeed interesting to all. In the afternoon he also addressed our regular Sunday school. He preached a well-illustrated sermon on the text found in Jer. 2: 13, "For my people have committed two evils. They have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water."

Bro. D. H. Bender came into our midst on July 30th and preached at the East Chestnut St. Church using for a text the words, "Roll ye away the stone," John 11: 39. The brother told us of the stones that we as Christians must first roll away. He will work in us with power. The sinner was also told of the stone that he or she must roll away before God can do any work within their hearts to His divine will.

Bro. Bender also preached for us the next evening, Aug. 1st at the Mission, taking for his text, Acts 8: 35, "And he preached unto him Jesus."

The following day Bro. Bender left for Maryland, after which he will again stop with us on his way home. May God bless these earnest workers.

COR.

ALBANY, OREGON, JULY 30, 1902.—The Mennonite congregation of Albany and the congregation of near Hubbard held a union meeting at the Zion meeting house in Chickamauk Co., four miles east of Hubbard, July 11th to 13th. All but two of the ministers and deacons of our four congregations were present and members of the four congregations were all represented. A profitable time was spent. In unity there is strength. "Where enmity and strife is there is confusion and every evil work." Paul's exhortation is, "Endeavor to keep the unity of the faith." There is but one Christian faith, one baptism, one God and Father who is above all, through all and in you all. Again Paul in Gal. 3: 28, 29 declares, "We are all one in Christ. And if we are Christ's, then we are heirs, according to the promise" and we are in the same family. Thus we plainly see there can be no division among true children of God. "Behold, how good, and how pleasant for brethren to dwell together in unity." Psa. 133: 1.

ren to dwell together in unity." Psa. 133: 1.

In our first meeting we were very earnestly admonished by our ministering brethren to earnestly contend for the faith once delivered to the saints. Jude 3. The theme of every subject was, More love for the brethren, more love for lost souls, which is an evidence of more love to God. An expression of the congregation was taken whether all thought occasional meetings of this kind profitable, and there was a unanimous voice in favor of such meetings. The meetings were closed Sunday evening with an expression of joy on the face of all present. May the fire of love keep burning in every godly soul till it is seen and felt in every cold and careless heart from far and near.

LIZZIE T. DETWEILER.

CONFERENCES.

THE SUNDAY SCHOOL CONFERENCE for the Conference District of Indiana and Michigan will be held Sept. 18 and 19, in the Nappanee M. H., Nappanee, Ind.

The Sunday School Conference of the Southwestern Pa. Conference District will be held, the Lord willing, at Scottsdale, August 26 and 27, 1902. The Church Conference will be held at the same place Aug. 28 and 29, 1902. Coupons for reduced rates on the R. & O. and P. H. R. can be obtained by writing to the Secretary. Write to the brethren Aaron Loucks or A. D. Martin, Scottsdale, Pa., who will see that some one meets you at the train. On the R. & O. come to Everson, Pa.

S. G. SHETLER, Secretary,
Davidsville, Pa.

The Annual Church Conference for Missouri and Iowa will be held at Palmyra, Marion Co., Mo., on Thursday and Friday, Aug. 28th and 29th. Also Sunday school Conference will be held at the same place on Monday and Tuesday, Sept. 1 and 2d. The brotherhood in general is invited, especially the ministry from the Missouri and Iowa districts as well as from abroad, to be with us at both meetings. Questions for Church Conference should be handed in by the morning of the first day of meeting for arrangement. Palmyra is on the Burlington R. R. and has through train service between Chicago, St. Louis and Kansas City. Those coming, will please notify us by writing either J. M. Kreider or J. L. Hober.

JOE C. DRIVER, Sec.

For the Herald of Truth.
QUARTERLY MEETING.
OF THE MENNONITES' S. MISSION.

The quarterly meeting of the Mennonite S. S. Mission was held at Paradise, Lancaster County Pa., on Wednesday July 23, 1902. The weather was ideal—clear, cool, beautiful. The early morning betokened a large gathering and the indications were completely fulfilled for the gathering was the largest since the well remembered July meeting of 1899.

The meeting was called to order at 9:15 A. M. The exercises began with singing "Coronation" and "Almighty Sovereign of the skies." Bro. Samuel Hess of Shiremanstown, Pa., read the

252

is not used in the Scripture to express doubt. It is used in regard to the second coming of Christ, or to the resurrection of the body. We do not say that we "hope" we are Christians. I do not say that I "hope" I am an American, or that I "hope" I am a married man. These are settled things. I may say that I "hope" to go back to this country, or that I "hope" to come to this country, for I am here. And so, if we are born of God we know it, and He will not leave us in darkness if we search the Scriptures.

It is the privilege of every one of us to know, beyond a doubt, that our salvation is sure. Then we can work for others. But if we are doubtful of our own salvation, we are not fit for the service of God. "Verily, verily I say unto you: he that heareth my word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24. Let us pray God to keep us in perfect peace, and assured of salvation.

MOODY.

THE COMFORTER.

BY MRS. W. H. KINPT.

No more appropriate name has ever been bestowed upon the Holy Ghost than the one given Him by Christ when He said, "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." John 14:16. There is not a single soul upon the earth but needs this Comforter. Life at its best is made up of perplexities and disappointments; sorrows and blasted hopes; yet how infinitely better able to fight the battle is he who has the abiding Comforter than he who must depend solely upon himself.

"And He shall bring all things to your remembrance." John 14:26. The Comforter shall bring Christ's words to our remembrance. In every trying episode of life He will bring to our minds some of the Master's consoling words or admonitions. We may pass through dark seasons of doubt; when skepticism endeavors to uproot faith; when the evil spirit of unbelief seeks possession of our soul. Then the Comforter speaks, "Before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and besides me there is no savior." Is. 43:10, 11. Faith triumphs over doubt, and we feel that we are "more than conquerors through Him that loved us."

We may pass through seasons of great temptation. The devil attacks us on all sides; we are almost overcome, but again the Comforter comes to the rescue bringing to our remembrance these words, "But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to stand." 1 Cor. 10:13. "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:18. We flee to the Rock of Ages; the everlasting arms are beneath us; we overcome; and the Comforter again speaks, "He loved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that

when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4:12, 13.

We look before us and see in our pathway what appear to us to be insurmountable obstacles. We feel our weakness, our infirmities, and cry out, "And the Comforter answers, 'My grace is sufficient for thee: for my strength is made perfect in weakness.' 2 Cor. 12:9. We gather fresh courage, push onward hopefully, and accomplish what we scarcely dared hope for."

We may stand aghast at the inconsistencies practiced by professing Christians, and the apparent apathy of the Church toward the great moral questions of the day, but the Comforter whispers, "What is that to thee? Follow thou me." John 21:22. We take our own salvation with fear and trembling." Phil. 2:12. We take our eyes from our fellowmen; fix them upon Christ, and "press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:12.

Death may enter our home robbing us of a precious jewel. Sympathizing friends cannot cheer us. We stand beside the open grave, our hearts wounded by the bleeding, we feel there is not a ray of sunshine left in life for us. But listen! There is a gentle whisper, "Earth has no sorrow that heaven cannot heal." We seem to hear the sympathetic voice of Jesus saying unto us, "Let not your heart be troubled. I will be with you, and I will be in you." "Sweet peace fills the things we feel that 'He hath done all things well.'" Mark 7:37. Our tears are dried; our hopes revive, we turn again to the living, knowing that the one who is safe in the arms of Jesus. Blessed Comforter!

We may pass through the ordeal of losing a friend. One whom we trusted and loved may prove false. Our confidence in humanity is shaken, but the Comforter has a balm, "There is a friend that sticketh closer than a brother." Prov. 18:24. The bitter feeling disappears; we have the best Friend remaining; not a faulty human being but the Almighty God, who knows not what it is to be faithless.

Whatever our condition in life, if the Comforter abides, we may "Rejoice in the God of our salvation." And when we reach the valley of the shadow of death, He will still abide, whispering words of cheer and of hope until "the gold of heaven" be broken and the silver be loosed; "when we shall no longer need Him, for we shall see Christ face to face and be known even as we are known."

O spread the tidings round,

Wherever man is found,

The Comforter has come.

CONCEALED WEAPONS.

"Ungrateful," says Cicero, "and unrighteous is the citizen who, while himself exempt from the danger of arms, nevertheless retains an armed spirit."

Most of us would repel the charge of carrying concealed weapons, yet we are carrying many that are so concealed even from our own sight, that we are slow to recognize them. Our victims discover them, they find what hidden shaft of sarcasm has hurt them, they know what dispositions have wounded them in the house of their friends; they smart from the covert

taunt, they learn what an arsenal of irritability we carry, with what bombs of explosives we are inwardly stocked, what poisoned arrows our spirits can throw by voice, or gesture, or glance of the eye.

And what the laws call concealed weapons, as pistols or daggers, are but the outcome of these more hidden springs of warfare,—the secret animosities, dislikes or ill-governed tempers which war or slumber in our inward parts. Moreover, all national armaments for human destruction proceed from the same arsenal, the heart of man;—"come they not hence, even from the lusts that war in your members."

Accordingly we would call upon the members of our religious society for a "general disarmament." Thus will the sincerity of our peace testimonies and conferences be put beyond cavil. Concealed weapons in any of us are outlawed by the spirit of life in Christ Jesus. There is only one war which is Peace, and that is the war of Love, which worketh no ill to its fellow-being.

There is but one Peace which is war, and that is the war of the Spirit against all the secret springs of war. Christ is our Peace, Christ is our Overcomer in the battle field of the heart;—the olive branch of the nations, because its seed and root is in the individual.

Our sole remedy for concealed weapons is Regeneration. Congress may formulate laws to make assassins more cautious, but it cannot regenerate anarchy into the spirit of peace, and on those outward incubators of anarchy which are named saloons. Still, legislatures are needed to legislate in the outward against crime, till regeneration in the inward removes the need. Through the regeneration of citizens must be lifted those higher standards of righteousness, which will call for laws of the land to re-echo the spirit of Christ.

Having given our word to the world of our special acknowledgment of the Holy Spirit as the rule of life, we cannot afford to have any concealed weapons lurking in the hearts of our members, contrary to the Prince of Peace. And as the source of wars and fights is abolished from heart after heart by the washing of regeneration and the renewing of the Holy Spirit, we will best become able vance the day when war shall be no more. But first, last, and always, the Gospel individually applied must be the power by which this great change is wrought.—*The Friend*.

A dog, hitched to a lawn mower, stopped pulled to bark at a passer-by. The boy who was guiding the mower said, "Don't mind the dog; he is barking for an excuse to rest. It is easier to bark than pull this machine." It is easier to be critical than correct; easier to bark than work; easier to burn a house than to build one; easier to hinder than help; easier to destroy reputation than to construct character. Finding it as dangerous as it is easy. Anybody can grumble, criticize, or censure, like the Pharisee, but it takes a great soul to go on working faithfully and lovingly, and rise superior to it all, as Jesus did.—*Christian Commonwealth*.

FLOWERY language is a poor substitute for poverty of thought.

MY MOTHER DEAR.

There was a place in childhood that I remember well, And there the voice of sweetest tone bright fairy tales did tell, And gentle words, and fond embrace, were given with joy to me. When I was in that happy place upon my mother's knee.

When fairy tales were ended, "Good night," also softly said, And kissed, and laid me down to sleep, with- in my tiny bed, And holy words she taught me then, me thinks I yet can see Her angel eyes, as close I knelt beside my mother's knee.

In the sickness of my childhood, the perils of my prime, The sorrows of my ripper years, the cares of every time, When doubt and danger weighed me down, then pleading all for me, It was a fervent prayer to Heaven that bent my mother's knee.

"MY BURDEN IS LIGHT."

No other religion is so reasonable in its demands, as Christianity. Judaism, in its forms and ceremonies and purposes, was necessarily very cumbersome in comparison with that which was to supplant it in the fullness of time. It was with much satisfaction and joy that Christ could announce to the world that His burden is light and His yoke easy. He left not a barrier between Himself and the acceptance of His Faith. His service and all His demands are reasonable. Christianity is great in simplicity. The way to Christ is open to all alike. The obligations which His followers assume in becoming His disciples, are simple wings rather than weights and burdens. To be in Christ is to be free from the bondage and burden of sin, and means an open way to the Creator's own idea of manhood and destiny.

It is natural for man to seek ease and comfort. Christ meets him in the way and cries out: "Come unto me all ye that are weary and heavy laden and I will give you rest." Every one seeks rest, but man's understanding being darkened by sin, he is prone to look in the wrong direction for relief. Men have a wrong conception of the Christian life. They think that the self-denial is too grievous to be agreeable and consistent with human happiness. Further, most men think of religion too superficially; they think of religion only with reference to the future life and world. They think of it only as a passport necessary to admission to the city of God. The unregenerate cannot appreciate, in its entirety, that which takes place in regeneration. They are told that old things are passed away and that all things become new, yet he imagines that what he must give up in order to become a Christian and to lead the Christian life, is too much of a sacrifice. He greatly magnifies the difficulties of right living. These two things stand in the way of many and deter them from surrendering to Christ. This is due to the fact that in the sinful state a man does not know how the desires of the heart are changed in thorough conversion; how the things he once loved he then hates and the things he formerly hated, he as a child of God now loves.

The other fallacy is not less serious. It is just as important to be right with God here and now as at the judgment. It is a most unworthy attitude to take towards Christ and His cause to cherish the thought that all we owe Him and ourselves and our fellow-men is that we get into the kingdom in time to get to heaven when we die. Every man has a mission here that means something quite different from that. God has a claim upon our time, strength and talent through all the years that He allots to us here. No man liveth to himself alone. The world is either worse or better for our having lived in it. Whether better or worse depends upon what we have been and what we have done or left undone. To get to heaven when we die should not be our first concern, but to be right with God here and now and to fulfill our mission according to the grace given us.

There is no life so free, so full of comfort, so satisfying as that which is hid with Christ in God. Christ is our Burden Bearer. Instead of His service being as a galling yoke it is a joy and a delight to the faithful. The nearer that His own keep to His side the more blessed the fellowship becomes. "The path of the just is as a shining light, that shineth more and more unto the perfect day." The Christian is subject to trials and is not free from trouble common to the children of men, but in these experiences he has a Helper in Christ that worldlings cannot have because they are at enmity with God. The Christian has the advantage of the sinner in this that He has refuge in Christ upon whom he can cast all his care and sorrows and is never turned away to bear his struggle against sin and wrong.

If God calls a man to great responsibility and the man cheerfully submits to the will and way of God, that call can never become a burden because God fits every man's back for everything that He lays upon him, and the everlasting arms are ever beneath the faithful. If the service of the Lord ever becomes grievous it must be because of our unfaithfulness to Him and to our work. His burdens are light, His service brings joy and gladness to the heart and life of every one that turneth to His good pleasure.—*Evangelical Messenger*.

1902.

towards Christ and His cause to cherish the thought that all we owe Him and ourselves and our fellow-men is that we get into the kingdom in time to get to heaven when we die. Every man has a mission here that means something quite different from that. God has a claim upon our time, strength and talent through all the years that He allots to us here. No man liveth to himself alone. The world is either worse or better for our having lived in it. Whether better or worse depends upon what we have been and what we have done or left undone. To get to heaven when we die should not be our first concern, but to be right with God here and now and to fulfill our mission according to the grace given us.

There is no life so free, so full of comfort, so satisfying as that which is hid with Christ in God. Christ is our Burden Bearer. Instead of His service being as a galling yoke it is a joy and a delight to the faithful. The nearer that His own keep to His side the more blessed the fellowship becomes. "The path of the just is as a shining light, that shineth more and more unto the perfect day." The Christian is subject to trials and is not free from trouble common to the children of men, but in these experiences he has a Helper in Christ that worldlings cannot have because they are at enmity with God. The Christian has the advantage of the sinner in this that He has refuge in Christ upon whom he can cast all his care and sorrows and is never turned away to bear his struggle against sin and wrong.

If God calls a man to great responsibility and the man cheerfully submits to the will and way of God, that call can never become a burden because God fits every man's back for everything that He lays upon him, and the everlasting arms are ever beneath the faithful. If the service of the Lord ever becomes grievous it must be because of our unfaithfulness to Him and to our work. His burdens are light, His service brings joy and gladness to the heart and life of every one that turneth to His good pleasure.—*Evangelical Messenger*.

WHY DID THE JEWS CRUCIFY CHRIST.

Rabbi Emil G. Hirsch, of Chicago, is reported to have said in an address on, "Israel Among the Nations":

"He whom the Christians look upon as their Savior was not crucified by the cabal of priests. It was not because He had violated the law that Christ was condemned, but because of his upsetting the tables of the money lenders in the temple. This cabal of priests had what in modern times we would call a 'corner' on the money that was to be loaned. Because Christ offended this cabal, this 'corner,' He was sent to His death."

Let us see how much truth and error is contained in Rabbi Hirsch's apology. No doubt the Jews living among the Christian nations would be glad to get rid of the ignominy of having crucified Christ. Rabbi Hirsch asserts that the Jews did not crucify Him, but a cabal of Jewish money lenders conspired against His life, because He upset their tables. These were not "money lenders," as the Rabbi imagines, but "money changers." Every Jew was re-

quired to pay an annual tribute, half a shekel, to the temple service, which had to be in Jewish money. Strangers who brought with them Roman coins must have this exchanged for Jewish currency and these money changers charged them enormous commissions.

There was also a cattle market kept in the outer court of the temple, where oxen, sheep and doves were sold for sacrifices, for which exorbitant prices were charged and the holy place was polluted. One of the first things that Christ did at the beginning of His public ministry was the cleansing of the temple; and at the close of His ministry, three years later, when they had again introduced their money exchange and cattle market into the holy place, he cleansed the temple the second time. He made a scourge of small cords, drove the cattle out and upset the tables of the money changers, saying, "My house shall be called a house of prayer, but ye have made it a den of thieves."

No doubt the money changers were offended at Jesus for upsetting their tables and spilling their money, but nowhere in the New Testament is it intimated, that they were the only instigators of the crucifixion of Christ, as Rabbi Hirsch asserts.

It was the High Priests, Scribes, Pharisees and Sadducees who conspired against the life of Christ, because of his stern rebuke of their hypocrisy and wickedness. He spoke of them as making long prayers on the corners of the streets, to be seen of men, and then devouring widows' houses; he compared them to white sepulchres, which appear outwardly beautiful, but are within full of dead men's bones and all uncleanness, and he uttered his terrible denunciation against them: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell!"

They were also jealous of Christ's popularity, and dreaded the loss of their influence over the people. "The Pharisees said among themselves, 'Per- sive ye how ye prevail nothing?' be- hold the world is gone after him." John 12:19. Rabbi Hirsch continues: "At the time of his crucifixion and throughout all the ages, down to this day, the Jewish people looked upon and look on Christ as one of the greatest of teachers. Today He would be received with open arms and welcomed by all."

If this was true, why then did the Jews after Christ's death persecute the Christians, not only in Palestine but throughout all the then known world, for preaching and practicing Christ's doctrine? Why did they conspire against the life of the apostles, imprison the early Christians and scourge them in the synagogues? Why were the Jews the bitterest opponents of the Christian life? It is a pleasure to recall the Jew the bitterest opponent of the Christian life, while the Gentiles received Him gladly, while the Jews were baptized?

And if the Jews would receive and welcome Him with open arms, should He now appear on earth, why do they not accept His doctrine and practice His precepts? Rabbi Hirsch says in the conclusion: "The Jews still look for the coming of the Messiah."

We would kindly ask him to tell us in all candor, what kind of Messiah do they look for? Do they look merely for a temporal king, who shall restore them to the land of Palestine and es-

tablish a Jewish monarchy there, but live and reign only during a brief human life time and then die and be succeeded by another? Or do they look for a Messiah such as was foretold and promised by Moses and the prophets in their own Scriptures? Do they expect him to be born in Bethlehem of Judea, according to the Prophet Micah, 5:2, "Whose goings forth have been of old from everlasting?" Shall he be the Son of David and also David's Lord, according to Ps. 110:7? If so, how can they be sure that he will be of the tribe of Judah and lineage of David, when all the family records of the Israelites are lost and no Jew of the present day can positively tell from what tribe or family he has descended? Do the Jews look for a Messiah, who, according to the third chapter of Isaiah, is to be "a man of sorrows and acquainted with grief," who is to be "wounded for our transgressions and bruised for our iniquities," and by "whose stripes we shall be healed," who shall be "numbered with the transgressors and bear the sin of many?"

If they look for a Messiah of whom it is foretold in Psalm 110:10, "whose soul God will not leave in hell, nor suffer his holy one to see corruption?" If this is the Messiah whom the Jews still look for, then they may rest assured that he has already come; yea, over 1800 years ago! All the promises and predictions of their own Scriptures have been literally fulfilled in Jesus of Nazareth, and the Jews should now, not only receive and welcome Him, but also believe in Him and confess and serve Him as their divine and all-sufficient savior.—*The Christian's Guide*.

If this is the Messiah whom the Jews still look for, then they may rest assured that he has already come; yea, over 1800 years ago! All the promises and predictions of their own Scriptures have been literally fulfilled in Jesus of Nazareth, and the Jews should now, not only receive and welcome Him, but also believe in Him and confess and serve Him as their divine and all-sufficient savior.—*The Christian's Guide*.

If this is the Messiah whom the Jews still look for, then they may rest assured that he has already come; yea, over 1800 years ago! All the promises and predictions of their own Scriptures have been literally fulfilled in Jesus of Nazareth, and the Jews should now, not only receive and welcome Him, but also believe in Him and confess and serve Him as their divine and all-sufficient savior.—*The Christian's Guide*.

BE POLITE TO THE CHILDREN.

Dear parents and teachers, remember that children are great imitators. Be sure that you are a good example for them to imitate.

"If you do not go away I will knock you down," said a cross woman to her child. It was not five minutes till that child said to a younger brother, in the same cross tone, "If you do not let me hit alone I will knock you down," and so the cross words went the rounds of the family. Yes, and out to the streets and to the playground. Now, dear parent, why did you not start a pleasant and polite word, and let it too have gone the rounds of home and out into the world, blessing and to bless. He polite to the children, to the servants to all.

Every Christian child should be cultivated from early childhood. The little words "please" and "thank you," when favors are solicited and conferred, fall pleasantly upon the ear.

In teaching little folks the sweet courtesy of life, it is a pleasure to repeat over and over the same lesson day after day, for the first few years. Some little girls can wait on a visitor in their mother's absence with as much propriety as young ladies, can answer questions put to them clearly and directly, and always politely. It is a pleasure to have a guest where children thus behave.

Little Alfred's mother had taken pains to instruct her baby boy in some of the simple forms of politeness and hospitality, and, though but three years old, he used to put his lesson in practice. One day a dear friend of his mother's called and he ran at once to

bring a chair for her, inviting her to sit by the fire. Then he brought a foot stool for her feet, and asked her to let him take her bonnet. "I wish you would stay to dinner," he begged, "and stay all day, and forever." Then he looked up into her face with a bright smile, and said, "I'll try to be polite."

"Little Alfred was just as polite to his nurse because his mother treated the nurses politely," said Mrs. B. to her neighbor, Mrs. C.

"I do wish my children were as polite as yours. I spend much time with the dress of my children, and yet every one notices and praises yours more than they do mine, because your children have such nice manners. I try to teach mine to be polite, but cannot."

"We always try to treat our children with politeness every day," was the reply.

This was the whole secret. When I hear parents grumbling about the ill manners of their children, I always wish to ask, "Have you always treated them with politeness?"

What sight is more lovely than this pleasant, modest, Christian courtesy in little folks at home and abroad? It is like "apples of gold in pictures of silver."—*Sel.*

THE SERMON THAT IS AFTER A SOUL.

The sermon that is after a soul is, like the Master, "filled with compassion." It will have in it what was in Christ's eyes when He looked on Peter, with the curses and denials scarce off that disciple's lips. It will have in it what was in Christ's voice when He stood weeping over Jerusalem, and said: "How oft would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not." The severest rebuke will be the chief severity from the deep undertone of divine compassion. And whether it be warning or entreaty, command or invitation, the terrors of the law or the forgiveness of the Gospel, the pathos of a suffering and beseeching and pursuing love will bathe it all, and make it clear that if the sermon does not bring the prodigal home, it will be because he preferred to trample on his Father's heart and murder mercy.

Brethren of the ministry, what are sermons to "the times," compared with sermons to the eternities? Sermons of instruction are indeed precious. But the Gospel is not a subject for instruction. It is a cry of alarm. It is a word of rescue. It is a call to repentance. If sinners are not brought to Christ, how can they be built up in Christ? Let it never be forgotten that souls are before us every Sabbath—sinful, unconverted, perishing, lost souls. May God, "throw out the life line!"—*Horatio Johnson*.

Open your heart every morning to Christ. Let Him enter and repair the strings that sin has broken, and sweep them with His skillful fingers, and you will go out to live through all the day. Only when the song of God's love is singing in our hearts are we ready for the day.—*Schubert*.

It is one of the fine sayings of Dr. Seward that when a child is a sin which the devil loves to tempt men to, yet he is never guilty of it himself.

fore writing and that the conclusions he draws are the result of impartial and thorough examination. Part One treats of the history of our forefathers up to the beginning of the great anabaptist movement in the sixteenth century; Part Three gives a history of the Mennonites in the Netherlands, Prussia, and Russia. He lets the facts which history teaches speak for themselves. Of the same nature are his "Bilder aus der Kirchengeschichte fuer Mennonitische Gemeindegemeinden" and "Randzeichnungen zu den Geschichten des neuen Testaments." The author has studied to make the language simple and the sentences short. There is no waste of words. We heartily recommend these works to all who can read German. Another work recently issued by the publisher of the above, David Goetz, of Newton, Kansas, is "Kleiner Liederschatz," an excellent collection of some of the best chorals and hymns used in our German congregations, together with some of the best hymns of more recent date.

The Roman Catholic church has from time immemorial claimed to be the Church. The proof in large part is sought for from the fact of the long existence of the church and the vast number of its adherents. "Look at our numbers," says one writer triumphantly, "and you have abundant proof." But in this case, as in so many others, numbers mean very little so far as proving this assertion is concerned. In God's work and providences in the majority of cases on record in the Bible, the masses were in the wrong and God was found with the minority. Noah and his family, Abraham and his kindred, Moses, Joshua and Caleb, Elijah, Daniel, Josiah, the Rechabites and a host of others in the Old and the New Testament prove this. The majority is not always found with the greatest number. One with God is always a majority. Nor is it wise to always go by majorities, or to follow the majority when number alone counts. Especially would this seem to be the case where the majority is not great. Some years ago a certain denomination decided by majority vote to permit members of the church to be members of secret societies and to admit persons into church membership who were members of such societies. According to their old constitution this was wrong, but the church was already honeycombed with violators of that constitution, among them many of those who voted for the innovation. It was a case where those who were really under the censure of the church carried the day against the faithful ones. They wanted numbers in the church. The majority ruled. The Church of Rome is not the church simply because it claims to be the old-

est, or because of its numbers. The oldest church is that church which has remained "steadfast in the apostles' doctrine," while the church of Rome dates from the time when she forsook this doctrine and the devices of unregenerate men were set up. Nor is any church or part of the church necessarily the church in God's sight simply because of the apparent prestige in numbers or precedence in age. It is not God's way of looking at things although it is too often man's way.

PERSONAL MENTION.

BRO. D. H. BENDER of Tuh, Pa., spent some time in Lancaster Co., in August, preaching at Philadelphia houses of worship.

BISH. ALBRECHT SCHIFFLER and Dea. Daniel Burkhard of Adams Co., Neb., recently visited the congregation in Fillmore Co., Neb.

BRO. R. J. HEATWOLE writes us under date Aug. 15th, 1902 that he with Bro. J. M. Nunemaker of Roseland, Neb. recently made a land exploring visit to Otero Co., Colorado. They visited Bro. and sister Kitch who live about eleven miles north of La Junta where they held several meetings. Bro. Nunemaker expects to move to this locality before the close of the present year.

PKE. PETER ZIMMERMAN of Rosnoke, Ill., expected to start for Cass Co., Mo., about Aug. 25, to visit the congregations there several weeks, and then go to Kansas, probably as far as McTherson Co. Bro. Zimmerman is one of our ministers who puts into practice his faith in the power of the press as well as the pulpit and has been instrumental in introducing good literature into many families. God bless his visit among the churches.

For the Herald of Truth.

CHARACTER.

By ESTHER LEHMAN.

There is a certain structure we are all building, point by point, story by story. Every act, word or thought forms a cell. This is the building of character. If day by day we are careful to build our characters with pure, noble, upright deeds, in the end we shall stand a fair temple honored by God and man.

But as one leak will sink a ship, one flaw break a chain, so one mean, dishonorable, untruthful act will forever leave its impression, and work its influence on our characters. The word of God warns us to take heed that we build on the solid rock, so we may have a foundation that will stand in time of trial and temptation, and to make sure that we are not building only for the

time in which we live, but for the hour of revelation when we shall be seen just as we are.

Our mental powers are not characters. Our minds are given us but our characters we make. Our mental powers must be cultivated. The full measure of all powers necessary to make a man are no more a character than a handful of seeds in an orchard of fruits. Plant the seeds and cultivate them well and they may become an orchard. Cultivate the powers and harmonize them well and they will form a character. The mind is as a metallic plate, the character is our engraving thereon. A dollar is composed of a thousand mills; so is a character composed of thousands of thoughts and acts.

Secret thoughts never expressed are just as effectual in staining the character as though the world knew all about them. A good character is a noble thing, above gold crowns and kingdoms and the work of forming the character is the noblest labor on earth. What is ever we calling in life, let us keep ever in view the whole of our existence. Act not for the little span of time allotted to us in this world, but let us act for eternity. Each person should aim at the possession of a good character, as one of the highest objects of his life.

Starting out in life we should regard character as a capital unaffected by disappointments and failures, fruitful in all other investments fail, but as certain a promise in the present life as in the future. A good character is power, influence, it creates funds, draws patronage and support, and is a sure way to happiness in the present and future life.

Truth is a corner stone in character and if not firmly laid in youth there will forever be a weak spot in its foundation.

Strength of character requires two things for its existence:—Strong feelings and strong command over them. We must not however take strong feelings for a strong character. Let us not call stubbornness, firmness. They who with strong passions can remain calm, who keenly sensitive with many provokes of indignation in them can be provoked and yet retain themselves and forgive, are they who have strong characters and are spiritual heroes.

Character is power in a much higher degree than that knowledge is power. Mind without heart, intelligence without conduct, cleverness without goodness are powers in their way, but they may not be the power that will hold out in time of trials and temptations, which is the time when we most need a good character to resist evil.

In order to develop the condition of one's character, it is best to inquire of one who comes continually in contact with our daily lives, this being the time it is put to the test. The person who is contented and pleasant only in the presence of company or when every thing goes right, but who is pouting and peevish in times of disappointments and discouragements, does not give evidence of a good character. But the persons who can thank and praise the Lord, come what may, like Paul and Silas did in prison, are the ones who give the evidence of a strong character coupled with the principle of religion deeply rooted in their hearts. The value of character is the standard of human progress. The individual, community, or nation who or which

lowly esteems character is low, mean and barbarous. As a man prizes his character so be. So let us build on the solid rock that we may have a foundation that will stand in time of trials and temptations which are always coupled with the rich blessings of the Christian life.

And let us more closely follow the advice one man gave to his students while on his death-bed, "Be ashamed, be ashamed to die, until you have done something to bless mankind."

Columbiana, Ohio.

For the Herald of Truth.

AMONG THE CHURCHES, AND OBSERVATIONS ALONG THE WAY.

By A. G. KOHL.

(Concluded.)

Just before leaving Philadelphia, I was informed that Bro. Isaac H. Kulp of near Doylestown, who is running a regular route in Philadelphia for butter, eggs, meats, etc., intended to go to his home on the afternoon of July 12th and that he wished to have me accompany him, so I went to the home of Mrs. Frick, sister of Bro. J. F. Funk, Kulp came for me. We took the trolley car for Doylestown, where Bro. Kulp had a team ready to take us to his pleasant home near Danboro. On the following morning he took me to the Blooming Glen church, which is one of the strongest congregations in Bucks Co., there being about 450 or 500 members at this place. The house was well filled, and all listened attentively to a very acceptable sermon by Bro. Jesse Mack of Montgomery Co., from the words, "She hath done what she could." After service we went to the home of Bish. Henry Rosenberger for dinner and pleasantly spent the afternoon there, and toward evening went to the home of Bro. H. M. Kratz, who is a brother-in-law to Bro. J. F. Funk. Here I also had the pleasure of meeting old Grandfather Kratz, the father of sister J. F. Funk, now in his eighty-eight year, but who is still very active and attends church regularly except in very inclement weather. The country through here is very pleasant and I greatly enjoyed my stay of several days. I had the pleasure of seeing the old Funk homestead and also the place where the brethren J. F. Funk and A. K. Funk, President and Sec'y-Treas. respectively of the Mennonite Publishing Co., taught school in their younger days. After visiting a number of the brethren in Bucks and Montgomery Cos., and making some collections on the HERALD also, I boarded the train at Chalfont on the morning of the 18th for Spring City in Chester Co., arriving there in the forenoon. I spent the rest of the day in Spring City and the evening Bro. Elias Lashaw took me to the home of Bro. John F. Kohl where I made my home for a few days, he accompanying me on my visits among the brethren.

On Sunday, July 20th, I had the pleasure of attending Sunday school at the Spring City M. H. and as this was the Sunday for regular preaching, not the Sunday for regular preaching, we returned to Bro. Kohl's for early dinner, after which he took me over to the Skipack Sunday school in Montgomery Co., ten miles distant. It was

indeed a pleasure to me to visit these two Sunday schools and I am glad for the earnestness manifested in the work in these places. On the morning of Tuesday the 22d, I left Spring City for Lancaster, arriving there about 10 o'clock. Bro. B. H. Snavely met me at the depot and invited me to his home, where I made my home while in Lancaster Co., and a very pleasant home I had indeed. On Wednesday morning, the 23d, Bro. Snavely took me out to the mission meeting at the Paradise M. H., of which a report appeared in the August HERALD. The attendance was very large and it was a source of inspiration to meet with brethren and sisters on that occasion, all of whom showed a great interest in the advancement of the Lord's work. The addresses on various topics were very practical, and, no doubt, under the blessings of God, made a lasting impression on all present. On this occasion I had the pleasure of meeting a number of ministering brethren of Lancaster Co., and among others I was also pleased to meet Bro. D. H. Bender of Somerset Co., and A. H. Leaman of the Chicago mission. I visited a number of the brethren during my stay in this locality. On the 27th it was my privilege to attend Sunday school and church service at the Hersey M. H. in the morning and at Kinzer in the afternoon, at both of which places Bro. A. H. Leaman preached. For the evening an appointment was made for him at the "Monument" M. H. which is sort of a mission station in one sense, though regular services are being held by our brethren. Upon request of Bro. Leaman, we had a short song service preceding the sermon, and the service throughout seemed to be greatly enjoyed by the entire congregation, which filled the house.

On the following Sunday, Aug. 3d, I had the pleasure to attend Sunday school and preaching service at the "Brick" M. H. on the Strasburg Road where Bro. Leaman again preached, and in the afternoon I attended Sunday school at the Strasburg M. H., Bro. Leaman being also at this place.

On Saturday evening, Aug. 2d, there was a large gathering of young people at the home of Bro. Musser near Bareville. This meeting was called especially for the young people, and was addressed by A. D. Wenger on the topic "Socialability" and was followed by the writer on 1 Tim. 4:12, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." The meeting was interspersed with considerable singing and we sincerely hope that the lessons taught may serve to qualify all who were present better for the responsibilities which they must needs bear, and the perplexing questions which often arise in the minds of our young people. There were over two hundred present and it was gratifying in the extreme to know that the majority of them bore the evidence of being members of our church.

During my stay in Lancaster Co., I also visited the Welsh Mountain mission, which is indeed a place of great interest. Bro. Mack, the superintendent, happened to be absent on the day I called, so Bro. Mellinger gave me a history of the work and showed me their store, shirt factory, broom factory, carpet weaving, etc. The mission is surely

doing a good work, and is worthy of liberal support. Its uplifting influence upon the rough mountaineers is felt far and wide through Lancaster county.

On Wednesday, August 6, I left Lancaster for Hanover, York Co., where I called on several personal friends and a number of brethren, and on the 7th was taken by S. T. Witmer to the battlefield of Gettysburg, the history of which is familiar to all Americans. In the afternoon I boarded the train at Gettysburg for Shiremanstown, Cumberland Co., arriving there in the evening. Here I had the pleasure of meeting a number of our ministering brethren and spent the night with Bro. Samuel Hess and the next day left Rosemont, and in the afternoon for Cleona, Lebanon Co., and on the 9th, I left for Thompsonstown, Juniata Co., where I arrived at 9:30 A. M. In the afternoon Bro. J. B. Musser accompanied me, making several calls, and on Sunday morning, the 10, took me to Lost Creek M. H., where the services were conducted by Bro. Samuel Gayman and Bish. William Aukes. Following the service, the funeral services over Grandmother Slevy, who died in her eighty-ninth year, took place, but on account of a very heavy rain just before the funeral cortege was to reach the church, the attendance was not nearly as large as it would otherwise have been as she was widely known. In the afternoon I attended Sunday school at the Delawara M. H. and it was indeed a pleasure to me to meet the workers there. For the evening, song service and Bible reading had been appointed, which seemed to be greatly enjoyed by all present. During the service there was an exceedingly heavy rainfall, so that by the time the service was over, at which time the rain ceased, the little creek back of the meeting house had become a veritable torrent. The road was flooded, the bridge was covered with water and some feared it might be swept away. Bro. Musser took me to his home and for considerable distances we had to drive through the water which covered the road. The creek mentioned had to be crossed several times and at one place Bro. Musser had to get out with the lantern to see whether the bridge were washed away, but fortunately it was not.

On the following morning I left Thompsonstown for McVeytown, Mifflin Co., where I remained a few hours, and then passed on to Martinsburg, Blair Co., where I spent the night with Bro. John N. Durr. The next morning I called on Pres. Abraham Metzler, being pressed for time, could not stay long, so I boarded the train in the forenoon at Roseler for Johnstown, arriving there at 2:31 P. M. The ride across the mountains is very interesting, as the scenery, especially around the horse shoe curve, is very picturesque.

At Johnstown I was met by Bro. Levi Blauch who accompanied me to the home of Bish. Blauch and from there he however was not at S. G. Shetler, who was the home of Pres. A. H. Leaman. We took supper at his home, and then went on to the home of Pres. L. A. Blauch where we spent the night. The next morning Bro. Blauch accompanied me in making several visits. A song service was held several times. Bro. Blauch M. H. that appointed at which was well attended, as was also the one at the Weaver M. H. on the following evening. After the

service, Bro. Alex. Weaver took me to the home of Bro. Levi Blauch from which place I left next morning for Johnstown to board the early train for Pittsburg. Here I spent several hours, then boarded the afternoon train for Elkhardt, reaching home Saturday morning, August 16 at 3:35.

Though I traveled very rapidly, and on my account of loss of sleep and want of rest, was necessarily quite tired, yet I was blessed with good health throughout; for which I indeed feel grateful to God. I realize His kind protecting care, and pray my short stay in the various localities may be blessed of Him to the good of all with whom I came in contact. I also wish to express my sincere thanks to the brethren and sisters everywhere, all of whom showed me the greatest kindness. God bless them all.

On arriving at home, I found a great deal of work awaiting me at the office, but the pleasure I have had in meeting so many of our dear brethren and sisters with whom I have had correspondence on account of business transactions, makes the burden seem lighter and I know that while I have endeavored to serve the brotherhood through my connection with the Publishing House in looking after the book business, and my consequent relations with them, I have also been benefited physically and spiritually, and I shall strive as God gives me grace, to serve them still better, that our mutual relations may prove mutual blessings, and that through a better acquaintance between the Church and the Publishing House, mutual good may result. May the Lord direct our mutual endeavors to the advancement of His kingdom on earth.

For the Herald of Truth.

"AMID THE TEMPEST."

By FRANK HARTMAN.

"Master, earnest thou not that we perish?" Mark 4:35.

There is a storm at sea. Sails are furled, and the raging winds are whistling through the rigging. Not a star shines to guide the tempest tossed crew. Darkness shrouds the face of the deep. Terrible lightnings flash through the skies. Thunder-claps are mingling their mighty voice with the roar of the waters. The storm grows worse and worse. The heart's sea is also beginning to weep and toss. Fear is tugging at the delicate strings and every fibre is strung to the highest tension.

In the rear end of the ship lies the Ruler of the storm, in calm and undisturbed repose. The rocking waves but lull him to a sleep more calm. It is He who fed the multitude and broke to them the bread of life. Weary of a day's work, so strenuous and great, it is no wonder that Jesus fell asleep.

Excited and with fluttering heart beats the crew rushes to the sleeping Christ. This is the Christ that had called them to be His disciples;—He who spoke to them words of comfort and guided their feet thus far;—He who taught them the lesson of true sacrifice—and would He forget them in this hour of extremity? "Master, earnest thou not that we perish?" Ah yes! He cared. He arose, stretched forth His hand over the sea and with

the same authority that called these elements into being, exclaimed, "Peace, be still!"

In the first place this incident beautifully demonstrates the power of Christ over nature. This storm was the product of certain atmospheric changes. Perhaps it had been raging for hours at noonday and was lingering to play midnight devastations. The fact is that the universe is like a huge machine which it took an infinite mind to construct and an omnipotent power to set in motion. Immutability are nature's laws. Her course can be interrupted only by Him who stretched out the heavens and laid the foundations of the earth. God is the Architect and He understands His own building. All the forces that we see manifested in the sunbeam, the atmosphere, the storm, are subordinate to a still greater power. Cause and effect have a legal date in the universe, but evidently of all conditions of nature God is the first great Cause.

In miracles especially, we see the subordination of nature to Christ. Let us not forget that a miracle is the application or intervention of a power that transcends natural law. According to nature this storm might have wrecked the little ship. It was a pitiless wind, not heeding the cry of an excited crew. It could have no prayers but crushed on with a merciless sweep. Only the voice of its Commander could check its furious blast. But men say such a thing is not comprehensible. Certainly not. That is why it is a miracle. Could man acquire perfect knowledge of everything there would be to him no such thing as a mystery. To the Father and the Son there are no problems unsolved. Why should a little mind stagger at the infinite? To-day let us accept this truth: God is a help of infinite intelligence and to Him all laws and forces are subordinate.

In the second place this incident demonstrates Christ's providence to His disciples. In their state of excitement they say: "Earnest thou not that we perish?" I am sure there was no one in the wide world that cared more. It was upon this little band that the future work was devolving. They were the nucleus from which the Church of Christ was to grow. Then could He have left them to perish at sea? Desert them now? The field was just preparing for tremendous activity. Desert them now? No! the Master cared for them. He saved them from the fury of the storm.

Notice that Christ saved His disciples in the midst of a storm. So He saves you and me in the midst of life's tempest. It was amid the tempest of doubt and scepticism that the Lord saved the illustrious woman, Lady Henry Somerset. It was amid the tempest of infidelity that the Lord saved a German professor. He did not believe in the inspiration of the Bible and the revelation of God to man. But one morning in London while seeking (God in prayer he sprang to his feet and exclaimed: "I believe in Jesus Christ! I see it all, and it is glorious, it is glorious!" I believe that a great majority of Christian believers are at some time in their experience over-shadowed by the storm of doubt, and the tired, almost hopeless soul cries out:—"Master, earnest thou not that we perish." In our extremity we look to Him and find

and many id

Concluded on page 262.

MISSIONS.

A THOUGHT OF HIM.

Never Jesus has need of me,
Somewhere in the field, oh,
I'll go where the darkest places be,
And let the sunshine in,
I'll be content with the lowliest place
To earth's remotest rim;
I know I'll see His smiling face,
If it's done with a thought of Him.

I'll sit each day with the little things
As the passing moments fly,
The loveliest which to the great oak clings,
Grows strong as it clings on high,
I'll trust my Lord though I cannot see,
Nor e'er let my faith grow dim;
He'll smile—and that's enough for me—
If it's done with a thought of Him.

For the Herald of Truth.

EVERY-DAY LIFE AT DHAMTARI.

As the days go by we are all kept so busy that we hardly find time to write what is being done. Besides there are so many changes continually that we cannot keep you posted about details.

Right after the famine the boys and girls were so weak that they had very little life in them. Now they are well and strong and seem more like boys and girls.

All live missionaries have special work to do, yet we all help each other and daily at our meal-times and time of worship we have what we call our "Committee Meetings". I. e., we all have after the food and clothing, such as mending, and every Saturday giving out clean sets of clothing for dirty ones, and arranging the plates of the girls for eating and seating the girls. For this, all the girls are divided into seven "gangs" with the seven girls looking after each one gang. The seven are called "Chote Matron Bais" in honor of their position which means, little, or young, matron sisters. Ten other girls dish out each girl's food while every girl is supposed to wash her own dishes, i. e., one brass plate and possibly a cup. All girls who have no other work must sew and all but the cooking and gardening girls find time to sew besides their work. Those who have no work to do must sew. For a long time it has been our desire to send samples of sewing work, done by the girls, to America, but they have been kept so busy in learning to make their own clothes that nothing is yet ready. The girls pick up needle work quickly and by giving them more attention they will be able to do all very neatly. Knitting is also taught to some and a little hem stitching has been taught. As time goes on and we get more room, industrial work will prosper more. The difficulties are also great because of the scarcity of good teachers.

One room of our bungalow and a veranda are used for school purposes for the girls. The first reader class is divided into three sections. In the morning, sixteen girls of the second section recite on the veranda, or porch speaking, have their school there. In the afternoon thirty-seven girls of the third or highest section go to school there. In the girls' quarters proper, the girls of the third reader class go to school in one room with the girls of the first or lowest section of the first reader class in the other, in the morning and in the afternoon the twenty-four girls of the second reader class and the un-

HERALD OF TRUTH.

long-prayed for girls' Station a reality in so far as it has been begun. This shows to us that God is on our side; if He were not, would He send the means to continue it? We believe not.

Bro. Lapp is helping to look after the building work besides the hospital and the rest of us put in most of our time looking after the boys and girls.

We can see improvements in them yet they need much more and as we believe more and more their depravity and the low state from which they come. Sin is an awful thing and when people live in sin, unrestrained, for generations, we cannot expect to improve their condition as we would like to see it in one generation. Many of these people suffer because of the sins of their parents and grandparents before them. God has said, "For I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon their children to the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments." (Lev. 24: 16, 17)

The girls have been divided into two divisions for school and work as have the boys, and we find it a good plan. In this way all can learn to work and all go to school. At present, in the Girls' Orphanage, twelve girls do the washing, twelve cooking, about fifteen gardening, eight sweeping, seven look after the food and clothing, such as mending, and every Saturday giving out clean sets of clothing for dirty ones, and arranging the plates of the girls for eating and seating the girls. For this, all the girls are divided into seven "gangs" with the seven girls looking after each one gang. The seven are called "Chote Matron Bais" in honor of their position which means, little, or young, matron sisters. Ten other girls dish out each girl's food while every girl is supposed to wash her own dishes, i. e., one brass plate and possibly a cup. All girls who have no other work must sew and all but the cooking and gardening girls find time to sew besides their work. Those who have no work to do must sew. For a long time it has been our desire to send samples of sewing work, done by the girls, to America, but they have been kept so busy in learning to make their own clothes that nothing is yet ready. The girls pick up needle work quickly and by giving them more attention they will be able to do all very neatly. Knitting is also taught to some and a little hem stitching has been taught. As time goes on and we get more room, industrial work will prosper more. The difficulties are also great because of the scarcity of good teachers.

One room of our bungalow and a veranda are used for school purposes for the girls. The first reader class is divided into three sections. In the morning, sixteen girls of the second section recite on the veranda, or porch speaking, have their school there. In the afternoon thirty-seven girls of the third or highest section go to school there. In the girls' quarters proper, the girls of the third reader class go to school in one room with the girls of the first or lowest section of the first reader class in the other, in the morning and in the afternoon the twenty-four girls of the second reader class and the un-

classified remaining girls who according to their advancement are termed "hopefuls."

In the morning about thirty-five girls sew on the veranda and in the room of the bungalow in the afternoon nine girls, and in the evening thirty-three girls study their lessons there under their teacher.

When school closes in the morning the girls' quarters are cleaned out for the morning meal then again for school; after school for the evening meal, after this for prayers, and after prayers for sleeping. While the food is being dished out, all who are not needed for this are shut out to avoid confusion, to which they sometimes object, especially when it is rainy. Four small rooms of the servants' quarters are used as dormitories, to which place and sometimes on the veranda they go for shelter. On the veranda of the girls' quarters sewing is taught morning and afternoon. One girl, Sonya, with the help of two others, sometimes does nearly all the cutting of garments. All the girls' waists and frocks are cut over about eight patterns. When we wish to know about how many waists and frocks are needed of all the sizes, we line up all the girls according to size and count how many are needed of each kind. It is possibly useless to say that these girls are well satisfied with waists that do not fit quite as exact as the American girls want. Nevertheless according to these sizes one can do real well. In the month past seventy-two waists, forty-eight frocks and twenty frocks have been finished.

Sister Lapp also teaches the boys sewing. They use a machine and make curtains for the boys. In three hours a boy often makes a curtain. This is a good trade as native dories make good wages at sewing. In India men are the dressmakers.

In this work the boys and girls need much supervision and looking after. Our time is almost taken up looking after all these little things so that when a day is past we cannot see much we have done, yet when one of us goes away somehow work piles up. One should have an all-around preparation for mission work, but spiritually especially. One should know the Bible well and be filled with the Spirit, as there is very little time to study in the field and one should do much teaching. In Sunday school we have a goodly number of boys and girls teaching classes because we have no better teachers and they all have much need to be taught themselves.

Homes are open in Dhamtari for us sisters to visit. In one Brahman house there is one woman who when a little girl went to a mission school, but now, since she is married, she must remain indoors and she loves so much to have us come and sing for her. She herself joins in singing, as she can read. She pleads for us to come at least every week or fifteen days. We must tell her that we have so much to do that it is almost impossible to grant her request. There are so many dangers besetting these girls that they must be watched very closely, and not having a matron there is no one responsible to look after them when we all go away. Will you pray earnestly for these girls that they may be trained to become noble women? Remember that our hands are far too feeble to do it ourselves, yet if no one else will help

the Lord can care for them. All the missionaries in the world cannot make good characters of them without the help and blessing of the Lord, so we take courage, trust the Lord and do what we can. Pray for us.

Your sister in Christ,

MARY BURKHARD.

Dhamtari, C. P., India, July 17, 1902.

QUALIFICATIONS OF A SUNDAY SCHOOL TEACHER.

Concluded from page 261.

sociable, regular and punctual; is he not surely well qualified for the position?

methinks I hear one unanimous exclamation, "Yet lacketh thou one thing." And that is the spiritual part. On account of the responsibility of the position and the influence, a Sunday school teacher must necessarily be a Christian. The world reads and studies the lives of professors more than the Bible. It is an old saying, and one of fearful and fathomless import, that we are forming characters for eternity. Forming characters? Whose? Our own or others? Both; and in that momentous fact lies the peril and responsibility of our existence.

Bonded together as we are by the ties of a common nature and of mutual dependence, every man is a fountain of influence good or bad, constructive or destructive. Whether he will or not he is an example. His language, spirit, actions, habits, his very manners, all tell—forming the taste, moulding the character, and shaping the course of others, to the end of time.

We are either scattering abroad or gathering in the great harvest field of souls. Are we as a light set on a hill, that others may take knowledge of us, that we are living and acting as we have professed to believe? Little by little, one may become a power in the community and his or her silent influence is often felt throughout several generations. What is our silent influence among those of our acquaintance?

"Every one thought poor and humble,
Has a mission to fulfill;
Every hand though small and feeble,
Can work out some good or ill."

We need consecrated, spirit-filled men and women with an abundance of God's grace for our Sunday school teachers. Oh, may God hasten the day when there will be less living for self and more living out and out for God. God will work through us only when we humbly, in faith and love and self-renunciation, lay ourselves into His hands that His life may flow through us to the lives we are seeking to bless.

It is not enough to give our time, our energy, or our money to Christ. As the Lord Jesus was all for us, He asks read. He pleads for us to come at least every week or fifteen days. We must tell her that we have so much to do that it is almost impossible to grant her request. There are so many dangers besetting these girls that they must be watched very closely, and not having a matron there is no one responsible to look after them when we all go away. Will you pray earnestly for these girls that they may be trained to become noble women? Remember that our hands are far too feeble to do it ourselves, yet if no one else will help

A Sunday school teacher should be clothed with the whole armour of God—loins girt about with truth, a breastplate of righteousness, feet shod with the preparation of the Gospel, a shield

HERALD OF TRUTH.

of faith, a helmet of salvation, the sword of the Spirit which is the word of God—all these wrapped about with continual prayer and watching.

Therefore it becomes us to pause, and glancing back over our past lives ask ourselves if we have been an ideal Sunday school teacher. What about these immortal souls that are intrusted to our care? Are we helping our class to see Jesus, and feel the need of Him? Do we show to them that we are interested in the study of God's Word? Are there no regrets for wasted moments or neglected privileges of winning souls? If there are, let us resolve henceforth to work more faithfully for the Master.

May we all take this Great Teacher for our example and "Be so attentive to the lessons given by Him that when the day of examination with us severally shall come, we may hear the glad welcome, 'Well done,' and at last gather beyond the River, under the cloudless sky undimmed by the shade of night, there to renew our search for knowledge and our labors of love with immortal faculties that are least weary when most employed."

THE LIFE OF FAITH.

BY C. R. FRISBEE.

The life of faith begins with the little child in the mother's lap, or at least should begin while the mind is pure and holy, free from doubts and unbelief. Christ said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." The child knows but to trust and have confidence in all about it, and it is only when false theories and wrong teaching are applied that evil thoughts and words creep out and the seeds of unbelief and sin begin to creep in and poison the young mind. When Solomon said, "Train up a child in the way he should go, and when he is old he will not depart from it," he might have added, "and never let him depart from the path of rectitude, but keep around him the life mantle of faith." Only at that day for which all other days were made will be revealed the fearful responsibility resting on those who have the training of young minds, and the multitude of sins that will come up at the day of judgment to confront parents who have neglected to guide the steps of little feet and prune the little shoots growing in the Master's nursery. The hand-writing on the wall at Belshazzar's feast will be as nothing compared with the long, endless list of prayers not offered, words of hope and cheer unspoken, advice neglected and shouts of warning for those just starting out on the ocean of time unguarded, unprotected from the wiles of the adobe, when Christ pleads, "Faith is a hope, a trust, a confidence in God that He will shield us from perils by sea or land, from dangers that lie along our pathway, when darkest clouds overshadow the sky and all is gloomy on the way. If we but hope and trust and watch, His hand will clear the mist

away. Oh, the joy that is in store for the soul that just casts all its care on Christ and sweetly, willingly and obediently trusts on, though foes may frown.

This life of faith means to leave our nets and follow Him who said, "This is the way, walk ye in it." Keep not back a part of the prices ad Ananias, but bring all to the altar and there consecrate all to His service, all to His keeping. Turn all into the store-house of God and then wait until the evening for the sheaves to be gathered home. We have so many examples of this life of faith that there is no room for doubt. The beautiful singer, P. R. Bliss, in one of his last songs expressed his feelings and his faith in God when he sang,

Where He may lead I'll follow,
My trust in Him I'll repose,
And every day and every hour
I'll sweetly sing, He knows He knows, He knows.

Faithful Noah had this mantle about him when in one hand he held the hammer that prepared the ark and in the other the bugle of salvation in which he blew the long and faithful blasts that echoed from hilltops to valleys in cities and glens, Repeat ye! Repeat ye, for God has spoken and will surely visit you in judgment. For a hundred and twenty years his faith failed not, he ceased not to warn and when the windows of heaven were opened and the floods came he was ready to enter to the saving of himself and family. Abraham, from the time that God told him to get him up, and his family, and journey into a land that he knew not, until the time that he gave Isaac the parting blessing and was gathered to his fathers, never doubted God's power to save nor His willingness to provide a sacrifice when about to raise his hand to slay his son in whom was the promise that in him should all the nations of the earth be blessed. Joseph never cast off this garment; although stripped of his coat of many colors, cast into the pit, sold a slave in Egypt, put in prison an exile in a strange land away from his kindred, yet he never lost sight of the promise that God would deliver his people from bondage and gave commandment that his kindred would carry his bones up out of Egypt when they took their flight to the promised land. Mary and Martha when bowed with affliction at the loss of their brother could but believe and say, "Lord, hadst Thou been here our brother had not died." Hadst Thou been here thy loving word would have silenced the moaning of the Saviour, the dark grave of affliction. Then we hear the blessed words of Jesus as He says, "I am the resurrection and the life; he that believeth in me though he were dead yet shall he live, and whosoever believeth in me shall never die." While the sisters could not clearly comprehend the meaning of the Saviour, yet they never doubted His ability to save. While prayer is the key that unlocks the store-house of God, yet faith is the hand that turns that key and lets the blessings flow out to the children of men.

May we all be clothed with this garb of faith and so live that daily, hourly, and every moment we may draw refreshment from the well of salvation, so that when the evening cometh and the shadows lengthen upon the plain, and the weary feet long for rest from the burdens of the day, that the soul may

with confidence sing, "A day's march nearer home, One day less of toil and care, One day nearer the crown of life." May we one day live for this life, labor for it, strive to be worthy of this life so that when the Master comes and calls for us that we may gather up our sheaves and pass out on the ocean of eternity without a fear, or a shadow of doubt, or a dread of the world to come.

LaGrange, Ind.

For the Herald of Truth.

HAZARDING LIFE FOR CHRIST.

ESSAY BY SALLIE SOUTHAIRD AT WEAVER'S S. S. ROCKINGHAM CO., VA.

"Men that have hazarded their lives for the name of our Lord Jesus Christ." Acts 15: 26.

Paul and Barnabas, the men referred to in this scripture had indeed risked much for Christ's sake. They were persecuted, imprisoned, driven from place to place, yet they had but one theme, one aim in view, to win souls for Christ. Their evangelistic work has been recorded in God's word and passed down to us for an example by which to gauge our lives. And yet how few of us are willing to hazard our lives as did the apostles. So many of us are far more willing to give our lives in worldly pleasures and carnal things.

We are so fond of pleasure, so afraid there is no pleasure in being true, whole-souled Christians.

True Christians do not become discouraged when persecuted. It only makes them more earnest, more zealous for the cause in which they are laboring. Do any ever find pleasure in hazarding their lives for Christ? Yes, we know they do. Look at Paul and Silas for instance; though they were in prison with hands and feet in stocks, they must have been happy or else why should they be singing praises to God at the midnight hour? Even so, every one who would indeed serve God must run great risks, must suffer great persecutions at the hands of Truth's enemies. But what of that? Is there not far greater pleasure in serving God than one can ever experience under the bondage of sin? We are certainly under sin when not serving Christ.

Is there not a crown of righteousness laid up for all those who serve Him faithfully? Paul said there was one laid up for him and not for him only but for all those that love His appearing. Surely if we love His appearing we will be active workers in His service. All of us hazard our lives in some way. Is it for Christ's sake or is it in the service of Satan? We hazard our lives far more under sin than for Christ's sake.

When under sin we have no promise of reward except eternal punishment, but through Christ we have glorious promises of a crown and a home in heaven. It is as easy to serve sin, seemingly, yet who can say from the bottom of his heart that he really finds any pleasure in it? Not one. True happiness is found alone in Christ.

Dale Enterprise, Va.

Those who carry the yoke of fashion, and then try to put on the yoke of Christ, they complain that the latter is heavy. It is the one next to the neck that hurts.

For the Herald of Truth.

A SAD PICTURE.

BY S. B. WENGER.

The Macedonian cry is heard, "Come over and help us." Jesus says, "Go, preach the gospel." The preacher says, "Here am I, send me," but he has not the means to go with, neither should he be expected to pay his own way. "How can they preach except they be sent?"

A member of the board sends to the treasury for money to pay the preacher's expenses to go. Bro. Hostetter sends word back, Nothing in the treasury. Christian professors living in luxuries, buying more and more, tearing down and building greater, going off on pleasure trips, buying tobacco and many other useless things. The poor brother gives a dollar to carry on the Lord's work. The rich brother gives fifty cents. He needs more money to make more money. The Lord blesses us with beautiful crops, but we scarcely have anything to give back to Him.

Souls are starving for the bread of life. No money in the treasury of the Evangelizing Board, plenty of means for everything else. Christ's cause must suffer. This is a sad picture, but it is real.

South English, Iowa.

For the Herald of Truth.

HEAVENLY MANSIONS.

BY JOHN W. REISER.

There is one promise in the scripture which I would like every Christian to take into consideration. It is this: "In my Father's house are many mansions: if I were not at home, I would have told you. I go to prepare a place for you. . . that where I am there ye may be also." John 14:2. Now we know that while our Savior was here upon earth He gave us many a precious promise and this one like other means gave so much to the Christian. We have reason to believe that every true follower of Christ has a place prepared for him in heaven and not the Christian alone but every person on earth. And those who do not live up to the standard taught by Christ, may not hope to live in that mansion which Christ has gone to prepare. Oh what a conversation they must have been having together, the apostles and the Savior, and how sorrowful those dear apostles were that their Redeemer was about to leave them, and when He said, "I am going to my Father's house are many mansions," how they must have rang in their ears. They have been sounding for ages for we have reason to believe that they were spoken to the people today just the same as to the apostles. Their souls will be drawn from generation to generation, yes, to the end of the world. Let us try to live a life that is pleasing in the sight of God that we may inherit that mansion which is prepared for us; and let us not be afraid to tell all unbelievers of the mansion that Jesus has prepared for them if they forsake the world and follow Him.

We know that there are those in the world who shall not inherit those mansions because they will not. Let us not neglect a single opportunity to tell them of a savior and the home prepared for them beyond the grave.

HERALD OF TRUTH.

September 1, 1902.

SUBSCRIPTION PRICE.
THE HERALD OF TRUTH, one dollar per year.
Rundschau and Herald, one dollar per year.
Send no money to our address, \$1.50 per year.
HERALD OF TRUTH & WORKS OF CHURCH
to one address, \$1.50 per year.

- The HERALD OF TRUTH is the Organ of the following Mennonite conferences.
1. Lancaster, Pa.
 2. Eastern District (Franklin).
 3. Franklin Co., Pa. & Washington Co., Md.
 4. Virginia.
 5. Canada.
 6. Ohio and Pennsylvania.
 7. Ohio Mennonites.
 8. South Western Pennsylvania.
 9. Indiana and Michigan District (Pa.).
 10. Illinois.
 11. Western District (Pa.).
 12. Missouri, Iowa and Kansas.
 13. Kansas, Nebraska and Oklahoma.
 14. Nebraska and Minnesota.

BUSINESS NOTICES.

Wanted:—Several good agents; apply to the Mennonite Publishing Co., Elkhart, Ind.

Sunday-schools contemplating giving rewards at the close of this quarter will do well to write us. Our large variety of books, booklets, book-marks, cards, etc., enables us to give entire satisfaction.

Jacobs' Model S. S. Sec'y Record, in Manila cover, 35 cents. Meyer's Paramount S. S. Sec'y Record, cloth, 47 cents. The Superior Sunday School Teachers' Book, 6 cents each; 40 cents per dozen. Collection envelopes, 35 cents per dozen. Order now.

New designs of Sunday-school Scripture Text Cards have been added to our large line. We can now offer better value for the money than ever before. The popularity of our beautiful cards at low prices, is continually increasing. Orders are larger and there are many more of them. Send us 15 cents for a sample package. We know you will be pleased.

The large sales which GOSPEL CALL has enjoyed, must be ascribed to its merits. Large orders for Sunday-schools have been filled, and in every case the book has given entire satisfaction. It is an exceptionally well-collected selection of hymns, and the price is very low. In limp cloth binding, 30 cents. In board binding 25 cents. Send for a sample. You will like it.

Young People's Paper.—Parents who desire to have the minds of their children turned into pure and elevating channels of thought should supply them with the YOUNG PEOPLE'S PAPER. Boys and girls who want pure reading matter should subscribe for the YOUNG PEOPLE'S PAPER. Address, YOUNG PEOPLE'S PAPER, Elkhart, Ind. Subscription price, 75 cents per year. Special discount to agents. Send for Sample Copies.

If you want a book which exposes in a vigorous, plain manner, the popular idea which is stealthily creeping into the church, then send us \$1.00 for a copy of "Mr. World and Miss Church Member." It strikes at the root, and no one can read it without receiving great benefit. Over one hun-

dered agents, including several ministers, are busy at work selling this book, and all find it a good seller. Our terms are very liberal, and we would like many more agents to take hold of the work. Write us at once.

The Peter Peter's Book.—We have just completed an edition of these called Peter Peter's Book in the German language. This is a book of 500 octavo pages, five parts, containing:

1. Der Weg nach Friedensstadt.
2. Spiegel der Gerechtigkeit.
3. Spiegel der Harnherzigkeit.
4. Ein Christlicher Sendbrief.
5. Genannt Pruefsteln der Mennschen.

Our Book Store.—Let our readers remember that the Mennonite Publishing Company at Elkhart, Indiana is headquarters for Mennonite papers, Mennonite Sunday School Helps, Mennonite books and literature of every kind, Bibles, Testaments, hymn books, English and German. Also a large assortment of miscellaneous books. Send for a catalogue and prices. Address Mennonite Publishing Co., Elkhart, Indiana.

Recognition of Friends in Heaven, is a title of a well-written book by Henry Ziegler, D. D., together with Replies to Recognition, by P. Anastadt, D. D., of York, Pa. While the book is in part speculative on the subject considered, it nevertheless presents many texts from the Bible as well as the opinions of many eminent bible scholars in favor of the doctrine of future recognition. Objections to this view are also well answered. Selections from some of the best poems and hymns universally known are used, which show the general drift of thought on the matter. The book contains 200 pages, is elegantly bound in cloth. Price 50 cents.

Hymns and Tunes.—Our English Hymn Book, which is now being used in most of our congregations, and which is known among our people as "Hymns and Tunes," has been reduced in price as follows:

Cloth binding, per copy, prepaid,	\$.45
Cloth binding, per dozen, prepaid,	5.00
Cloth binding, per hundred, not prepaid,	35.00
Flexible leather binding, per copy, prepaid,	.55
Flexible leather binding, per dozen, prepaid,	6.25
Flexible leather binding, with tuck, per copy, prepaid,	.65
Flexible leather binding, with tuck, per dozen, prepaid,	7.50

We have also recently issued a *World Edition* with paper covers, which we sell at the following prices:

Per copy, postpaid,	\$.15
Per dozen, postpaid,	1.50
Per hundred, not prepaid	10.00

The Words of Cheer is a weekly paper for the Sunday school and children in the home. It contains the choicest and best reading matter, and is highly appreciated wherever it is read. It should be used in every Sunday school in the land and find its way into every home. Among all the Sunday school and children's papers we have ever examined there is none that compares in its reading matter with this. Every boy and girl (and older people too) can

read it with profit and benefit. SEND FOR SAMPLE COPIES. Show it to your friends, your Sunday school superintendents and teachers and get them to take it and introduce it into their homes and Sunday schools; get the young people, the parents, the ministers and everybody to read it. It will do them good, help them to grow strong in faith and in the Christian life, and will often help, when clouds of sorrow have darkened the pathway of life, to scatter the dark clouds and bring back the sweet sunshine of peace and love.

A Generous Offer.—A good gold fountain pen to one who has much writing to do is an indispensable convenience.

The Mennonite Publishing Company is selling only the best fountain pens, pens that we can recommend as first class in every respect.

The "Waterman Gold Fountain Pen" is the most popular pen of the day. It sells regularly at \$2.50. We can sell this pen at the above price and send it, postage prepaid, to any address for this price. Or we will make to our patrons who take the HERALD the following generous offer. For \$2.75 we will send you one of these excellent Fountain Pens and the HERALD OF TRUTH for one year. In this way you will get a first class Gold Fountain Pen at the regular price and the HERALD OF TRUTH a year for 25 cents.

In writing for the pen, state in your letter whether you wish one that writes fine or coarse, and whether you like a soft or a stiff pen. By giving us these items we will be able to select a pen that will, without much question suit your hand.

Send us \$2.75 with your name and P. O. address plainly written, and you will receive by mail, prepaid, one of these excellent Fountain Pens and the HERALD OF TRUTH for one year. If you need a pen you certainly will do well to avail yourselves of this generous offer. MENNONITE PUBLISHING CO., Elkhart, Ind.

SUNDAY SCHOOL LESSONS

LESSON X.—SEPTEMBER 7.
THE PROPHET HALE MOSES.

Deut. 18: 9-19.
[Read Acts 3: 17-35. Memory Verses 17-18.]
GOLDEN TEXT.—This is of a truth that prophet that should come into the world.—John 6: 14.

INTRODUCTION.
TIME.—Near the close of the fortieth year since leaving Egypt. B. C. 1461.

PLACE.—The plains of Moab, east of the Jordan, opposite Jericho.

PERSONS.—Moses, Israel.

DEUTERONOMY.—The fifth book of the Pentateuch, so called by the Greeks, because in it Moses recapitulates what he had ordained in the preceding books. It gives, as its name implies, "a repetition of the law." This book gives three discourses delivered to the Israelites by Moses near the close of the fortieth year of the exodus, and shortly before his death. The first discourse extends from chapter 1: 6 to 4: 40; the second 4: 41 to 29: 19; and the third includes chapters 27 to 30. Then follow two poems and a supplementary chapter,

(the latter written by some unknown author) giving an account of Moses' death and burial. "The book of Deuteronomy was intended for a people's handbook of Hebrew law."

LESSON CONNECTION.—After the events of the last lesson the children of Israel continued to journey "around the southern end of the highlands of Edom, toward the east, then northward by the Dead Sea, till they came to the plains of Moab by the Jordan, opposite Jericho." Num. 22: 1. Then we have an account (1) of the prophecy of Balaam, Num. 22: 24; (2) of the census, taken for the purpose of determining the strength of the people, Num. 26; (3) the conquest of the country east of the Jordan, chap. 3: 1-11; (4) possessions given to the two and a half tribes on the east of Jordan, chap. 3: 12-20; the last discourse of Moses, of which our to-day's lesson is a part. The Israelites are now encamped in full view of the promised land.

SEPT. HOME READINGS.

1. M.—The Prophet Hale Moses. Deut. 18: 9-22
2. T.—Cautions. Deut. 12: 28-32
3. W.—Fear God! Isa. 8: 11-20
4. Th.—Peter's reference. Acts 3: 19-26
5. F.—Stephen's reference. Acts 7: 35-43
6. S.—False prophets. Jer. 14: 10-16
7. S.—Refuse not! Heb. 12: 18-29

LESSON XI.—SEPTEMBER 14.
LOVING AND OBEYING GOD.—

Deut. 10: 11-20.
[Read Rom. 10: 1-15. Memory Verses 15, 16.]

GOLDEN TEXT.—For this is the love of God, that we keep his commandments.—1 John 5: 3.

INTRODUCTION.

TIME.—The same as the last lesson. B. C. 1451.

PLACE.—On the plains of Moab, east of Jordan, opposite Jericho.

PERSONS.—Moses, the people.

LESSON SURVEY.—"Moses is near the close of his earthly career. The generation that heard the law from Horeb has passed away. The children of those who rebelled are near the end of their long schooling in the desert, and are now on the very borders of the land of promise." Moses is about to bid farewell to earth and its scenes, and he transfers his momentous charge to Joshua, his successor, he delivers his farewell address to the people, and in order to make his discourse more impressive the elders of Israel are represented as associated with him in delivering it. (Chap. 27: 1.) The address delivered at this time is characterized as, "the word of the covenant which the Lord commanded Moses to make with the children of Israel, besides the covenant which he made with them in Horeb." Chap. 29: 1. It was well that the children of Israel be reminded of the solemn duties and obligations under which they were placed. Special directions are given with regard to various matters. The twenty-eighth chapter gives a sublime record of the blessings that attend obedience, and the curses that follow disobedience. Then, in the twenty-ninth and thirtieth chapters the aged leader lovingly adds still further words of warning, counsel, and encouragement, referring to God's former mercies as an incentive to a

renewal of their covenant with God; in his concluding remarks he gives the matchless exhortation to faithfulness as given in our to-day's lesson.

SEPT. HOME READINGS.

8. M.—Introduction. Deut. 29: 1-13
9. T.—Loving and obeying God. Deut. 30: 11-20
10. W.—To be remembered. Deut. 31: 1-13
11. T.—Blessing in keeping. Deut. 11: 13-25
12. F.—Hearers and doers. Jas. 1: 17-27
13. S.—Knowing and keeping. 1 John 2: 1-10
14. S.—Proof of true love. John 14: 15-26

CORRESPONDENCE.

AUG. 17, 1902.—TO THE MENNONITE PUBL. CO.: It is to-day a very grateful heart that I thank you many, many times for your great kindness to me. It came in a time of need and I hope in the future to be able to repay your kindness. In addition I will say that I think the "HERALD OF TRUTH" is the purest and most soul feeding religious paper I have ever read, and think it should be in every home.

Gratefully yours,
A SISTER IN CHRIST.

MT. ZION CONGREGATION, MORGAN CO., MO., AUG. 14TH, 1902.—Greeting to the HERALD readers, in Jesus' name.

We have many things to make us rejoice. The Giver of all good has so bountifully blessed us in sending us fruitful seasons. While these blessings appear mostly to the natural man let us not fail to rejoice in the many spiritual blessings brought continually before us.

How faithfully our ministering brethren labor from Sabbath to Sabbath to feed our souls on the eternal Word of Life. Let each one study that Word most closely and glean many precious truths that have heretofore escaped our notice.

Saturday afternoon, Aug. 9th, was set as Harvest Meeting day. There was not a full attendance of members, some being kept at home by circumstances unavoidable. Those present were earnestly admonished from many Bible texts read by our ministering brother, that it is a duty as well as a privilege to meet together in a day of special thanksgiving and praise to an all-wise Father. I can remember, when a mere child, of Harvest Meetings. But we have not had one for many years, this being the first one for many of the members. I hope we have taken up a long neglected privilege and duty never to let it go again. For we cannot meet too often if we meet in the right spirit, nor be too thankful to our heavenly Father for His blessings and mercies showered upon us continually.

After praying the council was taken. Peace, harmony, and good-will prevailed, for which we are truly thankful.

May God ever keep us in His service.

COR.

NAPPANEE, IND., AUG. 13, 1902.—Greeting in Jesus' name to the HERALD readers.

"Praise the Lord, oh my soul, and forget not all his benefits." We have

many reasons to praise our Master for bestowing blessings upon us from time to time. Especially have we reason to thank and praise Him for this free country where we can worship Him, as He gives us grace, all unmolested.

As we think of those heathen countries across the ocean, that have not this privilege as we have and that know nothing of God, should not our prayers be as to a throne of grace in their behalf? Not only should we pray for them, but we should also give means to support them and, if called, give ourselves to go and teach them the ways of perfect living and the way to God.

We were all encouraged in this great work by the words which fell from the lips of Bro. and sister Detwiler last Sunday.

We were also very glad to have with us the brethren A. R. Zook, Guy H. Rutt, and E. J. Rutt. Also Bro. Jonas Loncke and Bro. Noah Metzler. We were surely blessed with the manna of life. We are very glad that Bro. and sister Detwiler have taken the step they have toward helping to save the poor heathen who are living in darkness and may the Lord richly bless them and lead them safely into their field of labor. May they soon be followed by many more, in my earnest prayer.

I am also glad that they are visiting so many of our congregations and hope that their visit will arouse a greater spirit of mission work among our people, that all may see that their help is needed in this great work.

May the Lord bless all that is done in behalf of those who are worshipping false gods.

Yours in the Master's service,
LEVI S. YODER.

West Liberty, Ohio, Aug. 11.—Superintendent A. Metzler and wife and their assistants at the Mennonite Orphan's Home in this place have had more than their share of trouble the past week, and the danger line is not yet passed.

In addition to the death of a little babe on Monday, August 4, four other deaths occurred within a week, one of which was from diphtheria. The loss of these little ones has caused great sorrow at the Home and the sympathy of the community is extended to Mr. Metzler and his family.

John F. Osterstock, born at Western Star, Summit county, Ohio, Dec. 9, 1858, was received into the Home Sept. 6, 1898. He died Aug. 6, 1902, after a short illness from diphtheria, and was buried Aug. 7, at Fair View. He was an exceptionally bright, intelligent and affectionate boy. He had sore throat for several days, and at all serious, was taken suddenly ill Wednesday noon. Dr. Fulwider, and Dr. B. S. Leonard were called to attend him, but he died rapidly grew worse and passed away at 7:15 p. m. His mother came from Akron the next morning, and he was buried at the Home with the others, and is assisting in caring for the sick.

Malvin Ray Williams was born at Lewistown, Ohio, February 7, 1902, died Saturday morning, August 9, and was buried at Fair View the same evening. Viola Garner, born in Chicago, Feb. 1, 1902, died of bowel trouble, Sunday evening, August 10, and was buried in Fair View the 11th.

Jonas Weber, born in Chicago, Feb.

15, 1902, died Tuesday afternoon, Aug. 12, of bowel trouble, and was buried Wednesday morning.

THE SICK ONE.

Israel Bixler, of Leontonia, Ohio, aged 6 years, took diphtheria, Sunday morning. Drs. B. B. Leonard and R. M. Fulwider were both called. He is recovering nicely and considered out of danger.

Forest Fisher, of Wooster, aged 8, was taken, with diphtheria, Monday night, but is not seriously ill.

Both Drs. B. B. and B. S. Leonard were called at different times in counsel with Dr. Fulwider in the babies' cases. Different kinds of food and nourishment were prescribed, but to no avail.

Dr. A. C. Brindle, the Health Officer, called at the Home and made a close investigation and pronounced the sewerage clean and in good condition. Neither Dr. Brindle nor the other physicians can assign any cause.

There may be other cases of diphtheria as several of the children were exposed to the disease before it was known what it was. There are still nineteen children in the Home. It is to be hoped, however, that the worst is passed.—West Liberty Banner

HARRISONBURG, ROCKINGHAM CO., VA., AUG. 13TH, 1902.—Pre. Jos. F. Heastwell and wife expect to leave this week for Randolph and Tucker Counties, W. Va., where they go to reside. Bro. Burkholder who wishes to come home to spend a few weeks with his family, Bro. Burkholder's home and P. O. address has been established at Job, in Randolph county on the line of the Dry Fork R. R. Since his location there last spring his work has been so arranged that he has from eight to ten places to reach for meeting once every month. This arrangement requires two, and sometimes three sermons on Sunday, in several instances, with long distances to travel between meeting places. About all the members have been visited in their homes and on two occasions communion services held, the one at the Seneca church in Pendleton Co. on the 24th Sunday in July, and the other at Job, in Randolph Co. on the 4th Sunday of the same month. Four sessions are reported, two at Seneca and two at Job just previous to the communion meetings.

A number of brethren and sisters from our county (Rockingham), left this week for a brief sojourn with the church in Warwick county. Bro. Levi Brenneman and wife of Allen county, Ohio have been in our community for about three weeks—the former being a patient under treatment at Bro. Dr. Good's Sanitarium. Since the surgical operation that has been performed for him his many friends and relatives will be glad to learn that he has so much improved as to be able to sit in the portico and enjoy the open air.

A large number of the brotherhood are out for several days this week enlarging the boundaries of the cemetery at Weavers M. H. and including the whole with a substantial wire fence. Since the establishment of this cemetery about thirty years ago, more than 200 of our departed dead have found a resting place there. Knowing as we do what the flesh is heir to, (some six feet of soil)—the enlarging of our cemetery grounds becomes apparent to all.

COR.

CONFERENCES.

THE ANNUAL CONFERENCE for the Western District (Amish) will be held, the Lord willing, Oct. 9, 10 and 11, in the meeting house three and one half miles southwest of Milford, Seward Co., Neb. All congregations are cordially invited to assist in the work of the Lord.

ANDREW KREMER, D. A. STUTZMAN, Committee.
JOS. R. STAUFFER

THE SUNDAY SCHOOL CONFERENCE for the Conference District of Indiana and Michigan will be held Sept. 18 and 19, at Nappanee, Ind. A cordial invitation is extended to all the workers in our Sunday schools. Those coming by train on the O. & N. R. to Nappanee will inform Bro. James H. McGowen or the undersigned on what train they expect to arrive, and arrangements will be made to meet them.

ELI BONTRAGER.

EVANGELIZING BOARD MEETING. By the kindness of the congregation near Elida, Allen Co., Ohio, the bi-annual meeting of the Mennonite Evangelizing Board will be held at the meeting house of the above congregation on the 12th of Nov. As this is immediately before the day set for the meeting of the General Conference it is hoped that there may be a large attendance of ministers and workers. An invitation is extended to all who are interested in the extension of gospel work.

A. B. KOLB, Pres. M. E. & B. B.

ANNOUNCEMENT.

The committee appointed by the General Conference held near Sterling, Ill. to determine time and place for holding the next General Conference of Mennonites of the United States and Canada, who adhere to the Nonresistant Faith and Doctrine as taught by Christ and His Apostles as set forth in their Confession of Faith, adopted by our forefathers in their Conference held in Dort, Holland, April 21, A. D. 1629, have after due consideration decided, the Lord willing, to hold the above said General Conference in the meeting house of the congregation near Elida, O., Nov. 13 and 14, 1902. That the various District Conferences of said faith may have the love of God shed abroad in their hearts and be guided by the Holy Spirit so that the entire work of said Conference may redound to the honor and glory of our heavenly Father and the advancement of Christ's Kingdom, is the prayer of your humble Committee.

NOAH STAUFFER, Strasburg, Ont.
D. G. LAPP, Roseland, Neb.
C. Z. YODER, Webersville, O.

INVITATION.—The most grievous sin in God's sight is to doubt God's eternal truth, or to limit the power of God to save, and feed, and clothe and bless us. When Israel questioned God and said, "How can God send us meat out in this desert?" the Almighty became angry and slew thousands of their leading men.—H. HANSON, Passover, Cal.

HERALD OF TRUTH.

HERALD OF TRUTH.

For the Herald of Truth.

WHAT THINK YE OF CHRIST?

By CATHERINE E. MILLER.

Many of the disciples were gathered together to ask Him this question, "What think ye of Christ?"—Matt. 16:17.

But they would not confess Him to be the Son of the living God. Because of envy and the reproval of their evil deeds they became His bitterest enemies and said He was the Son of David. This proves that they knew he was the Christ, yet they would not accept Him as the anointed of the Father. They had no need of Him; they were only interested in their own way of business and were going about over land and sea to establish their own righteousness, and to put to nothing the kingdom of Christ. But they could not gain the victory, and all along through life's history there were such here and there that would take a stand against God's anointed and be the Christ in themselves, but all have failed and will fail. Of Christ, the Bible says, "He shall not fail nor be discouraged, till He have set judgment in the earth, and the isles shall wait for His law."

What think we of Him as God's anointed? Are we not glad of the anointing and setting apart for our good? David was very careful not to lay hands upon God's anointed, and how great think ye, will be the punishment to him who regards lightly the anointed Christ. What think we? Is He the one who made atonement for our sins? There was never a high priest so true, so kind, so faithful, as our anointed Christ. He will plead our case and never send us back to wait for the next trial. He offers to make of us trees of righteousness and give unto us the garment of praise for the spirit of heaviness. What we think of Him as Lord may equally be rendered by the question, By what name do we call Him? Name and character are one. God's naming always means character. What, then, are the names we are bestowing upon our Lord? In words no doubt we are calling Him our Lord and Savior, Jesus Christ, but in thought and act we may be calling Him by many other names. "The name of the Lord," it is written, "is a strong tower; and the righteous runneth into it and is safe," but only in proportion as we believe that name to express a fact. It is useless to call Him Lord and deny Him the throne in our hearts. It is the thought, not the word, that controls a man's action. Many do cry, Lord, Lord, but have never learned to know Him.

To know Him means to know His character, get acquainted with Him in the Bible, study His life. Thus we can discover very easily what our thoughts about Him are. To know Him we can not attribute to Him a character that is contrary to His goodness. Continually we find the Lord calling upon the people not to profane His name. That means also not to live and talk and act in such a way that what we give others a false idea of His character and goodness.

We find the saints of all ages call upon the people to praise His name. "According to thy name, O God, so is thy praise unto the ends of the earth." How is it, young men? Do you praise His name in your conduct as

well as in song? If we could all be wrapped in that garment of praise which He offers to give, our lives would tell that we have been with Jesus. Our ways and conduct would give a correct answer to this question, "What think ye of Christ?"

He is also called by the name of "Good Shepherd." The office of a shepherd requires great watchfulness and tenderness, especially toward the young. What is our opinion of His character as shepherd? Is He kind? Is He loving? Is He true-worthy, sympathizing, true to His promises, faithful, full of compassion? Is He our tender brother, or our hard task master? Does He care most for Him- self or about us? Is He on our side or against us? What think we of Him? Can we feel perfectly safe under His protecting care? If He is on our side we shall not want. Can we imagine Him standing between us and the enemy ever ready to help if need be? Is this what we think of Him when we call Him our Shepherd—a Good Shepherd who laid down His life for His sheep?

Christ also bears the title of Comforter and therefore must be one who understands our sorrows and our need of suffering, one that is tender hearted and full of compassion. A comforter must put arms of love about us and whisper into our ears words of infinite kindness when the darkness gathers about us. He has promised not to leave us comfortless but to come and abide in our hearts as an ever present Comforter. If we are uncomfortable in anything it can only be because we have not learned to know His character and therefore can not get the benefit when storms and trials come.

The most precious name is Jesus, His God gives name, and if He is called by any one name more than another I believe it is Jesus, meaning Savior, the name upon which rests all our future happiness. He is not one who merely offers to save, but He must of necessity, from the very nature of the name be one who actually does save. Everything in our Christian life depends not on what we say of Him, but what we think of Him when we call Him our Savior. The Jews cried, "He saved others, Himself He cannot save," but for our sins His blood was shed, and by it we are made free, we are secure. On what grounds? Does our security rest on anything we can do or have done? If so what says He about it? "If ye have done all that which I commanded you, ye shall say we are unprofitable servants, and such a servant was to be cast out into outer darkness. See how entirely we must depend on Jesus' blood and His righteousness. It is the blood that the Lord will look upon not the bitter herbs. The atonement was made by blood. When we come to the throne and ask in His name, do we think of Him as one who has actually shed His own blood that we should not suffer the penalty due to us? Can we then then easily hand our souls over into His care and keeping?

If our church is drifting it can only be because of her thinking of another and forgetting the One. What caused Zion's desolation in Bible times? The prophets give the sad story. "Ephraim smothered on wind." "Seeing thou hast forgotten the law of thy God I will also forget thy children." "My people are

destroyed for lack of knowledge." Many more passages will tell us that the knowledge of God—the food for the soul—was, with them, a thing of the past. O our young people! It makes us shank on our knees to think that they should become a hindrance instead of pillars in the church. It depends on us fathers and mothers what our rising generation will be. It depends on us, ministering brethren, what the young people in your flock will be, and of which you are made overseers. The thing we think on is the thing we feed on, and to feed on holy things can be nothing less than Christ and Him crucified. In all the lessons we teach and the sermons we preach we will hold up Jesus. If our young people are somewhat cold and indifferent, it may be that in our homes they have not learned to know Him. It is an essential part of the new covenant that all should know Him, from the least to the greatest. His part is to reveal Himself; our part is to believe His revelations. And to become Christ-like it is necessary for us in the trials and difficulties and hardships of life to fully realize the blessedness of a tender care-taker. No one can possibly come to know Christ as He really is without entering into absolute rest. The soul finds what it longs for, and is at rest. His object in all the discipline and training of life is, to bring us to the place where we shall find our joy in Him alone. We may have all the Christian doctrines at our fingers' ends, and yet not have the faintest conception of the real character of Christ Himself. It is very easy to draw nigh to the Lord with our mouth and honor Him with our lips, but the thoughts of the heart, what are they? Let us test ourselves by comparing our secret thoughts with our public words concerning Him. The Bible teaches us to call Him by certain names, and we reverently use these names so far as words go, but our inward thoughts can and will be judged only by Him who judgeth from behind the veil.

Tub, Pa.

For the Herald of Truth.

SHEPHERD OF THE SHEEP.

By MATTIE HERRBUCK.

Gentle Shepherd of the sheep,
Kind and good and true,
Lo! the flock know well your voice,
And they follow you.
Often blessings come to watch
O'er the Shepherd's sheep;
For a time, perhaps, they keep,
Loving watch they keep.
But for what their watchful care
O'er the Shepherd's fold?
Lo, alas, I fear me much,
"Tis their love of gold—
Tell the blessings, "Lo from hence,
Thou must watch for naught."
They are gone! More paying folds
They seek, and they are gone.
Thus oft is it, shepherd, meek,
In the world to-day,
Hirelings serve Thee in Thy fold
If the flocks but pay.
See, such teachers of Thy Word
In their flocks rejoice;
But the true sheep, Shepherd blest,
Will not heed their voice.

Shepherd of Thy faithful sheep,
Send us men we pray,
Who for love protect Thy fold,
Rather than for pay.
Jesus, Savior, Lord and King,
Shepherd tried and true,
We need not the hireling's voice—
Send, we follow You,
Akron, Ohio.

September 1,

For the Herald of Truth.

GOD'S PROMISE.

By OSCAR HOOVER.

"While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter and day and night shall not cease."—Gen. 8:22.

When Noah came out of the ark God made this promise to him and it was fulfilled as all His promises. God's word is full of rich promises to His children and the conditions are such that all who will may claim them. The only wonder is that so great a number of people are indifferent to them and to the fact that they owe anything at all to God.

We who have accepted the Savior and have been received into the church, have made a promise before God and in that should be as impressive and binding upon us as God's own promises. Our faithfulness in living up to this promise may be the means of bringing other souls to claim all that the Father has in store for them.

Philadelphus, Pa.

For the Herald of Truth.

IF GOD BE FOR US WHO CAN BE AGAINST US?

By A SISTER.

How can God be for us, or when is He for us?

If we obey Him when He calls us, if we are free from sin, have our hearts washed in the blood of the Lamb, then God is for us. But we have to give up all for Christ. We cannot serve two masters, therefore we must watch and pray lest we fall into temptation. Whom have we to fear if God is for us, if we have Christ reigning in our hearts, if He is our All in all? But there is one who does not want us to be Christ's followers; Satan, who is very cunning and tries to deceive and capture us and means to make us captive. But we have One who is mighty and ever ready to help us. If we go to Him nothing can harm us. Satan is mighty but God is Almighty. If we put our full trust in Him and obey Him He will deliver us and keep us safe on the solid rock, Christ Jesus. When the children of Israel were on their way to the promised land, God told Moses to send spies ahead to see what the land was like. When they came back they said, "Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city." But Caleb said, "It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with milk and honey. But we cannot possess it. There are giants in the land, and there are walls about the city.' But Caleb said, 'It is an exceeding good land. If the Lord de-light in us, then he will bring us into this land. When they came back they said, 'Surely it is a land that floweth with

"Meditate upon these things: day and night give thyself wholly to them." Again, Paul says in Col. 3, "set your affections on things above, not on things of the earth. For ye are dead, and your life is hid with Christ in God." Solomon says, "As a man thinketh in his heart so is he." As our thoughts are so our lives will become; the more we think of God's word and the more He has shown toward us, the more we will become partakers of His divine nature and the more we can see of His glory and love toward humanity. When we once realize the value of souls, the wonderful sacrifice made for them on the cross, our entire dependence on Him for all things, and the knowledge that from Him alone our help cometh, we will realize more fully that to Him belongeth all reverence. When once this spirit is truly rooted in our hearts it is not so hard to impart it to others, for there is nothing so powerful as example.

Hellville, Pa.

For the Herald of Truth.

REMEMBER THE SABBATH DAY TO KEEP IT HOLY.

"Remember the Sabbath day to keep it holy." I believe there are few people who do not remember the Sabbath, but so many fail to keep it holy. What is really meant by keeping the Sabbath holy?

I remember reading of a little girl who was told by her mother to write the ten commandments; which she did, writing this one, "Remember the Sabbath day to keep it holy." I fear too many of us do keep the Sabbath wholly, but in that the way that God meant for us to keep it? No. "The Sabbath was to be kept holy, (1), as a day of rest from worldly business. (2), as a day to be spent in holy exercises. God by blessing it made it holy, and we by solemnly observing Him must keep it holy." "Six days shalt thou labor and do all thy work." One day in every seven should be given entirely to the worship of God. We are commanded not to do any work on the Sabbath. This means all unnecessary work. Our Savior who came to fulfill the law both in the letter and spirit, went about doing good on the Sabbath.

"The Sabbath was made for man, and not man for the Sabbath." All work that could be done the day before or the day after the Sabbath, should not be done on the Sabbath.

This would include all small things such as ordinary letter writing, extra cleaning and cooking, salting cattle, shaving, washing bottles, fixing up fences, looking at crops and stock, etc., etc. We should leave God enough to give one day of the week to rest from our work, to go to God's house and hear God's word.

I remember a story which I once read of a little boy who remembered the Sabbath day to keep it holy. "A new railroad had come to the town and they had built it through Jack's father's farm. One Sabbath he heard a whistle and looking out he saw an engine and one car stopping very near the house. This was a special car belonging to the President of the road. He stopped to look at a new bridge. Jack did what all boys would do, of course, followed the men to the bridge.

After a time the President of the

road turned to him and said, "See here, my little fellow, do you know who I am?" "Yes, sir," said he, "I suppose you are the head man of this railroad." "And what do you think I would be likely to want just now above everything else?"

"I should think sir," Jack replied, "you would want to get God to forgive you for taking Him from Him to come and look at your new bridge."

"Who told you to say that?" asked the great man.

"No one," answered Jack, "I just thought of it in my own heart, sir."

"You think right, my boy, and I thank you for telling me. I will not forget it. You are a greater man than the railroad President."

We notice here that this man was made to remember the Sabbath by a little boy. Let us therefore "Remember the Sabbath day to keep it holy."

"I am so glad there's one day in seven, when I can think about heaven, Made for the children to rest from their play. So I must keep it, 'tis God's holy day."

Columbiana, Ohio.

It little matters how carefully the rest of the lantern is protected, the one point which is damaged is quite sufficient to admit the wind; and so it little matters how zealous a man may be in a thousand things, if he tolerates one daring sin. Satan will find out the flaw and destroy all his hopes.—*Spurgeon.*

LIGHT AT EVENING TIME.

Once ascended Mount Washington with a party of friends on horseback, and we were overtaken by a violent storm followed by a thick blinding mist. After our rough scramble over slippery rocks it was a wonderful disappointment to find, on our arrival at the "Tip-top House," that we could not see any object two rods from the door. But late in the afternoon the clouds began to roll away, and one mountain after another revealed itself to our view. At length the valley of the Saco and over-arched the valley of the Saco with a gorgeous rainbow; we came out and gazed upon the magnificent panorama with wondering delight, and as the rays of the setting sun kindled every mountain peak with gold, we all exclaimed "At evening time it shall be light!"

My experience on that mountain top is a striking illustration of the experience of God's people in all ages. Faith has had its steep hills of difficulty to climb, and often through blinding mists and hustling storms. Unbelief says "halt," and despair cries "go back." But hope keeps up its steady, cheery song, "It will be better further on." The poor old patriarch Jacob walks out that all things are against him, and that he will go down to his grave mourning. Wait a little. Yonder comes the caravan from Egypt laden with sacks of corn and bringing the good tidings that Joseph's government! To the astonished old man, at evening time it is light!

The office of faith is to cling to the fact that behind all clouds however thick, and all storms however fierce, God is on the throne. It is the office of hope to look for the clearing of the clouds in God's good time. If we had no orms we should never appreciate

the blue skies; the trials of the tempest are the preparation for the afterglow of the sunshine. We ought never to think of trials as difficulties confronting us, it strange that difficulties confront us, or trials assail us, for this is but a part of our discipline, and in the end all things work for good to them whom God loveth and who trust Him. It is according to God's established economy that we should be exposed to temptations, and often to trials which threaten to drive us to despair. All this is to teach us our dependence upon Him. No climb of duty is so high, so steep, or so hard, but God is standing at the top! No honest work for Him is ever entirely in vain. I will go farther and affirm that no honest prayer was ever yet uttered in the right spirit, and failed to get some answer: if not the thing has been granted. And oh, how often God surprises us after a long day of struggles and discouragements by a glorious outburst of light at evening time!

There is hardly any passage in our Bible that is more full of encouragement to faithful ministers and teachers and parents, and to all who are tolling in Christian enterprises than the very text that suggests this article. Things easily done are generally of small value. It is the costly undertaking that counts. From the days of Bethlehem, Gethsemane and Calvary the history of the Christian Church has been—conflict before victory, labor before reward, shadow before sunlight. I well remember when my friend John G. Whittier was threatened with personal violence on account of his advocacy of

Negro-emancipation; the grand old poet lived to sing the triumph of Union and of liberty. I could recall incidents in my own experience that illustrated how after dark days of discouragement, at evening time it was light. In my first pastoral charge of a small church, the discouragements were so great that I was under a strong temptation to abandon the difficult field of labor entirely. Suddenly there came the most remarkable outpouring of the Holy Spirit that I have ever witnessed during my whole ministry! That revival was worth more to me than any year in the Theological Seminary.

This beautiful passage of the bright eventide is finely descriptive of a Christian old age. Some people have a pitiful dread of growing old, and count it a disgrace. They possibly think that if the line in their family Bible that records the day of their birth were subjected to the fashionable process of the "Illiger Criticism," it might prove to be erroneous! But if life is spent in God's service, in later years may be well described in the quaint Scotch version of the ninety-second Psalm:

"And in old age when others fade, They fruit still forth shall bring; They shall be fat, and full of sap, And not be flourishing."

The October of life frequently yields its richest and ripest foliage. Richard S. Storrs delivered his most magnificent sermons and addresses after he had passed three-score. The most majestic and thrilling burst of eloquence that ever flowed from Gladstone's lips was that appeal for bleeding Armenia, when his life clock had already struck eighty-six! Why should not the Indian Summers of a well-spent life show every leaf on the tree blazing with ruddy gold? That noble old Christian

philanthropist, William Wilberforce (who had suffered severe pecuniary losses), wrote in his diary, "I sometimes wonder why my life has been spared so long. It is to prove that I can be just as happy without my fortune as when I possessed it."

If it is true that the old age of a faithful follower of Christ exhibits the light at eventide, still more impressively does this often apply to his or her dying bed. During my active pastorate I sometimes got better sermons from my people than I ever gave to them.

I recall now a most touching and sublime scene that I once witnessed in the death-chamber of a noble woman who had suffered for many months from an excruciating malady. The end was drawing near. She seemed to be catching a foregleam of the glory that awaited her. With tremulous tones she began to repeat Henry Lyte's matchless hymn, "Abide with me, fast falls the eventide." One line after another was feebly repeated until with a rapidity of utterance she exclaimed:

"And Thou Thy Cross before my closing eyes, Shine through the gloom and point me to the skies, Heaven's morning breaks, and earth's vain shadows flee, In life, in death, O Lord, abide with me."

As I came away from that room, which had been as the vestibule of heaven, I understood how the "Light at eventide" may be only a flashing forth of the overwhelming glory that plays forever around the throne of God!—*Theodore L. Cuyler.*

BEAUTIFUL CONFIDENCE.

It was before the hot blasts of sin had struck the disciples that they returned from their first preaching tour, and told Jesus "all things, whatsoever they had done, and taught." It was the glow of first success before the satanic forces were massed against them. The full confidence of the disciples shows a beautiful confidence. "Talking things over with Jesus," says F. B. Meyer, is a precious secret! When we have been out in the world, it is delightful to talk over everything with Jesus, and to review the events of the past beneath the light of His loving eyes.

"We have had much success, Master," we cry; "the cities were moved; the devils were subject; the crowds followed us everywhere." Ah, children, He seems to say, those who cry "Hosanna" to day will cry "Crucify to morrow; the real work of God is not done amid one display, but in the heart's gratulating and in the ante-chamber. See that ye dwell not on the excitement of the outward reception, lest you attribute your success to something in yourselves, and pride yourselves upon it, and become unsuitable for My use. All success comes from above.

"We have been greatly persecuted, and our mission seems to have been a failure, Master," we cry at another time. Care not for it, the same Vice Counselor replies; I at least am satisfied; I will see to it that your reward is according to your faithfulness, if not to your success; and there shall be a remnant of good seed that shall repay one hundred fold."

It would be a very blessed thing indeed, if all the Lord's disciples during their brief vacation, would just take ship and sail over to the other side, away from the multitudes, where they

have not had time, "no, not so much as to eat," and take time to gather themselves together unto Him, to tell Him their doings and teachings. If we knew that there was to be this reporting of everything to the Lord, would it not prevent the doing and saying of some things? It is a beautiful exercise for the worker, fresh from fields of conquest, quietly to go over the story of Christ. A two-fold effect will be produced. The tone of self-satisfaction will be silenced, and the danger of the after-depression, so common, will be largely obviated. His presence will prevent both. The tender soliloquy of Christ is very precious. He knew experimentally the strain of such work as they had been doing, and called them to seclusion and privacy. The crowds saw them departing, and out went them round the shore, so that the desert place was not reached. Dr. A. C. Dixon has said that they had their time of quietness and seclusion in that trip over the sea with Him. Surely very much may be compressed into a short space in the company of the Son of God. His presence is home, His voice is music, His look is sunshine, His touch is life.

Then this talking things over with Jesus apart from the world also serves as a restorer of faded powers. It lifts man out of his net, out of his narrow interests, and affords him a look over the horizon. The burden is loosened and he stretches himself, and the day of relief crowds other days with more and better work than could have been possible without it. There is a growing recognition of this possibility, and rest is being used in order to do more work.

But there is a higher purpose that may be served than this—one that has all reference to character. All the powers of our lives have a right to cultivate, and some cannot have it without quietude and contemplation. There is no reason why the sensibilities, the imagination and the higher spiritual faculties should be ignored and neglected. We are inclined to regard that as a very poor life that has not developed these. The soul must have a chance, even if the wheels do not turn so fast, and the fortune does not heap itself up so high and knowledge does not come in so largely. It was once said very plainly that a man's life does not consist in the abundance of things which he possesses. A man can make more out of his business than money if he schools himself to feel the higher relation of his life.

The world is more than a work-shop; it is a garden, where God walks, and where we may worship and commune. But in order to find Him there we must utilize the rest times like the night, when "the silent stars look down," and the rest places, like the quiet solitudes of the forest or the secret shrine of the prayer closet.

HOW TO REACH THE MASSES.

LUKE 9:10.

God has made abundant provision for the salvation of all men. Christ is a perfect Savior, and has provided a perfect salvation. Nothing is lacking on the divine side. The Bible is a perfect revelation of the will and purpose of God toward mankind. His invitation is definite and universal. The Holy Spirit is abroad in the world convincing men of sin, of righteousness

ness, and the judgment to come. The church is in the world to win the unsaved to Christ. Besides, God has implanted in every human breast a longing for purity and holiness. The salvation of men is a question of using the means and methods which God has ordained and blessed for the winning of souls to Christ. These may be mentioned as follows:

1. The preaching of the gospel of Christ. Nothing will attract and influence men so much as the plain, simple gospel of Christ, presented in sincerity and love to men as sinners. The early disciples went everywhere telling the good news of salvation through Jesus Christ. They found men hungry for the bread of life. The multitudes whom they visited were full of discontent and unrest. And when they heard of Jesus, who could forgive their sins, give them moral cleansing, and implant in their souls a power that would afford peace, joy, solace, inspiration, and hope, they were attracted to Him.

Questionable methods are sometimes used to attract large audiences to hear the word of God. Sensational sermons, new theories of the atonement, a new Bible, salvation through good deeds are presented with temporary success in drawing the multitudes, but the success is only apparent or temporary. There is a vast difference between attracting audiences and reaching the masses. Both are important, it is true, but the main point is to reach men, win them to Christ, who will change their lives. The faithful preaching of Christ who died for our sins and rose for our justification, and who ever lives to save, guide, comfort, inspire and keep men, is the one great need of to-day. It is the source of great encouragement that this kind of preaching is being emphasized, more and more, at the present time.

2. The evangelistic spirit. The church must not wait for the masses to come to it. It must go out after them. Men are bruised, broken in spirit, discouraged, desperate, and some are indifferent. They do not know the preciousness and power of Christ's pardoning love and comforting grace. They lie prostrate in sin. Their faces are turned away from Christ and the church, their best friends. They have wrong views, strong prejudices, and bitter feelings. The church needs to put its heart of sympathy up against their hearts, and make them feel the love of Christ who gave himself a ransom for their souls.

The church must go representing to men the spirit of Christ. That spirit is the spirit of real love, genuine sympathy, practical helpfulness, and open-heartedness. Men despise sham, hypocrisy, narrowness, selfishness, coldness, and restrictions which they knew God in His infinite goodness and justice does not make. Jesus expresses a truth universal and permanent for the ministry and the church when He said to His disciples, "As the Father hath loved me, even so do I love you." And, "As the Father hath sent me, even so have I sent you."

In the second verse of this ninth chapter, it is said that Jesus sent His disciples to preach the kingdom of God, and then added, "and to heal the sick." In a word, Christianity is intensely practical. It touches men on

all sides of their being and blesses them. Its beneficent mission is clearly taught and proved. Christian sympathy and helpfulness are powerful forces, blessed of God, in winning men to Christ, and a better life.

The church should go from house to house, from province to province, and from country to country, even to the ends of the earth. "Go ye out into the highways and hedges, and compel them to come in."

3. Equipment of the church is essential. The church must not only go forth under the authority of Christ, but also should be filled with His Spirit and inspired with His presence. To receive this spiritual equipment it may be necessary to go into some "desert place," and have fellowship with Christ. Seasons of retreat, where the disciples of Jesus hold sweet intercourse with Him are essential for all Christian workers. In this case, the church must have a power, such as an evangelistic tour, returned and reported all they had done. Then Jesus took them into a quiet retreat with Himself near Bethsaida. There He gave them encouragement, instruction, and such equipment as they needed for further operations.

The more the church has of Christ, and the more it keeps in touch with His presence and power, the more successful it will be in reaching men and winning them to a better life. Christ is the foundation, life, inspiration, strength, and attractive power of the church. The church must have His indwelling presence and exalt Him before the world in order to reach men. "And I, if I be lifted up from the world, will draw all men unto me."—*Religious Telescope.*

SHUT IN WITH GOD.

This has been and is the privileged life of all God's saints in all ages. Yet we fear this privilege is much overlooked in these hurried days. Hence many mistakes in life and service. "Enoch walked with God," and "before his translation he had this testimony, that he pleased God." "Noah walked with God" amid the great wickedness of his days. Thus he and his family were preserved from the coming evil. Shut in with God, safe and blest. Outside, the scene was terrible; inside all was well. Thus God cares for those who walk with Him.

Abraham walked before God, and God talked with him and he talked with God, "and the Lord said, Shall I hide from Abraham the thing which I do?" Also He calls him "Abraham My friend." Thus God reveals His secrets to those who walk with Him.

Moses was shut in with God on the mount. The Lord spoke unto Moses face to face, as a man speaketh unto his friend. On the mount God gave him His law, and He called him "Abraham My friend." There God also showed Moses the pattern for the tabernacle which he was to build for Him. God gave him directions even about the pins of this wonderful tent, and God said, "Look that thou make them after their pattern which I showed thee on the mount." Note how frequently we read, "As the Lord commanded Moses, so did they." Let us see to it that we also do the Lord's work, as He commands.

Elijah was shut in with God. "As the

Lord God liveth before whom I stand." He needed to be alone with God before he presented himself before Ahab. Jeremiah, Daniel, Ezekiel, and many others we could mention in the Old Testament were shut in with God.

We pass on to the New Testament. John the Baptist "was in the desert until the day of his showing unto Israel." Christ chose His disciples "that they should be with Him." How frequently we read of their being alone with Him. Then the Apostle Paul says, "I conferred not with flesh and blood, neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia. Then after three years I went up to Jerusalem."—Gal. 1:10-18. What a splendid time he had there! We can understand such an one saying, "I am ready not to be bound only, but also to die for the name of the Lord Jesus."

Lastly, the Apostle John was shut in with God in the Isle of Patmos. Oh, what glorious visions he was vouchsafed there! It is so with the believer now; those who are shut in with God see and hear by faith what cannot be told or uttered; thus they are strengthened with all might by His glorious power. May we seek, dear fellow saints, to be shut in with God. The work is His, and we must be alone with Him so that He may work in and through us. Some believers, we are sorry to say, seem to think that deep Bible study is unnecessary; "Let us be doing," they argue. But how can we do God's will unless we know it? For this purpose God graciously calls His saints into His secret places. It we are disobedient how can we be a blessing? Error and failure are everywhere. Why? Is it because we are not shut in with God?—*Thoughts from the Word of God.*

A little canary singing its sweetest songs when a noise disturbs it. It teaches the lesson that God's children may show the sweetest graces of the Christian life in the midst of the most untoward surroundings. Surely it is when the cares and annoyances of every-day life disturb the peace and harmony that the cheerful, heartsome word is most needed.

THE SPIRIT AND THE WORD.

"The men of old spake as they were moved by the Holy Ghost." Moses, Ezekiel, Daniel, Zechariah, all those mighty prophets of old acknowledge the power of the Spirit of God in their records of history, as well as in their records of vision and prophecy. John on Patmos says, "I was in the Spirit on the Lord's day;" meaning that the Spirit of God was moving him to see and to write those wonderful revelations of things to come. And we are persuaded that the Spirit was on him in His two last messages when he wrote his Gospel and his epistles; thus when he wrote the Apocalypse.

So we believe every sacred writer was under the guidance of the Spirit. This is what gives the Bible its power. It is a Spirit inspired book. Its words are breathed upon by the Holy Ghost. This power is in the Word itself—a silent but all pervasive force, which makes the book a thing of spiritual fruitfulness without the aid of human lips. Hence many a single copy of the Word,

yes, even a single leaf of it, has been the means of instructing and transforming the lives that it touched without any human aid. The Spirit of God who breathed those words into life can breathe their life into the souls of men; so that we believe that life is necessary in all right study of the book. The truth is dead without His illumination. He must speak through the truth before the heart can be saved by the truth.

Many people cannot read the Bible with profit. They may get glimpses of truth, but they cannot feel the thrill of its real power, nor know its meaning. But one who has the Spirit of God finds a thousand things which they cannot see. His soul feeds on the truth. The fullness of the Word grows upon him, until he cries out with Paul, "O the depth of the riches, both of the wisdom and knowledge of God!"

Once I was visiting a friend near the foot of the southern Catskills. When I retired he told me there was a beautiful view from my room window. So in the morning I awoke early, expecting to enjoy it. But as I looked out I saw nothing save the ordinary landscape of that section, of fields, rocks, and trees, and a long, narrow strip of water they called "the lake," over which hung a heavy mist. During the course of the day, however, the mist lifted and floated away, and then I saw what my friend meant. There rose the beautiful mountains, clothed in the many hued foliage of autumn, rising hill on hill, thousands of feet above us, and crowned with gold and purple in the afternoon sun. It is often so with the Word. We see only the very ordinary things in it, because the worldly mists have not dispersed from our minds and hearts. When the Spirit drives the mists away, then will we see the grand mountains of God's eternal truth, and be glad in the Lord.

The preacher, the Sunday school teacher, all students of the Word, should pray for the Holy Spirit's presence when they would receive of the Word for their own life or enforce it upon others. To have the Word bring forth other hearts, or from our speaking of it to our fellow man, we must be "filled with the Spirit."—*Christian Intelligencer*

THE INTERIOR LIFE.

"The hidden life, which God imparts to His accepted people, may flourish in solitudes and deserts, far from the societies of men, and the din and disturbance of cities. From the cave of the hermit, from the cell of the solitary, from the fervent prayer has often arisen, which has been acceptable in the sight of God. But it would be a strange and fatal misconception that religion, even in its pure and triumphant exaltations, can flourish nowhere else. The home of holiness is in the heart, irrespective of outward situations and alliances; and therefore we may expect to find it, if there are hearts adapted to its reception and growth, in the haunts of business as well as in the silence of retirement; in the palaces of Rome, as well as in the deserts of the Thebans. It is a fatal mistake to suppose that we cannot be holy except on the condition of a situation and circumstances in life such as shall suit ourselves. It is one of the first principles

of holiness to leave our times and our places, our going out and our coming in, entirely with the Lord. Here, O Lord, hast Thou placed us, and we will glorify Thee here!

"In the agitations of the present life, beset and perplexed as we are with troubles, how natural it is to seek earthly some place of rest! And hence it is that we so often reveal our cares and perplexities to our fellow-men, and seek comfort and support from that source. But the sanctified soul, having experienced the uncertainties of all human aids, turns instinctively to the great God; and hiding itself in the presence and protection of the divine existence, it reposes there, as in a strong tower which no enemies can conquer, and as on an everlasting rock, which no floods can wash away. It knows the instructive import of that sublime exclamation of the Psalmist, 'My soul, wait thou only upon God; for my expectation is from Him.'"

"Oh, sacred union with the Perfect Mind! Transcendent bliss which Thou alone canst give. How blest are they this pearl of price who find, And, dead to earth, have learned in Thee to live!"

—*Christian Standard.*

MOTHERS, SPEAK LOW.

I know some houses, well built and handsomely furnished, where it is not pleasant to be even a visitor. Sharp, angry tones resound through them from morning till night; and the influence is as contagious as the measles, and much more to be dreaded in a household. The children catch it, and it lasts for life, an incurable disease. A friend has such a neighbor within hearing of her house when doors and windows are open, and even 'Pol Parrot has caught the tune and delights in screaming and scolding, until she has been sent into the country to improve her habits. Children catch cross tones quicker than parents. Where mother sets the example you will scarcely hear a pleasant word among the children in their plays with each other. Yet the discipline of such a family is always weak and irregular. The children expect just so much scolding before they do anything they are hidden; while many a mother, who the low, firm tone of the home, or a decided look of her steady eye is law, never think of disobedience either in or out of her sight.

O mothers, it is worth a great deal to cultivate that "excellent thing in a woman," a low, sweet voice. If you are ever so much tired by the mischievous or willful pranks of the little ones, speak low. It will be a great help to you even to try to be patient and cheerful, if you cannot wholly succeed. Your anger makes you wretched and your children also. Impatient, angry tones never did the heart good, but plenty of evil. You cannot have the excuse that they lighten your burdens any; they only make them ten times heavier. For your own, as well as your children's sake, learn to speak low. They will remember that tone when your head is under the willows. So, too, they will remember a harsh and angry voice. Which legacy will you leave to your children?—*Sci.*

He that allows himself everything that is permitted is very near to that which is forbidden.—*Selected.*

Have you ever noticed how many of the dispositions of the perfected life can be richly gained only by the baptism of shadow and tears? We are accustomed to speak of them as fruits and flowers of the Spirit. I think we might be nearer the truth some times if we spoke of them as the ferns. Flowers are suggestive of the sunny glare; ferns are more suggestive of the moistened shade. The dispositions which are the creations of the Spirit, I feel that for their perfect nourishing something is needed of moistness and of shade. Here is a short list of the beautiful things: "Love, joy, peace, long suffering, gentleness, goodness, meekness, temperance and faith."

It is in the cloud that men grow the fern of spacious tolerance. Narrowness is transformed to breadth. I have known a man of very stern, severe and rigid creed, who definitely relegated to the damnation all who lived beyond its sharp and imprisoning fence; and I have met him again in after years, and I have found that the larched wiring was down, and the field of his creed sympathy was immeasurably enlarged. "But that is not what you used to believe ten years ago?" "No, but many things have happened since then." Then I learned that he had been in the valley of the shadows. Adversity had wrapped him in its clammy embrace. In his distress he had been enlarged. The clouds had dropped their dew.—*J. H. Jonett.*

OUR TRUE HELP.

SEL. BY JOHN BRUBAKER.

My sins like billows o'er me rolled,
I sank in deep despair;
I looked to human friends for aid
But found no help was there.

Then to the Lord I raised my voice
And offered up one prayer—
Show pity, Lord! O, Lord forgive
I found my help was there.

I heard a voice which spoke within,
A voice so sweet and low—
"I've pardoned all thy guilt and sin,
Believe, and thou shalt know."

By faith I cast one upward glance,
I saw the world above;
I cried, O Lord, I do believe!
My soul was filled with love.

THE SACREDNESS OF LIFE.

Eternal God, who committest to us the swift and solemn trust of life, since we know not what a day may bring forth, but only that the hour for serving Thee is always present, may we wake up to the instant claims of Thy holy will; not waiting for to-morrow, but yielding to day. Lay to rest, by the persuasion of Thy Spirit, the resistance of our passion, indifference or fear. Consecrate with Thy presence the way our feet may go; and the humblest work will shine and the roughest places be made plain. Lift us above unrighteous anger and mistrust into faith and hope and charity by a simple and steadfast reliance on Thy sure will. In all things draw us to the mind of Christ, that Thy lost image may be traced again and Thou mayest own us as at one with Him and Thee. Amen.—*James Martineau.*

For the Herald of Truth.

WE SHALL REAP AS WE SOW.

BY FRANK MONROE BEVERLY.

That we shall reap as we sow.
When comes the harvest time,
Is what we are taught in the Book of God,
Among those truths sublime.

This law, immutable, stands,
As seen in ages past,
And should be the watchword of all.
The motto of all in this life;
If good we have sown in this life,
A harvest of good it shall be;
But if evil we have sown, then we know
A harvest of evil we'll see.

Then let us beware what we sow,
That a harvest of good we may reap,
And ever in mind, oh, may we
This law, immutable, keep.
Presting, Va.

CONTROL YOUR THOUGHTS.

SEL. BY BENJ. B. WEBER.

Until you have learned to control your thoughts you will never be able to live a godly and righteous life. As a man thinketh in his heart, so he is; and it is because the thoughts that are entertain in the hostility of the soul are words and acts often bring so heavy a disgrace on the name we love. Well might the wise man say: "Keep thy heart with all diligence; for out of it are the issues of life."

When the heart is right the ear and the eye and the mouth and the foot will necessarily obey its promptings; but when the heart is wrong, filled with lies of ink, like the cuttle-fish, it will delude of itself in the impurity to which it gives vent. If you habitually permit evil things to have the right of way through you, or to lodge within you, remember that, in God's sight you are held equally guilty with those who indulge in evil acts, and who are withheld, not by your fear of Him but by your desire to maintain your position among men.

FACTORY RELIGION.

"No, sir," said Scodell, the factory engineer, emphatically, "there is no such thing as factory religion! It's a contradiction. Why, my engine won't run if I don't sweat at times."
"How do you know?" asked the listener.

The fireman laughed.
Scodell turned upon him like a flash: "Tom," said he, with an oath, "wheel in ten or twelve more barrowfuls of that Nova Scotia coal. There isn't half enough to last until six o'clock."

The fireman departed without a word, and the engineer hustled around the room, oiling the slides, testing the water, opening and shutting valves.

"Well, I suppose I must leave you," said the visitor, rising from his chair and holding out his hand. "Will you give the subject a thought?"

"The engineer shook his head. 'It's no place for religion, I tell you,' said he. 'To my mind, factories ought never to have been built. God intended man to live out in the free air and enjoy nature. There is plenty of room for religion out of doors; but here, where the very pulleys sweat at their work—where men shriek and curse—there is no place for religion.'"

"Tom!" cried Scodell, after the min-

ister had left, "don't bother about any more coal, my boy. I was out of sorts when I spoke. There is enough in now to last a week."

"I couldn't help laughing though," said Tom, wiping the grimy sweat from his brow, "you know that you never did try to do anything without swearing."

The engineer made no reply, but opened a paper and seemed to read. The printed words, however, did not engage his attention, but most vividly what the fireman said came before him again and again.

Was it as bad as that? Could he do nothing without swearing? He resolved to test himself. He would begin early the next morning, and for every oath uttered he would drop a small brass nail into a tumbler that was in the window. He rather thought that the tumbler would be empty at night—now that he had got his will up.

The next day came—Scodell rose at five as usual, and going down stairs in his stocking feet, stepped upon a tack. The volley of oaths that followed counted out seven nails for the tumbler.

The buckwheat cakes, a collar button, the cat, a slow clock, and the remembrance of his purpose, scolded five more. Then with grim determination he shut his teeth and said not a word more until he reached the engine room, where he counted out the twelve nails and threw them into the tumbler with an oath—an oath of relief. He was half across the room before the last one dawned upon him, but true to his purpose he walked back, and put another nail into the glass.

All day long he struggled, and at night the tumbler held thirty nails. Scodell was startled. He had never dreamed that he was so profane, and the habit had such a "grip" upon him. At last he went to "Christian Tim," an old man in the steel works, and told him the whole affair. Tim pondered a while and then said:

"You may be able to leave off in time by your will power, but I know a better way."

"What is it?" inquired the other.
"Ask the help of the Lord Jesus Christ," said Tim, earnestly. "Has He not heard every oath? Isn't it against Him that we have sinned? I had the same experience myself years ago, but with His help I never felt the least inclination to swear. And as for being happy—the hours are so swift-winged that I can hardly tell where the days go."

The minister called again on Scodell. "There is a factory religion, sir," said the engineer. "My fireman, Tom, and myself are trying to live up to it. There is a Bible in that factory, and we find time to read it in every day. And, to tell the truth, I believe the work is less hard, the wheels run smoother, and the valves are lighter, cleaner, and better, for this same factory religion."—*H. C. Pearson, in Illustrated Christian Weekly.*

COMFORT IN CHRIST'S KNOWLEDGE OF US.

BY J. R. MILLER.

To many people the thought of Christ's perfect knowledge of them is an unwelcome one. It awes them and troubles them. But if we are living as

we should live, if we are true to His purpose and sincere in our striving, the consciousness that Christ knows all about us should give us great comfort.

To often this thought of the divine omniscience is presented as an element of terror. Children are told that God sees them; and the fact is presented to them as one which should inspire dread and they are made to fear God's eye. The words, "Thou God seest me," are quoted and commented upon as if it had been in stern aspect that the Lord appeared to Hagar. Really, however, it was of a friendly revealing that these words were first used. Under God's all-seeing eye was a shelter of love for the poor woman. So it is always that God looks down upon his children; His love is ever kindly. He is our friend, not our enemy; and His feeling toward us is very gracious and loving. The thought of His perfect knowledge of us should never be an oppressive one; and it will not be so if we understand even a little of His yearning interest in us and if we have even a faint conception of His infinite patience.

True, our life is full of failure and blemishes. We mean to be loyal to Christ, but the world is hard and we are very weak. At the best, we get an oppressive one; and it will not be so if we understand even a little of His yearning interest in us and if we have even a faint conception of His infinite patience.

True, our life is full of failure and blemishes. We mean to be loyal to Christ, but the world is hard and we are very weak. At the best, we get an oppressive one; and it will not be so if we understand even a little of His yearning interest in us and if we have even a faint conception of His infinite patience.

True, our life is full of failure and blemishes. We mean to be loyal to Christ, but the world is hard and we are very weak. At the best, we get an oppressive one; and it will not be so if we understand even a little of His yearning interest in us and if we have even a faint conception of His infinite patience.

When we come into the presence of Christ with our broken vows and our stained records, what can we say? Can we look up into His blessed face and declare that we love Him, with the memory of all our faults, inconsistencies and failures fresh in mind? Is not our poor Christian life a denial of our faith profession? We might say that we are sorry and will not repeat these sins and follies; but have we not been saying this over and over perhaps for years, and then almost immediately repeating the things we deplored and promised never to repeat?

What shall we do? If Christ were but a man like ourselves, judging of love by its deeds, we could not hope for His patient hearing with us. Men are not so tolerant of our failures. They grow weary of our broken vows. They do not know our inner life; they cannot see the sincerity with which we are lighter, cleaner, and better, for this same factory religion."—*H. C. Pearson, in Illustrated Christian Weekly.*

It was in Christ's knowledge of him that Peter found his comfort when, after his denial, Jesus asked him three times: "Lovest thou me?" What could he say about his love, with that sad

story of inconsistency so close behind him? He could take refuge only in the assurance that his Master knew all—what was true and sincere as well as what was so false and unworthy. "Thou knowest all things; thou knowest that I love thee."

We may find comfort in the same consciousness. If Jesus did not know us perfectly, if He, like men, judged only from our acts, our behavior, then we could not make such an appeal. But He sees into our hearts. The sincere love for Him which we know we have, in spite of all that seems so contradictory, He sees. So we can ever, with simple confidence, say, "Thou knowest," and rest there.

MY SERVICE.

I asked the Lord to let me do
Some mighty work for Him,
To give and give His battlefields,
Then sing the victor's hymn.
I longed my ardent love to show,
But Jesus would not have it so.

He placed me in a quiet home,
Whose life was calm and still,
And gave me little things to do,
My daily round to fill,
I could not think it good to be
Just put aside so silently.

Small duties gathered round my way,
That seemed of earth alone;
I who longed for the heights bright
To lay before His throne,
Had common things to do and bear,
To watch and strive with daily care.

So then I thought my prayer unheard,
And asked the Lord once more,
That He would give me work for Him,
And open wide the door,
Forgetting that my Master knew
Just what was best for me to do.

Then quietly the answer came:
"My child, I hear thee cry;
Think not that nighty deeds alone
Will bring thee victory;
The battle has been planned by me,
Let daily life thy conquests see."

—*From the Quiet Hour.*

VICARIOUS POWER OF LOVE.

BY GEORGE MATTHEWS.

"Times of refreshing from the presence of the Lord." Acts 3:19.

The important word here is one which I think has escaped the commentators; it is the little word "from." What the writer wants is not merely a refreshing sense of Christ's presence; it is that Christ's presence may be a center of radiation—may refresh unrefreshing things. What the writer desires is the imparting of vicarious glory to things not naturally glorious. Do you know anything which can do that? Do you know anything that can impart its own righteousness to everything else? I know of only one such influence: It is the power of a loved presence. Love has not only a beauty of its own, but a power of beautifying other objects, of refreshing unrefreshing things. Love imparts to all things its own righteousness. When I am refreshed by the sense that a loved presence is near, the world is refreshed along with me. No selfish and I sing together. Not only great things are glorified. The mosses, the lichen, the grasses, the common turf, beneath the feet, are ablaze with thoughts unspeakable.

With a loved presence by my side the long way is made short, the muddy way is made clean. Yesterday I walked alone along the road and found it in terminable; today a presence is by my

side and the journey is too brief. Yesterday I grumbled at the drenching rain; today it is pouring faster, but I am going to the presence of the loved, and I say, "It is a little shower."

Jesús Lover of my soul, I ask of Thee more than thy hymnist asked. It is not enough for me to fly to Thy bosom—to hide there from the rolling waters to be made musical by Thy presence. It is not enough that I should nestle close to Thy beauty. I should like Thy beauty to radiate to things around me. I often ask the imputation of Thy righteousness to myself; and it is well. But I want more than that from Thee, my Christ, I want Thy righteousness imputed to many from which I flee—to all but sin. I want my love for Thee to glorify my world. May Thy presence brighten my environment! Send me love's victorious joy! Let my gladness concerning Thee put me in spirits all around! From Thy presence may all presences be refreshed! Give the sun a new luster, the stars a new glitter, the flowers a new glow! Light the prosaic days, the common ways! Illuminate the household drudgery; gild the daily toil! Through every act of mine may Thy love song be ringing! Through every sight of mine may Thy presence be winking! Through every walk of mine may Thy fountain be springing! Through every night of mine may Thy dear voice be singing! So shall I be refreshed "from the presence of the Lord."

NONE LIVETH TO HIMSELF.

God hath written upon the flowers that a sweeten the air, upon the breeze that rocks the flowers, upon its stem, upon the raindrops that swell the mighty river, upon the dewdrops that refresh the smallest sprig of moss that rears its head in the desert, upon the ocean that rocks every swimmer in its channel, upon every pebbled shore that sleeps in the caverns of the deep, as well as upon the mighty sun which warms and cheers the millions of creatures that live in His light—upon all He has written, "None of us liveth to himself."—*Sci.*

THE OLD HOME.

We have the well loved place,
Where first we gazed upon the sky,
The roads that lead our earliest eyes,
Will shelter one of stranger race.
We go, but ere we go from home
We leave the garden and the door;
Two spirits of diverse hue
Contented for loving mankind.

One whispers, "Here they loved and long
Long since, many a week ago,
I the low love-language of the bird
In native hand tassel hung."

The other answers, "Yes, but love
Thy feet have dragged in after hours,
With thy best friend among the flowers
And this bath made them truly dear."

These two have striven half a day
And each prefers his separate claim
Poor Nature in a corner sits
That will not yield each other's way.

I turn to go, my feet have set
To leave the pleasant fields and fairs,
They mix in one another's arms
To one pure image of regret.

"There are sweet surprises awaiting
may a humble soul lighting against
great odds in the battle of a seemingly
commonplace life."

hymns, as compared with the old German hymns used in our churches. The same, in its way, holds good of much of the music. The Sunday school music, much of it, is, like the fashions, only intended for a season's use, to be discarded for something new and catchy. A style of music, purely emotional in character, and which does not bear very close inspection as to whether it tends to move the *soul* or the *soul*, is much used. Emotional music certainly has a place in our worship, but it need not be of the kind vulgarly called "rag time." We denounce the dime novel as a soul destroying kind of literature, and we preach and write against it, and it is well that we do, and we should do more, but light, worldly music is, in its way, an influence that works evil just as well as other worldly things, stilted, business methods, light fiction, etc. We do not think that an earnest Christian and a garment made in the latest style should stand in very close relation, because we think it inconsistent. But how can we think of dressing up a deep spiritual hymn,—of consecration, of humility, of self denial or whatever the theme may be—how can we dress it up in the latest style of worldly music, music that has been written by some professional who writes for the dance hall, the theatre and the Sunday school with equal facility because there is money in it? Or if he writes music only for Sunday school and church use, but whose music shows that he believes in using the devil's tools for God's workshop, I believe if we really come to think of it we will conclude that the influence of such hymns and music leads to the light and airy in religion rather than to depth and true devotion, to the spiritual rather than the spiritual, to the *soul* rather than to the *soul*. Not all music that moves us is beneficial, as we will find if we carefully examine our emotions, and right here we need to examine ourselves. We have forgotten or have not thought to do so. Is this news to you? Think it over. It is necessary for us to understand what we read, it is just as necessary for us to understand what we sing. Many of the hymns in popular use, show, upon close examination, a vein of false or exaggerated sentiment, somewhat akin to the overdrama and therefore unreal characters depicted in cer-

maps
ck and
e sent
ARSON,

21 G. P. A., Cincinnati, Ohio.

tain classes of fiction. Such hymns are often set to music that runs smoothly and "swings" well, and therefore catches the popular ear, although there may be but little value in it because things are much overdrawn like most of the plantation songs of the South; and, in fact, the latter, in many cases do not suffer by comparison. They are the product of speculation or imagination rather than the inspiration of the Spirit or the fruits of Christian experience. The well known hymn, "Nearer, my God, to Thee," contains much that is beautiful and much that is exaggerated. A little of poetical license should go a long way in church hymns. In the hymn "There is a fountain filled with blood," the third line, "And sinners plunged beneath that flood," is an exaggeration that is ludicrous. But what is true of these older hymns is doubly true of many, and yet by no means nearly all—of still more recent hymns used in our churches and Sunday schools. I have heard it said of the older German hymns that they lacked in spirituality, and in gospel sentiment. Those who know such hymns as "Jesus, Jesu, Brunn' des Lebens," "Herr Jesus Christ, Dich zu uns wend'," "O Heiliger Geist,kehr bei uns ein," "Aus der Tiefe rufe ich," and hundreds more that might be mentioned, can realize the beauty, the depth and strength of these hymns. But beautiful as they are, it will be only a few more generations until they will be lost to us forever. Our young people are becoming English, and in course of time our old people will be English, and none will be left to sing the songs of our forefathers. These hymns will soon be classed by us as those belonging to a foreign language, and we will know them no more. Are there then no good English hymns? Plenty of them. Our "Mennonite Hymns and Tunes" contains a fine collection, our new Mennonite Hymnal likewise will contain a large number, and we will do well to use them in preference to many we are using now. But the best are none too good, and the poorest are dangerous. The want of sound doctrine can be found in hymns just as well as it may be found in sermons and the influence of such a hymn is just as effective as a sermon, and perhaps more so because such a sermon we are likely to reject or the ungodly part of it, while under the spell of some touching strain of music we accept a hymn that may breathe poison into the soul.

Turning again to the tunes one might ask, Are there no good modern tunes? Certainly, and plenty of them, and for just this reason there is no need whatever of introducing marches and waltzes and jigs and syncopated melodies that suit better to an Alabama cake walk than to religious worship. Nor should

we sing "Old Hundred" or "Dundee" or any other tune of the same meter or nature like a march, or "Holy Spirit" or "Dennie" as if we expected to have some one in the congregation dance a waltz to the tune. But is not music to stir us up? No doubt it should stir up our pure minds, and highest emotions, and for this reason we need to examine very carefully, if we have never done so, and see what part of our being is stirred up by the different kinds of music. Some of the grandest old tunes are rejected, or have fallen into disuse, not because we have sung them, but because we have not sung them but because of them. The melodies have been twisted and comforted with the addition of trills and quavers and other attachments until the original beauty and simplicity of the melody is lost. Not having any written music in church, the crude, home-made attempts at harmony by the addition of improvised base, alto and tenor have utterly spoiled some of the finest strains ever heard by mortal ear. Back, then, to those tunes, but let us learn to sing them before we pass judgment on them. We can well discard the caricatures of those tunes, and that is really what has been done. Many of us never had the real music, or we would love it, and sing it with the Spirit and with the understanding aloft. But let us put away the noise of songs that appeal to the sensual rather than to the spiritual and let us praise God, instead of advertising our voices or our congregations. Let us sing as and what we expect our ministers to preach, and what God wants us as individuals and congregations to be.

PERSONAL MENTION.

BRO. J. S. LEHMAN, who has been spending a few months in Elkhart, returned to Austell, Ga., on the 24th of August.

BRO. J. J. BONTRAGER of Defiance, Ohio, who spent several weeks with the brethren at Nampa, Idaho, stopped off at Elkhart for a few days on his return trip.

CHANGE OF ADDRESS.—Pte. Isaac Weaver changes his address from Bowne, to McCords, Michigan. R. R. No. 1. His correspondents will kindly notice.

BRO. MAHLON BUCKWALTER and wife of Intercourse, Pa., who have been visiting in Missouri, attending the S. S. Conference there, stopped off for a short visit in Elkhart on their return.

DR. H. A. MUMAW, the founder of the Elkhart Institute, and who, some time after its incorporation founded and successfully conducted the Elkhart

Normal and Business Institute, has disposed of his interests in the latter concern, and expects to devote all his time to his chosen profession.

BRO. J. A. RESSLER desires to inform the readers that C. P. stands for Central Provinces, not Central Province. That part of British India now known as the Central Provinces contains an area of over 100,000 square miles and is inhabited by races of very diverse origin. In 1801 a Chief Commissionership was constituted, when the territories previously known as the Nagpur Province and the Sagar and Nerbudda Territories were united under the name of the Central Provinces. These Provinces are subdivided into a large number of British districts and small feudatory states.

For the Herald of Truth.
"PROMPT ACTION."

BY VIOLA B. YODER.

He that observeth the wind shall not sow;
Ecc. 1:4.

What do you find in this packed sentence of Solomon's monologue? I find it at a farmer at his front door examining the weather. It is seedtime. His fields have been plowed and harrowed. The wheat is in the barn in sacks ready to be taken and sold, and scattered. Now is the time to sow. But the wind is not favorable. It may blow up a storm before night, and he may get wet if he starts out for the sowing; or it may be a long storm, that will wash out the seed from the soil; or the wind may continue to blow dry weather. The parched fields may not take in the grain, and the birds may pick it up, and the labor as well as the seed may be wasted. So he gives up the work for that day and goes into the house and waits to see what it will be on the morrow. On the morrow the wind is still in the wrong direction and for a whole week and for a month. Did you ever see such a long spell of bad weather? So he allows the season to pass without sowing, and no sowing, of course means no harvest. That is what Solomon means when he says in his text, "He that observeth the wind, shall not sow."

There comes a dark Sunday morning. The minister looks out of the window and sees the clouds gather and then discharge their burdens of rain. Instead of a full house it will be a handful of people with wet feet and dripping umbrellas at the doorway and the end of the seat. The minister has prepared one of his best sermons. It has cost him great research, and he has been much in prayer while preparing it. He puts the sermon aside for a clear day and talks platitudes and goes home quite depressed, but at the same time feeling that he has done his duty. He did not realize that in that small audience that were at least two men who ought to have had better treatment. One of those hearers was a man in a crisis of struggle with evil appetite. A carefully prepared discourse under the divine blessing would have been to him complete victory. The fire of sin

would have been extinguished and his keen and brilliant mind would have been consecrated to the gospel ministry, and he would have been a mighty evangelist, and perhaps thousands of souls would under the spell of his Christian eloquence have given up sin and started a new life, and throughout all the heavens there would have been congratulations and hosannas, and after many ages of eternity had passed there would be a celebration among the angels of what was accomplished one stormy Sunday in a church on earth under a mighty gospel sermon delivered to 15 or 20 people. But the crisis I spoke of was not properly met. The man in struggle with evil habit heard that stormy day, no word that moved him. He went out in the rain unhelped and down to his overthrow. Had it been a sunny Sabbath he would have heard something worth hearing. But the wind blew from a stormy direction that Sabbath day. That gospel husbandman noticed it and acted upon its suggestion but may discover some day his great mistake. He had a sackful of the finest of the wheat, but he withheld it, and some day he will find, when the whole story is told, that he was a vivid illustration of the truth of the text, "He that observeth the wind shall not sow."

How many there are who give too much time to watching the weather vane and studying the barometer! Make up your mind what you are going to do and then go ahead and do it. There always will be hindrances. It is a moral disaster if you allow prudence to overmaster all the other graces. The Bible makes more of courage, faith and perseverance than it does of caution. Make opportunities. Young man, you have planned what you are going to be and do in the world, but you are waiting for circumstances to become more favorable. You are like the farmer in the text, observing the wind. Better start now. Obstacles will help you if you conquer them. Cut your way through, whether in your life it is a south wind or a north, a west or an east that is now blowing. Do you not feel like saying: "This whole subject I now decide, Lord God, through thy Son, Jesus Christ, my Savior, I am this forever. I throw myself heedless of everything else, into the faithless ocean of thy mercy?" But, says someone in a frivolous and rollicking way, "I am not like the farmer you find in your text. I do not watch the wind. What do I care about the weather vane? I am sowing now." What are you sowing now? Are you sowing evil and atheistic beliefs? Are you sowing hatred, revenge, discontent, unclean thoughts or unclean actions? If so, you will raise a big crop, a very big crop. The farmer sometimes plants things that do not come up, and he takes root and come up in a harvest of disappointment, in a harvest of pain, in a harvest of despair, in a harvest of fire. Go right through some of the unhappy homes of Washington and New York and over the titles, and through the hospitals and penitentiaries and you will find stacked up, piled together, the sheaves of such an awful harvest. There are persons who

truthfully say, "I am doing the best I can. The clouds are thick and the wind blows the wrong way, but I am sowing prayers and sowing kindnesses, helpfulness and sowing hopes of a better world." Good for you, my brother, my sister! What you plant will come up. What you sow will rise into a harvest the wealth of which you will not know until you go up higher. No; your harvest will be reaped without any toil of your hands, without any sweating of your brow. Christ in one of his sermons told how your harvest will be gathered when he said, "The reapers are the Angels." *Windsor, Kansas.*

For the Herald of Truth. ATTITUDE OF CHRISTIANS TOWARD MISSIONS.

BY MARY HAMER.

Every true Christian who uses the ability God has given him, to the glory and honor of God is performing the mission God has assigned him and is therefore a missionary in the highest sense of the word.

Every Christian should know and follow the attitude of Christ. Let us notice some of the many ways in which the great Missionary taught. He was not only a Missionary for the people of the city, for America, for India, or for Africa for perhaps a decade or a score of years but was and is the Missionary for all people and all ages until the final consummation when he shall come, not as a missionary, but as a righteous Judge, separating the just from the unjust, when those who have heeded His precious messages of salvation will be called to that immortal city prepared for them from the foundation of the earth. Those who have not heeded will hear the unwelcome word, "Depart from me, I never knew you."

When Jesus was here on earth He went about doing good unto every one. In Matt. 18:10 He has given us these words, "Take heed that ye despise not one of these little ones." We should not understand this text to mean children only, but also those who are babes in Christ, and especially should we not despise those who have yielded themselves to the power of the evil one, but as Christians, should remember that a soul stepped in the lowest, most degraded sin, is just as precious and can be washed as white by the atoning blood as those who have always been under the influence of the gospel.

Christ came not to call the righteous, but sinners, to repentance. His work was with sinners and we notice that with all some of his most devoted followers were those who had been raised from the lowest depths of sin. Mary Magdalene, from whom Jesus had cast seven evil spirits, was the first one to whom He revealed Himself after His resurrection.

When Jesus was on earth He gave the people spiritual food. This however was not all; He supplied their natural needs as well. When the five thousand followed Him, Jesus was moved with compassion and gave them to eat. The disciples' plan to feed the vast multitude was, to send them away that they might buy food. This is the attitude of too many Christians today; they send the poor to buy instead of

giving to them. A man's heart can often be reached more easily by supplying his physical needs than in any other way. Christ says, "Give ye them to eat" and although we have but a few small loaves and fishes and are willing to give, trusting Him, our supply will not be exhausted but rather increased. This is not only true in a natural, but also in a spiritual sense.

In John 10:16, we have these words; "Other sheep I have which are not of this fold; there also must I bring." If they are not of the fold they are wandering about in the wilderness of sin. We should reach out to them, be about our Father's business and bring them into the fold that they may hear His voice; and there shall be one fold and one shepherd.

Paul tells us in his letter to the Romans that through the mercy of the Gentiles the Jews shall be reached. In 2 Cor. 5:18-21 Paul tells us that God has given us the ministry of reconciliation and the word of reconciliation. The ministry is our service to be dedicated to Him, while the Word of God is the word of reconciliation or the authority to teach His word. He has so bountifully given us both His ministry and word that we should never hesitate in giving it to others.

God has sent His children unto the lost even as He sent His Son, and when we look at it this way no sacrifice should be too great for us, if necessary. Unpleasant remarks are often made because we are seen helping those who are steeped in sin. We should pay no attention, but remember the same was said of Christ. He dined with publicans and sinners and sinners will be more likely to enter the kingdom than those who consider themselves worthy.

Let us enter the work with more zeal that our attitude toward missions may become more like the Father's; that in the great field of labor either at home or abroad more and more may be accomplished until no one can say they have never heard the story of Jesus. Let us try to go forth in all meekness and lowliness that at the harvest time we may bear sheaves laden with precious fruit.

Versailles, Mo.

For the Herald of Truth. THOUGHTS ON ROMANS 7 & 8.

BY A. K. KURTZ.

There seems to be a diversity of opinion concerning this portion of the Pauline epistles. Some even think that the seventh chapter is the experience of a justified or converted person. With all some of his most devoted followers were those who had been raised from the lowest depths of sin. Mary Magdalene, from whom Jesus had cast seven evil spirits, was the first one to whom He revealed Himself after His resurrection.

When Jesus was on earth He gave the people spiritual food. This however was not all; He supplied their natural needs as well. When the five thousand followed Him, Jesus was moved with compassion and gave them to eat. The disciples' plan to feed the vast multitude was, to send them away that they might buy food. This is the attitude of too many Christians today; they send the poor to buy instead of

giving to them. A man's heart can often be reached more easily by supplying his physical needs than in any other way. Christ says, "Give ye them to eat" and although we have but a few small loaves and fishes and are willing to give, trusting Him, our supply will not be exhausted but rather increased. This is not only true in a natural, but also in a spiritual sense.

In John 10:16, we have these words; "Other sheep I have which are not of this fold; there also must I bring." If they are not of the fold they are wandering about in the wilderness of sin. We should reach out to them, be about our Father's business and bring them into the fold that they may hear His voice; and there shall be one fold and one shepherd.

Paul tells us in his letter to the Romans that through the mercy of the Gentiles the Jews shall be reached. In 2 Cor. 5:18-21 Paul tells us that God has given us the ministry of reconciliation and the word of reconciliation. The ministry is our service to be dedicated to Him, while the Word of God is the word of reconciliation or the authority to teach His word. He has so bountifully given us both His ministry and word that we should never hesitate in giving it to others.

God has sent His children unto the lost even as He sent His Son, and when we look at it this way no sacrifice should be too great for us, if necessary. Unpleasant remarks are often made because we are seen helping those who are steeped in sin. We should pay no attention, but remember the same was said of Christ. He dined with publicans and sinners and sinners will be more likely to enter the kingdom than those who consider themselves worthy.

Let us enter the work with more zeal that our attitude toward missions may become more like the Father's; that in the great field of labor either at home or abroad more and more may be accomplished until no one can say they have never heard the story of Jesus. Let us try to go forth in all meekness and lowliness that at the harvest time we may bear sheaves laden with precious fruit.

When Jesus was on earth He gave the people spiritual food. This however was not all; He supplied their natural needs as well. When the five thousand followed Him, Jesus was moved with compassion and gave them to eat. The disciples' plan to feed the vast multitude was, to send them away that they might buy food. This is the attitude of too many Christians today; they send the poor to buy instead of

giving to them. A man's heart can often be reached more easily by supplying his physical needs than in any other way. Christ says, "Give ye them to eat" and although we have but a few small loaves and fishes and are willing to give, trusting Him, our supply will not be exhausted but rather increased. This is not only true in a natural, but also in a spiritual sense.

In John 10:16, we have these words; "Other sheep I have which are not of this fold; there also must I bring." If they are not of the fold they are wandering about in the wilderness of sin. We should reach out to them, be about our Father's business and bring them into the fold that they may hear His voice; and there shall be one fold and one shepherd.

Paul tells us in his letter to the Romans that through the mercy of the Gentiles the Jews shall be reached. In 2 Cor. 5:18-21 Paul tells us that God has given us the ministry of reconciliation and the word of reconciliation. The ministry is our service to be dedicated to Him, while the Word of God is the word of reconciliation or the authority to teach His word. He has so bountifully given us both His ministry and word that we should never hesitate in giving it to others.

Then he goes on to explain the various experiences of one subject to the law prior to his knowledge of his deliverance from its bondage by the vicarious work of our dear Redeemer.

He goes on to explain the motions of sin in the members which were by the law, and who has not had some of those experiences be tells of here prior to being saved therefrom by faith in our Lord and Savior, or as Paul says (8:2) "by the spirit of the law of life which is in Christ Jesus."

The drinking man is bound by this law in his members but cannot overcome it, therefore he does that he would not, v. 19.

Some years ago there was a drinking man in a nearby town that realized his condition, and therefore labored in favor of the prohibition of the saloon and liquor traffic in general; because, said he, if I only were where I could not conveniently get it, I might be saved from it, but "the law of sin and death" had the mastery over him and notwithstanding his desire to be saved, in a few years after that, after a drunken spree he dropped dead of heart disease brought on by strong drink. He was not yet freed from sin in the members.

The slave to tobacco is yet subject to this law. He knows, and some are honest enough to admit that it is a filthy habit, and yet they must continue its use. The same law controls the lover of pleasure, lust and fashion. The desire to take part and indulge in things that are useless, intended only to gratify the flesh and carnal desire, yet do not in the least glorify God. 1 Cor. 10:31. If that be only an extra ribbon or lace or ruffle or the latest style of hat or collar, all go to prove the presence of that law of lust and pride that yet governs the will. Read Chap. 7:1-21.

"He delights in the law of God after the inward man" (v. 22) but v. 23 says, that old law of sin brings him into captivity every time until he is made to cry out, "Oh, wretched man that I am!" This is the turning point. His deliverance is nigh. He sees his condition (would that more could); light breaks in upon him; he takes a look at the crucified One and has faith that He can deliver him from the body of this death, and "thanks be to God through Jesus Christ our Lord" and well may we with Paul be thankful for so great a deliverance from the slavery of sin to a freedom from condemnation and that law of sin. Rom. 8:1, 2. In 8:21 Paul speaks of the "glorious liberty of the children of God."

Any one knows that the experience given in chapter 7 is not the glorious liberty of a child of God, and the person that bases his hope of heaven on experiences of this kind knows little of the possibilities of grace and the salvation brought to us by our dear Savior. It seems to me that a comparison made between the seventh and the eighth chapters by an intelligent person, saved or unsaved, should convince him that there is a wide difference between the two.

A person saved by grace has the spirit of Christ, and if we have not that spirit we are none of His. Rom. 8:9. If His, we have His mind. "Let him desire to be in you," etc. Phil. 2:5. We

also have His will. "I delight to do thy will, O God." Psa. 40:8. If we are wise we understand what the will of the Lord is, Eph. 5:17 and we pray, "Thy will be done."

Other Scriptures might be quoted but this will suffice to show that a child of God does God's will because he has a desire to do it and has God's help in doing as He does, as the Spirit directs, and no longer does the contrary as does he that is under the law.

In conversion our wills are brought into subjection to the will of God, not arbitrarily but we willingly yield to the Spirit's influence, and our desire is to do all in our power for our Master, because He has done so much for us. It would then be passing strange indeed if we would do the contrary against our own wills and the Spirit's leadings.

Smithville, Ohio.

For the Herald of Truth.
IN THANKFUL LOVE,

BY H. P. M. ROTHS.

In thankful love to heaven above
We lift our happy voices;
The autumn days, the old year flies,
And the wintry wind rejoices.
Above the grasses brown and cold
The merry birds are singing,
Till over hill and vale and dale
The cheerful notes are ringing.
The yellow poplars that were where
The stalks of corn were waving,
Are gathered in; bare are the fields,
The stormy wind isaving.
But over every rock and glen
The crystal snow is shining;
The heart, however, it knows no need,
No reason for repining.
In thankful love to heaven above
We lift our happy voices;
For brook, and lower, and field, and flower,
Each tells the tale of joy.

Where come the gifts, are snowy drifts
O'er all the vision sparkle?
Where come the bells when gladness swells
Where none might deem was darkle?
To heaven above in praise of love
Each bird its carol raises,
And the Christian sings, as on angel wings
Arise his glad heart's praises.
In thankful love to heaven above
We lift our happy voices;
While over all the fields at rest
The evensong rejoices.
Meekinsburg, Pa.

For the Herald of Truth.
THERE IS A GOD.
BY C. E. BENDER.

In all the past ages there have been men who denied the existence of a Supreme Being. Fools have said there is no God. But who at the present age of civilization and Christian progress, declares there is no God? Let him go out beneath the heavens, which are hushed with silver, domed with azure, and pillared with light, at evening, when the sun in his splendor gradually sinks beneath the western horizon; when the stars, playfully twinkling in the heavens, begin to shed their flickering rays through the blue curtains; when the moon slowly rises above the eastern horizon and illumines her pathway by her mellow light, when the universal hush and the calm repose of nature, are still as the soft breathing of an infant's slumber; then let him say if he can, there is no God. Let him dare to pronounce that dreadful blasphemy,

and ten thousand voices, floating to and fro upon the nightwinds, will reproach the woe of darkness of his intellect and bewail his utter hopelessness and folly. If there is no God, who then called into existence the elements and mysteriously combined them so as to compose the earth? Who governs with such accuracy the movements of the earth and sun and the brotherhood of the glittering planets and stars? Who unrolled the blue scroll and threw upon its frontispiece the legible gleam of immortality? Who fashioned the earth with its perpetual rolling waters and dotted it with green forests, glowing moss, richly tinted flowers, and garments of beauty that cannot be described? Who settled the foundations of the lofty mountains, which tower to the skies? Who draped the heavens with clouds that alternately gather and break over a thousand giant peaks and ridges in their mellow beauty, and amid the roar of storms and the voice of thunders, unchained the lightnings, which flash in their maddening splendor? Who created the curious beasts, the crawling, the creeping and the flying things in their various forms and peculiarities? Who gave to the eagle a safe abode in the lofty crags of the Rockies or among the high cliffs of the Alps, where the tempests dwell and rave most furiously, and who gave the dove a tranquil shade amid the forests that echo to the minstrelsy of her cooing? Who created man with his perfected elegance and rationality and form? Who made the light pleasant to him and the darkness a covering and a herald to the first dawns of the morning? Who in the first dawns of a perfect life, established a glorious church, unfurled a sacrificial death, rose triumphantly from the grave and ascended grandly to heaven? Who cleansed the penitent sinner from all his iniquities and created within him a new heart? Though his sins were as scarlet, they were made as white as snow; though they were red like crimson, they became as wool.

There is a God. All nature declares it in a language too plain to be misunderstood. The great truth is too plainly written over the face of the whole creation to be easily mistaken. You can behold it in the tender blade of grass just starting from the earth in the early spring, or in the sturdy oak and giant pine that have withstood the wintry blasts of a century. The little ponds, sleeping in their green-fingred nets, looking out on the grass-covered slopes and the blue sky; the purring rivulets meandering through downy meads and verdant glens; the beautiful cascade leaping over perpendicular rocks and glittering down the mountain side like a stream of burnished silver; and Niagara's tremendous torrent leaping over its awful precipice and rolling in majesty its broad sheet of waters onward to the ocean—all unite in proclaiming, "There is a God." It is heard in the trill of the birds, in the tinkle of the gushing rills, in the murmur of the rippling brooklets; it is heard in the whispering breezes and roaring storms; in the deep thunder and the earthquake's shock. It is declared to us when the clouds are columned, tarred, domed and scrolled into outlines of gracefulness; when the forests are garlanded with fragrant spring blossoms; when the great golden orb of day rises from a diaphanous sea of clouds

and climbs toward the spotless zenith; when the lightning flashes in dazzling shafts, which follow one another in such rapid succession that the whole sky overcast with dense clouds, seems to reflect the flames of some burning world; when the tempest lowers; when the hurricane sweeps over the land; when the winds moan around the cottages and die in silent murmurs on the plain; when the mountain lake utters its melancholy tones within the wave-worn caves or when its waves thunder at the base of some huge promontory, or when the ceaseless song of its ripple and the muffled discord of its roar dies away in the fading twilight in gentle murmurs on some sheltered shore. The vast ocean, filled from its deepest bed to its expanded surface; filled to its centre to its remotest shores; filled to the brim with beauty and mystery and power; when its broad expanse is whitened with foam and when its bearing waves roll mountain high, or when the dark blue of heaven's vault is reflected with beauty on its smooth and tranquil bosom confirms the declaration that "There is a God." The majestic mountains with their enchanted regions and their silent, sublime and glorious sun in the heavens—all declare that there is a universal First Cause, which is God. Who can look into an old face, crowned with the glory of a hoary head, or into a young face that beams with health, purity and beauty; or upon the opening blossom, the full-blown flower, and the varied scenery of mountain and glen, forest and grove, decked simultaneously in the fleecy robes of winter and the green drapery of spring; unimpressed with a sense of the reality of a divine Being?

The bone and muscle of every beast of the field, the waving of the wing of every bird in the air, and the beauty of the smallest insect floating in the breeze is indelibly stamped with the impress of a Deity. The religion of the Bible, the light of nature and the works of Creation attest the fact that there is a Supreme Being.

The avowed atheist denies the existence of God; he disbelieves that a Supreme Being governs the affairs of the universe; he disbelieves the religion of the Bible, but all his arguments are based on unsound theories. He persists in darkness rather than light. The devout Evolutionist, according to his theory, would persuade us that the first created animals contained the germs of all possible successors, successfully including one within the other, and that the generation is merely the act of unfolding the germ; he maintains that every existing form of animal or plant life, even man himself, has been gradually produced or evolved through countless ages from one or two nomads, or animalcules; and that each species of animal is not a special creation, but is gradually produced by the modification of others—in short, he means to say that far back in the ages there were a few primæval germs, or seminal sperms, or some vegetable stuff from which all living creatures have been evolved. In substance he argues, that this matter by innate force developed into a polliwig; the polliwig developed into a fish; the fish developed into a reptile; the reptile developed into a monkey; and this imphial monkey, by some natural force, developed into man. Darwin

win says: "That the human hand is only a fish's fin developed, and the human lungs are only its swim bladder developed." This is a fallacious argument to refute the Bible record of creation.

"Calculus of petrified remains of extinct and existing species are a wonderful commentary to corroborate the divine record and distinctive order of the epochs or days of the prophetic record. These petrified remains disclose the fact that among all the species known there is no evidence of a change in form or anatomical structure; no transition from a lower or higher order." This surely is an absolute refutation of the modern theory of evolution.

Let the men with all the uprolling vapors of atheism, skepticism, evolution and infidelity deny the existence of a God, or let them try to turn the bright light of Christianity into darkness; and let the hills depart, the heavens fall, and time perish, there still exists a living God.

A superior, invisible power is continually employed in managing and controlling by secret and irresistible means all the transactions of the world. Blind and depraved must be the mind of that man, who denies what every day's phenomena so fully proves.

Was it not a supernatural power that directed and comforted the holy men of long ago? Was it not the Holy Spirit that helped the martyrs to be firm when one word of recantation would have unfettered the withers of the stake and put out the kindling fire? In all the trembling of one's soul, in all the infernal suggestions of Satan, in all the surging of tumultuous passions and excitements, who would not feel the need of the Abiding Comforter? When the axe-man of strength and beauty around us and we are left in solitude, would we not need the gentle dove of divine mercy to sing in our branches? When we step on the down-grade of life and see that it dips to the cold river of death, would we not want some one near who would kindly help us across and escort us into the City of the New Jerusalem?

Who has not reason to thank God for the success which has attended his efforts in the world? Who has not reason for thanking Him for defeating some plans, which, if accomplished, would have resulted to his injury or ruin? Every individual ought to be sent Him the homage of a grateful heart for the consequence of events and for His unquestionable kindness in the supply of needful mercies.

Surpassing all, man, the lord of creation, so fearfully and wonderfully made with eye and ear as open windows through which rush the world of truth and beauty, color, and sound; each joint in its corresponding socket; each muscle, artery, and faculty of the mind performing its allotted functions with all the precision of the most perfect mechanism; and above all possessed of a human soul that is capable of enjoying the most exquisite pleasures or of enduring the most excruciating pain, and is endowed with immortality and destined to live throughout the endless ages of eternity—these all unite in one grand proclamation of the eternal truth: there is a being infinite in wisdom, omnipotent and omnipresent, the fountain of all life, the source of all light, the center of all happiness—"the

Wonderful, the Counsellor, the mighty God, the everlasting Father, the Prince of Peace."

Elkhart, Ind.

FOR THE HERALD OF TRUTH. WHICH WAS GREATEST.

BY URSULA MILLER.

"Which of us is the greatest?" This question was asked one day. As the poet, the musician Had met in their pilgrim way. The artist would have it that painting Was the greatest of all the arts. But the poet and the musician Would shield the gift of their hearts.

He then took one of his pictures And bled it up to their view, "My friends, 'tis a gift from heaven!" And they confessed it was true.

The scene was one of a river, The water like crystal was clear, There were trees on the banks of the river And glorified beings were near.

They were saints who long had departed This world so dreary and sad; They dwelt there in peace by the river, And looked on our world as they had.

The picture revealed to them also That the saints were robed in pure white Their souls, like their garments, were spotless, No sin was there, and no night.

The poet would tell the world pictures, In words so flowery, bright, He could write about a city, Where Jesus reigns at the light.

He wrote about rest for the weary Who had crossed to bear in this life, He wrote about Christ the Great Helper, Who will aid every one in strife.

With his pen he described a city With streets of pure gold; The children of the Good Shepherd Were there gathered into the fold.

And sorrow never entered that city, No eyes there were dimmed with tears; The angels sang praises to Jesus, No sighs were there, and no fears.

The musician sang of a country Beyond time's dreary day And sickness and sorrow and sighing Were all so far away.

The ransomed who long had entered That country of beauty and love, Sang praises to Christ their Redeemer In those heavenly courts above.

Harps of gold in their hands they carried, And heavenly music they made; Great joy was in that country, As their offsprings of Christ were laid.

"Which of us is the greatest?" The question was asked once more. They asked a different person, Who had never been asked before.

They asked an aged pilgrim Who on the banks of the river stood, If he would answer their question, And he replied that he would.

He called a small child to him, "Of these, the Master says, 'Of such is the kingdom of heaven.' There they ever sing his praise."

The artist, the poet, musician Went rejoicing in their way, They thanked the aged pilgrim For showing them the true way. Jett, Okla.

FOR THE HERALD OF TRUTH.

"WHERE ART THOU."

BY J. T. HAMILTON.

When man became conscious of the sin of disobedience he fled and hid himself among the trees of the garden. Could we know the sensations of his heart, and read his thoughts, we would have a fair conception of the meaning of that hour when the voice said, "Where art thou?"

Yet I think it unfair to confine the inquiry of Gen. 3:9, to the inhabitants of Eden, for it seems some of the greatest men were bequeathed to Adam's sons, hence allow me to bring this inquiry to you—"Where art thou?" The apostle of Gen. 3:7 are typical of the rage of Isa. 64:6. The exceeding filthiness mentioned, typifies the filthy rage of self righteousness, therefore let us consider the importance of having on the robe of righteousness (Isa. 61:10). Eve doubted whether she heard what God had said. Are you in "doubting castle." If so, reflect for just one moment that you are saying by your doubt that you do not believe what God says. Why not take Him at His word, allow His Spirit to reveal to us the mysteries it contains, and bring to light the hidden things in His great treasure house? 1 Cor. 2:10.

I read one Simon in Acts 8, who Peter said was in the gall of bitterness, and in the bonds of iniquity. The service of sin is not only bitterness on earth, but it is binding its victims to eternal bondage of the bitterest kind.

The wise man has said that jealousy is as cruel as the grave; he assured that if you are guilty of this sin, you are not where God would have you. If you are inclined to be worldly read Rom. 12:1, 2. God has said, "The world passeth away and the lust thereof." If the things of the world are your greatest delight and pleasure, what will be your delight and pleasure when the realities of another world are facing you?

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." The whole spirit of the Scriptures is against an irreverent use of His name, and against that which prompts profane language. Paul in writing to the Ephesians exhorts them to put away all evil speaking, to be true and holy. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice, Eph. 4:31.

"Where art thou?" in thy daily walk? "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." Our walk shall be in the light of Jesus' life. It is that light, reflected in our lives that reaches and illumines other lives.

Let God's Word be the rule of our life, the Holy Spirit the comforter of our hearts, and the glory of God the object of our living.

Alpha, Minn.

PRAYER, A NECESSITY.

Matthew 26: 39-46.

Perhaps, no part of our Savior's life here upon earth, appeals more strongly to his followers, than does that time, when under the shadow of Calvary, he passed through Gethsemane. This was a critical time in the life of the Lord. Only a short time before, Judas had left the twelve, the Lord's supper had just been established, and only a little further on he was betrayed, arrested, tried and crucified.

The knowledge of all this impelled Him, Son of Man though He was, to withdraw by Himself and hold communion with the Father, receiving from the Father, the needed grace and strength for the impending ordeal.

He had felt the need of human companionship and had taken those three of the apostles, Peter, James, and John, who could enter most closely into His inner life, with Him into the garden; but that their friendship was inadequate was revealed, as He said, "Sit ye here, while I go and pray yonder." Friends can help to a certain point, but there is a limit to their ability to understand, sympathize with, and offer and extend help; but to the friendship and love of God there is no limit. Prayer is beyond earthly things, and is a pouring out of the divine in man to meet that great fountain of the divine in God.

Christ alone wrestled with the temptation to let the cup pass, and gained victory for the crisis.

That prayer offered by our Savior just previous to His stupendous sacrifice is the very epitome of effective prayer. Into the few words are crystallized purity, reverence, mission and importunity.

If Jesus Christ, perfect from the beginning, not only at this time, but throughout His earthly life, felt the necessity of spending hours in communion and prayer, how much greater and more imperative the necessity for those who are subject to sin and temptation.

Prayer is as much a need of the soul as breath is to the body. Not only is it a necessity when there arise emergencies and crises in life, but is an absolute necessity for successful every day Christian living. It is an essential element of the environment of the child of God, and to the truly consecrated is a great delight. He who neglects prayer will pay the penalty of stunted spiritual growth.

Nature is full of illustrations showing that the right atmosphere and environment must be provided that life and growth may ensue. Numerous cases of death occurring in the mines from lack of air are known. Fish, taken from their element, soon die. Also in social and intellectual life, best results of culture are gained where the pervading atmosphere is of the right kind.

If that law which governs physical and intellectual life is necessary to development along those lines, how much more imperative the need to the higher or spiritual nature. Many times, the world is surprised at apparently the sudden downfall of a soul, when, in reality, for a long time, neglect of prayer, has been causing deterioration of character. Then when the hour of trial and temptation comes, defeat follows, because such an one has wandered away from God. Prayer is a necessity to fortify the soul against the attacks of the human soul.

All the resources of the universe are at God's disposal and He could provide everything for man without ever being asked for it if He so decreed; but such is not His plan. Man, in that case, would never recognize his dependence upon pleasing to his Maker, to have him realize his condition and come to the Lord for the care and protection which He is able to give. Prayer establishes and confirms the relations between man and God, and the tie thus formed is far more tenacious and real than though this spirit did not exist.

Prayer is an act of the soul and is a proof of the divine in man. It contributes to the happiness of those who avail themselves of its blessed privileges and ministers unto the development of their spiritual nature. A praying Christian is invariably a growing Christian. Prayer is that travail of soul through which one needs must pass to gain power and strength. It is that and that alone which gains spiritual victories. Could the battles of the soul be recounted on history's page, it would be found that prayer is the great factor which has entered into the conquest. It is said that before Abraham Lincoln gave the Emancipation Proclamation, he wrestled all night in that agony of prayer which prevailed with God. Jacob wrestled in prayer until the break of day and came out of the contest a changed man.

Prayer then is necessary to spiritual growth and victory, it is necessary to successful every day living, it makes more close and tender the tie between the creature and the Creator, and it is necessary in order to overcome sin and temptation, and to meet the emergencies and ordeals of life.

THOUGHTS FOR REFLECTION.

Prayer is the breath of the spiritual life.

Prayer is necessary for the Christian for the monotony of every day living, and is necessary to meet the crises of life.

Prayer is the divine in man coming in contact with the heart of God. It is necessary to have fixed times for prayer, as well as to spend hours at times when wrestling for some spiritual victory.

The sincere child of God exemplifies the precept to "Pray without ceasing," but, living so close to the Heavenly Father that whenever anything arises, it can be taken instantly to the throne of grace and be heard. Such is spiritual living—Zion's Watchman.

ENTHUSIASM IN A CHURCH.

W. H. DUNBAR.

Recently we heard the question asked as to the secret of the wonderful success of a certain church. The preacher was neither very learned nor very eloquent. The music was not extraordinarily attractive. The equipment was scarcely up to date. But the work was a recognized success. People felt the power of that church. They flocked to it. It was a center of influence. What made it so?

No doubt preacher and people were Spirit-filled and Spirit-led. This always makes a strong church. But the answer given by one who knew the congregation was this: "Every member of that church is intensely interested in it. They are enthusiastic. You cannot go there without being made to feel it in one way or another." We could not help but recognize this as an important factor. Such a church is bound to overcome even in the face of adverse circumstances.

We also happened to know that the organization of that church was not perfect, not any more so than any other organization of human beings, not any more so than any other church. The wheels did not always run smoothly. Now and then there was friction as there is likely to be in every church. But no one outside of the church ever knew of it or suspected it. The enthusiastic earnestness and devotion of the people gave the work a momentum that no friction could affect.

"Nothing succeeds like success." It is so in church work. Indifference will kill any church. Fifty people, full of the right kind of enthusiasm, will make a church go in the face of adverse circumstances. Fifty people, burning with interest, taking up their church, praising it, inviting others to it, falling in line with its work, will make a success of any church.

They will affect the church itself. There is an infection in such enthusiasm. It not only affects others by contact, but it permeates the air of the church. The preacher feels it, the officers feel it, the worshippers feel it, the strangers feel it. Ordinary difficulties that come to every church are minimized and amount to nothing. Those outside the church feel it. To them the church in which the members are not interested cannot amount to much. They cannot expect to be interested. Indifference in a church will drive people away. Enthusiastic earnestness will draw them.

And this is a matter in which every individual of a church counts. We forget this. We say on a Sunday evening or on a Wednesday evening: "O well, I am not an officer; I have nothing to do there; I will not be missed; I will not go to the services." Ah, but there is your mistake. Remember that what you are saying a hundred other people are saying. The absence leaves a gap in the congregation. The gap chills the preacher to the heart and chills all the rest. But if you were the only one you would be missed. The influence of your presence and of your interest is missed. Some one notes your absence and concludes that he will stay at home. A man came to a mid-week service. Afterward he said: "I expected to see Bro. A. and Bro. B. and Bro. C. there. Evidently your men are not interested in this service." He never came again. No wonder.

There is in every church a band of steady workers. They can always be counted on. But they are human. Sometimes they get tired; sometimes too much is asked of them and they get fretful and irritable from overwork. No wonder.

What we need in a church is enthusiastic co-operation. If you do not feel able to do any special work your expressed interest may count for more than any work that you could do. At a recent public meeting of the Sunday school the superintendent pointed out the fact that nearly every member of the church council was present. He worked more hopefully in the sense of the manifest interest of this fact for three months.

A brother in the church came to the pastor a short time ago and said: "Call on me any time I can be of service to the church or you—anything I can do I will be glad to do." It made the pastor's heart bound.

You can all make the application. You can all act on the suggestion.

Other friends may tire of us. Jesus, never. Others may be unable to lift our burdens. Jesus always can help, and His sweet word is, Let not your heart be troubled. We love Him according to His measure. He loves us according to His. So, His patience is inexhaustible. His mercies are ever new, and His goodness surpasses our power of comprehension.

MISSIONS.

ENCOURAGING BITS OF MISSIONARY NEWS.

A man in Burma possessed a copy of the *Psalm* in Burmese, which had been left behind by a traveler stopping at his house. Before he had finished the first reading of the book he resolved to cast away his idols. For twenty years he worshipped the eternal God revealed to him in the *Psalm*, using the fifty-first, which he had committed to memory as a daily prayer.

Then a missionary appeared on the scene and gave him a copy of the New Testament.

The story of salvation through Jesus Christ brought great joy to his heart, and he said: "For twenty years I walked by starlight; now I see the sun."—*Woman's Evangel*.

LETTER FROM ARMENIA.

Hadjin, Turkey.

June 12, 1902.

MR. A. C. KOLB,
Elkhart, Ind.

Dear friend:—Accept our hearty thanks for the draft of seventy-five dollars (\$75.00) to Chase National Bank of N. Y. which we received in good order today. We pray that God may reward and repay the donors.

I am sorry that we cannot enclose you a better receipt, but the receipts sent us from America months ago have never been delivered to us, so we ask our friends to bear with us, remembering our situation and circumstances. Our desire is to use the means to the best advantage that God's kingdom may be advanced on earth.

Besides thanking you for the gift we also wish to thank you for your kind letter for "As cold water is to a thirsty soul so is good news from a far country."

We are pleased to give you some information of our work although we are at a loss to know what might be the most interesting.

We have a boy's home and a girl's home, 120 children in the former and 161 children in the latter ranging from three to sixteen years of age. The larger ones work at trades or do housework, the smallest attend our kindergarten class and the remainder attend school.

Mr. and Mrs. Fidler and Miss Ilonk are in the boy's home. We hope to open another station in the autumn. Our industrial work consists of a dry goods store, a shoemaker, a native shoe store and bakery.

During winter months we give relief to as many as 120 poor widows and women. Twice during the week we hold prayer-meetings for young men, once for women, every morning and evening for children in our homes, and have Sunday school on Sunday. This in a nut shell is the extent of our work. Of course, there are many little things to occupy us in the meantime and we strive to use every opportunity. We are all quite well. Mrs. Barker and myself have acquired the language so as to be able to use an interpreter, Mr. Fidler uses an interpreter only for most important things, so the work goes on.

God has been very good to us, supplying all our needs according to His riches in glory by Christ Jesus.

We wish you His richest blessings in your labor of love.
Yours in His name, saved to serve amongst the needy,
ROSE LAMBERT.

DIVINE ILLUMINATION.

In a certain city a gentleman was attracted by three children who were standing at a window of a large store. Two were evidently trying to describe the many pretty things that were exhibited to the third, who, the gentleman saw, was blind. But the difficulty in making the afflicted child understand all the beauty which the brother and sister saw distressed them greatly, and even after their best efforts were exhausted they felt the hopelessness of their endeavor. Missionaries and others interested in our great missionary work frequently have the same sense of defeat when trying to set forth the teachings of Christ. They feel the blindness of many to the length and breadth and height and depth of the first two words of the Lord's Prayer, "Our Father." And the serious question arises as to how this indifference is to be met. How are the eyes of the blind to be opened to see the unity of the race.

It is the divine Occult that is needed. With not a few the Christian life is a series of visions, and there is growth just as the spiritual eyesight is strengthened by the illuminations that come to the soul. A text of Holy Scripture has been read without meaning or message and yet special thoughts or messages have been conveyed to the mind, until one day, in a moment of time, the darkness disappears, and a perception of new truth of wondrous beauty is revealed; and henceforth, whether we continue to walk in the light of the new vision or not, we can recall the hour when the Holy Spirit took of the things of God and opened them unto us.

Let not the church be asleep in circulating missionary information. Let her bring her missionaries home to tell of the needs of the regions beyond; but let her not forget to be constantly in prayer to "Our Father," that the command, "Go ye into all the world and preach," may come as a divine vision illuminating and irresistibly convicting that "he hath anointed" her "to preach the gospel to the poor; he hath sent" her "to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." No at liberty them that are bruised. No better descriptions of the conditions of Christless nations can be found, seek where you will, but to make these words of the Master living and active, it needs the light that "never was on land or sea," even the light of the Holy Spirit, to burn them into the souls of believers.—*The Missionary Outlook*.

FINDING JESUS AND DYING FOR HIM.

SEL. BY LINA ZOOK.

A rough, stern-looking man and his beautiful young wife were standing one day in Burma under a clerdendron tree covered with rosy white blossoms, looking at the little baby boy that she held in her arms.

"Is he not beautiful, my Lord?" she said.

"Beautiful now," he answered; "but how will it be when he grows to be a wicked, sinful man?"

"Must it be so, my lord?"

"Is it not always so?"

"My lord, there is a man at Maulmain who teaches that sin may be removed."

"Who told you of him, my lord?"

"My lord!" exclaimed the poor wife timidly.

"Who told you?" he repeated.

"I heard it in my father's house on the other side of the great Salween," she answered with more courage.

"Well, my lord, you are not in your father's house now; and mark me, from this moment you will forget that word of this abominable religion ever entered your ears. You hear, woman!"

At that the usually docile wife sprang to her feet and said: "What would you do, my lord, if I were to become a Christian?"

"Kill you!"

The woman smiled drearily, sat down, and drew her baby to her bosom.

"Why did you ask such a terrible question, my lord?" he asked after a pause.

"Because it is pleasant to know," she answered with a laugh.

Looking around for something else to talk about, the man noticed his wife's round, taper arm sparkling with ornaments.

"What is that odd bracelet you wear lately?" he asked after a pause.

"A charm, my lord."

Just then the woman seemed to see something unusual through the trees, and, catching up the baby, she bounded away.

"Fool to be frightened by such a silly thing!" muttered her husband. "A charm, indeed! That is not like being a Christian."

Some days before, old Pooluah, a Christian slave, who had come with the young wife from her father's house, had sent her a tract called "View of the Christian Religion" in a basket of lilies.

This she carefully folded together in a deer-skin case trimmed with gold seeds, and bound it on her arm with her other bracelets. It was the safest place in which she could hide it, and it would be always near when she wanted to read it. When her husband asked the question about it she was frightened and ran into the forest, not daring to look behind her for a long time to see if any one was following her. At last she heard a familiar voice say: "My lady, has anything happened?"

It was old Pooluah, who was carrying a heavy load of herbs he had just been gathering.

"Happened? No," she answered.

"But there will—there must—and I almost wish it would come now."

"Look to the Lord Jesus Christ, my lady. He is strong. He never deserts those who put their trust in Him."

"I do not put my trust in Him, Pooluah. I am not a Christian. When you are in trouble you can pray like the white people, and your mind becomes cool and happy. I cannot. I do not trust Him. I shrink and tremble, and do not even dare to tell the truth."

"My lady?"

"I said just now, Pooluah, that it was a charm I wore upon my arm. I told a falsehood, and all from fear. I am a poor, timid, woman, and I can never be a Christian."

"My dear lady, you are sorely

tempted; but try, try, my sweet mistress, to bring your trouble to the Lord. He will take it willingly. He has trodden all these dark ways, and He knows every step. Cannot you trust Him, my lady?"

The woman shook her head. "I am but a poor, crazed mynah, and must obey my keeper. I thought his mind was softened, Pooluah, for he talked of our common sin as though sorry for it. So I ventured to tell him there was a way of escape, and he was, O, so angry! He says he will kill me if I become a Christian."

"I am young," said the poor young thing, "and the poor young thing threw herself down upon the sod and wept passionately. 'I know you love me, my faithful Pooluah, she said at last, 'but you are all.'"

"The Lord Jesus Christ loves you, my lady."

"I cannot feel it; I dare not think of it. The way is dark, dark."

"He gave His royal limbs to the torture and His body to the tomb for you, my lady. It is dark, the world is all dark, but He came down from glory and waded through the darkness and the sorrow for you, my dear lady—for you. Trust Him, my lady; lay your sorrows at His feet, and the shadow of death itself will never make you afraid."

"But I denied Him, Pooluah—denied Him insultingly. I said it was a charm I wore."

"It was in a moment of weakness, my lady. The Lord is a pitying Redeemer. Ask Him to forgive you. Look to Him, my lady, and light will come."

From that time Missa seemed changed. She was courageous, calm, and happy. Ashamed of her falsehood, she unbound the bracelet from her arm, and threw the deer-skin case into the river, and placed the tract in one of the hollow bamboo rafters of her house, where anybody could see it who looked for it. In spite of the faithful Pooluah's cautions, she began whispering the glad news of salvation among the villagers; but they all loved her so much, and her husband was so much feared, that not even the strongest Buddhist ventured to tell him what she was doing.

So the months went on. At last one day, as she was reaching her precious book she was startled by a rough hand on her shoulder, and a stern voice exclaimed: "Woman, woman, what have you here?"

For a moment she hesitated and her heart grew faint. She had expected a delay, that it had been so long time since she had been surprised when it did come. She answered tremblingly: "It is a—foreign book, my lord."

"One of these vile books!"

"It is not a vile book," she interrupted bravely.

"Which—which I commanded you not to touch?"

"Should I not obey God rather than?"

"Silence, babbling slave!" Then, smothering his rage again, "But where is the traitor that dared to give you this?"

"I had it a year ago, my lord."

"And you have kept it ever since?"

"I have."

He snatched the book from her hands and tore it into pieces.

"That is useless, my lord. It matters

September 15,

1902.

little to destroy the paper, when every word is cut into my memory."

"You will not say that you believe the book?"

"I do."

"And you dare tell me this—that you are an idiot—a—"

"I am a Christian, my lord."

"The stern man shook with anger. 'Who knows you are what you say?'"

The woman was silent.

"Speak, I command you."

"I cannot tell you, my lord."

"What, you—you defy me?"

"I will answer any questions about myself, my lord; but more than that I cannot."

"You refuse to tell who your accomplices are?"

"I refuse to betray my friends."

Overcome with rage, his hand seemed to leap into the air, and the next moment the courageous young wife was crushed to the earth. Then the stern man's dreadful anger was turned to more dreadful grief. He threw himself down beside her with a loud cry that brought a dozen villagers to the spot.

"I have killed her! I have killed her!" he cried—"Her, my golden lily, my bundle of musk! O Mimosa! my beautiful, plying Mimosa! Speak to me, O speak, Mimosa! I meant not to strike. It was a demon in me, and not my hand. One little word, one breath, my beautiful, my loved, my lost Mimosa!"

Old Pooluah was the last to reach the spot. "I have killed her! I have killed her! I have killed her!" and, taking his mistress in his arms, took her to her home. For hours there was a faint fluttering of the pulse, a movement of the eyelids; that was all. At last, when the first ray of morning shot through the open door, the dying Mimosa opened wide her joyous eyes. "Pooluah!" she called.

The old man stooped over her.

"Dear, faithful Pooluah, take the little boy to my father, and tell him, O tell him how sweet it is to die. Though so young and so unworthy, I am permitted first to enter the celestial gate, and there I await both you and him. How beautiful! how glorious!"

With a rejoicing smile upon her lips the young Christian passed away—slept in Jesus.

The stern husband never returned to his village, and it was never really known what became of him. Some said he was eaten by tigers, some that he was living with outcasts, others that he became a hermit priest on a beautiful island in the Salween.

DOES THE BIBLE TEACH NON-CONFORMITY TO THE WORLD IN ATTIRE?

BY MOLLIE KAUFFMAN.

It is generally admitted by all Bible students that the Bible does teach non-conformity to the world. Isaiah, Christ, Paul, John, Peter, and James all give their note of warning in this respect, and all teach both in word and spirit that there should be a distinct separation between the church and the world.

"I had it a year ago, my lord."

"And you have kept it ever since?"

"I have."

He snatched the book from her hands and tore it into pieces.

"That is useless, my lord. It matters

formity in attire?" is one that is not so generally accepted, not because we do not have plain Bible teaching on this subject, but because it means a denial of some things deemed to the carnal heart. It means to be regarded as peculiar, and to quench the natural vanity in making a personal display. To be regarded as out of fashion is so humiliating that the human is glad to escape the attention the Bible calls to it. The old saying that it is better to be out of the world than out of fashion is the expression of a person on such a strain.

Does fashionable attire originate with the church of God? Does the Bible advocate it? You say, of course not. Then it must originate from some other source. Paris is regarded as the mistress of fashion. The most "approved" and the "latest" are those fresh from her hands—Paris—perhaps the most wicked and ungodly city in the world. The strongest devotees of fashion are among the most ungodly and worldly of the earth. It is the natural outgrowth of sin to decorate and distort the body until it is scarcely recognizable as a human form. Did you ever see a professor of religion who was given over to the fashions of the world, reach the highest attainments in the spiritual life? You will find fashion a hindrance every time.

At the time of the Savior's advent into the world fashion had not reached the enormous power it has attained in this day. Every year in the service of the goddess of fashion seems to make the bondage more galling. Though fashion was in the time of Christ only a child in comparison to to-day, He saw it necessary to condemn the Scribes and Pharisees for their pride in dress as well as in other things. He pronounced his wage upon them because they loved to go in long robes and made broad their phylacteries and enlarged the borders of their garments, etc. He ye not like unto them. The apostle Peter among other instructions to wives says, "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart in which is not corruptible even the ornament of a meek and quiet spirit, which is in the sight of God, of great price." Paul also, in his letter to Timothy gives instructions: "In like manner that women adorn themselves in modest apparel with shamefastness and sobriety, not with broidered hair, or gold, or pearls, or costly array (but which becometh women professing godliness) with good works." Many other pointed quotations could be made to show Bible teaching on this subject, but since we see that the Bible teaches non-conformity to the world, that fashionable adorning is a distinct mark of worldliness, and that God has called us to a pure and holy life unspotted from the world, let us be true to our heavenly calling and abstain from every appearance of evil.

—Versailles, Mo.

For the Herald of Truth.

TRUTH FOR AUTHORITY.

BY G. W. NORTL.

For the Herald of Truth.

TRUTH FOR AUTHORITY.

BY G. W. NORTL.

For the Herald of Truth.

TRUTH FOR AUTHORITY.

BY G. W. NORTL.

For the Herald of Truth.

TRUTH FOR AUTHORITY.

BY G. W. NORTL.

For the Herald of Truth.

TRUTH FOR AUTHORITY.

BY G. W. NORTL.

For the Herald of Truth.

TRUTH FOR AUTHORITY.

BY G. W. NORTL.

For the Herald of Truth.

TRUTH FOR AUTHORITY.

BY G. W. NORTL.

For the Herald of Truth.

TRUTH FOR AUTHORITY.

BY G. W. NORTL.

For the Herald of Truth.

TRUTH FOR AUTHORITY.

BY G. W. NORTL.

For the Herald of Truth.

TRUTH FOR AUTHORITY.

BY G. W. NORTL.

For the Herald of Truth.

TRUTH FOR AUTHORITY.

BY G. W. NORTL.

For the Herald of Truth.

TRUTH FOR AUTHORITY.

HERALD OF TRUTH.

279

makers, the meek, those who hunger and thirst after righteousness; not upon those who profess to believe in the creeds of men. No man dares to assume that he has attained all spiritual truth and knowledge. He knows that He desires to have them all walk in the ways of purity and holiness, and if He wants them to be holy He has opened a way for them—for all whose heart's desire is to be like Christ.

When we become cleansed from sin we become the temple of the living God, for, "Christ dwelleth in you." With Christ dwelling in us, all desire for sin is removed.

A justified soul is cleansed from all sin. A consecrated soul has the power of the Holy Spirit. "Though your sins be as scarlet, they shall be as white as snow." Christ was pure and holy and so are all those who take Him for all He has promised to be to them. All carnal desires are removed.

Regeneration consists on our part of repentance, faith, humility, hope, charity for all people; our enemies if we have any, as well as our friends, and above all a perfect love for our unseen but not unknown God.

Jesus says, "For their sakes I sanctify myself that they also might be sanctified through the truth, I in them and thou in me."

God who has power to do all things, has power to cleanse the depraved and fallen heart and fill it with "joy unspeakable and full of glory."

When are we to become holy? When shall we strive to walk in the footsteps of our precious Savior? The Bible will answer these questions for us. "Behold, now is the accepted time, behold now is the day of salvation."

"Wherefore as the Holy Ghost saith, Today if ye hear his voice, harden not your hearts."

Let us attain to that life of faith and purity that in the evening of life when the summons of death comes we may enter into that city where only the redeemed beings dwell and where we may behold Christ at the Father's right hand.

Jett, Okla.

For the Herald of Truth.

HOLINESS.

BY URSULA MILLER.

For the Herald of Truth.

HOLINESS.

BY URSULA MILLER.

For the Herald of Truth.

HOLINESS.

BY URSULA MILLER.

For the Herald of Truth.

HOLINESS.

BY URSULA MILLER.

For the Herald of Truth.

HOLINESS.

BY URSULA MILLER.

For the Herald of Truth.

HOLINESS.

BY URSULA MILLER.

For the Herald of Truth.

HOLINESS.

BY URSULA MILLER.

For the Herald of Truth.

HOLINESS.

BY URSULA MILLER.

For the Herald of Truth.

HOLINESS.

BY URSULA MILLER.

great work, for God says: "Ask, and it shall be given unto you. Seek and ye shall find."

If we have a deep, earnest longing to be holy like our perfect Savior we may be so. God notices His children and He desires to have them all walk in the ways of purity and holiness, and if He wants them to be holy He has opened a way for them—for all whose heart's desire is to be like Christ.

When we become cleansed from sin we become the temple of the living God, for, "Christ dwelleth in you." With Christ dwelling in us, all desire for sin is removed.

A justified soul is cleansed from all sin. A consecrated soul has the power of the Holy Spirit. "Though your sins be as scarlet, they shall be as white as snow." Christ was pure and holy and so are all those who take Him for all He has promised to be to them. All carnal desires are removed.

Regeneration consists on our part of repentance, faith, humility, hope, charity for all people; our enemies if we have any, as well as our friends, and above all a perfect love for our unseen but not unknown God.

Jesus says, "For their sakes I sanctify myself that they also might be sanctified through the truth, I in them and thou in me."

God who has power to do all things, has power to cleanse the depraved and fallen heart and fill it with "joy unspeakable and full of glory."

When are we to become holy? When shall we strive to walk in the footsteps of our precious Savior? The Bible will answer these questions for us. "Behold, now is the accepted time, behold now is the day of salvation."

"Wherefore as the Holy Ghost saith, Today if ye hear his voice, harden not your hearts."

Let us attain to that life of faith and purity that in the evening of life when the summons of death comes we may enter into that city where only the redeemed beings dwell and where we may behold Christ at the Father's right hand.

Jett, Okla.

For the Herald of Truth.

HOLINESS.

BY URSULA MILLER.

For the Herald of Truth.

HERALD OF TRUTH.

September 15, 1902.

SUBSCRIPTION PRICE.

The HERALD OF TRUTH, one dollar per year. *Readers and friends*, one dollar per year. *Foreign* papers in one address, \$1.50 per year. *HERALD OF TRUTH & WORKS OF CHURCH* in one address, \$1.15 per year.

The HERALD OF TRUTH is the Organ of the following Mennonite conferences.

1. Lancaster, Pa.
2. Kankakee District (Franklin).
3. Franklin Co., Pa. & Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Penna. Amish.
7. Ohio Mennonite.
8. North Western Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.

BUSINESS NOTICES.

Wanted:—Several good agents; apply to the Mennonite Publishing Co., Elkhart, Ind.

Sunday-schools contemplating giving rewards at the close of this quarter will do well to write us. Our large variety of books, booklets, book-marks, cards, etc., enables us to give entire satisfaction.

Jacobs' Model S. S. Sec'y Record, in Manila cover, 36 cents. **Meyer's Paramount S. S. Sec'y Record**, cloth, 47 cents. **The Superior Sunday School Teachers' Book**, 5 cents each; 40 cents per dozen. Collection envelopes, 35 cents per dozen. *Order now.*

New designs of Sunday-school Scripture Text Cards have been added to our large line. We can now offer better value for the money than ever before. The popularity of our beautiful cards at low prices, is continually increasing. Orders are larger and there are many more of them. Send us 15 cents for a sample package. We know you will be pleased.

The large sales which GOSPEL CALL has enjoyed, must be ascribed to its merits. Large orders for Sunday-schools have been filled, and in every case the book has given entire satisfaction. It is an exceptionally well-factored. It is an exceptionally well-factored. It is an exceptionally well-factored. The price is very low. In limp cloth binding, 20 cents. In board binding 25 cents. Send for a sample. You will like it.

Young People's Paper.—Parents who desire to have the minds of their children turned into pure and elevating channels of thought should supply them with the **YOUNG PEOPLE'S PAPER**. Boys and girls who want pure reading matter should subscribe for the **YOUNG PEOPLE'S PAPER**. Address, YOUNG PEOPLE'S PAPER, Elkhart, Ind. Subscription price, 70 cents per year. Special discount to agents. Send for Sample Copies.

If you want a book which exposes in a vigorous, plain manner, the popular sins which are stealthily creeping into the church, then send us \$1.00 for a copy of "Mr. World and Miss Church Member." It strikes at the root, and no one can read it without receiving great benefit. Over one hun-

dered agents, including several ministers, are busy at work selling this book, and all find it a good seller. Our terms are very liberal, and we would like many more agents to take hold of the work. Write us at once.

The Peter Peter's Book.—We have just completed an edition of the so-called Peter Peter's Book in the German language. This is a book of 500 octavo pages, five parts, containing:

1. Der Weg nach Friedenstein.
2. Spiegel der Gierigkeit.
3. Spiegel der Barmherzigkeit.
4. Ein Christlicher Sendbrief.
5. Genannt Praelstein der Menschen.

Our Book Store.—Let our readers remember that the Mennonite Publishing Company at Elkhart, Indiana is headquarters for Mennonite papers, Mennonite Sunday School Helps, Mennonite books and literature of every kind, Bibles, Testaments, hymn books, English and German. Also a large assortment of miscellaneous books. Send for a catalogue and prices. Address Mennonite Publishing Co., Elkhart, Indiana.

Hymns and Tunes.—Our English Hymn Book, which is now being used in most of our congregations, and which is known among our people as "Hymns and Tunes," has been reduced in price as follows:

Cloth binding, per copy, prepaid, \$.45
Cloth binding, per dozen, prepaid, 5.00
Cloth binding, per hundred, not prepaid, 35.00
Flexible leather binding, per copy, prepaid, .55
Flexible leather binding, per dozen, prepaid, 6.25

Flexible leather binding, with tuck, per copy, prepaid, .65
Flexible leather binding, with tuck, per dozen, prepaid, 7.50
We have also recently issued a *Word Edition* with paper covers, which we sell at the following prices:

Per copy, postpaid, \$.15
Per dozen, postpaid, 1.50
Per hundred, not prepaid, 10.00

The Words of Cheer is a weekly paper for the Sunday school and children in the home. It contains the choicest and best reading matter, and is highly appreciated wherever it is read. It should be used in every Sunday school in the land and find its way into every home. Among all the Sunday school and children's papers we have ever examined there is none that compares in its reading matter with this. Every boy and girl (and older people too) can read it with profit and benefit. SEND FOR SAMPLE COPIES. Show it to your friends, your Sunday school superintendent and teachers and get them to take them and introduce it into their homes and Sunday schools; get the young people, the parents, the ministers and everybody to read it. It will do them good, help them to grow strong in faith and in the Christian life, and will often help, when clouds of sorrow have darkened the pathway of life, to scatter the dark clouds and bring back the sweet sunshine of peace and love.

A Generous Offer.—A good gold fountain pen to one who has much writing to do is an indispensable convenience.

The Mennonite Publishing Company is selling only the best fountain pens, pens that we can recommend as first class in every respect.

The "Waterman Gold Fountain Pen" is the most popular pen of the day. It sells regularly for \$2.50. We can sell this pen at the above price and send it, postage prepaid, to any address for this price. Or we will make to our patrons who take the HERALD the following generous offer. For \$2.75 we will send you one of these excellent Fountain Pens and the HERALD OF TRUTH for one year. In this way you will get a first class Gold Fountain Pen at the regular price and the HERALD OF TRUTH a year for 25 cents.

In writing for the pen, state in your letter whether you wish one that writes fine or coarse, and whether you like a soft or a stiff pen. By giving us these items we will be able to select a pen that will, without much question suit your hand.

Send us \$2.75 with your name and P. O. address plainly written, and you will receive by mail, prepaid, one of these excellent Fountain Pens and the HERALD OF TRUTH for one year. If you need a pen you certainly will do well to avail yourselves of this generous offer. MENNONITE PUB'G CO., Elkhart, Ind.

SUNDAY SCHOOL LESSONS

LESSON XII.—SEPTEMBER 21.

THE DEATH OF MOSES.

Deut. 34:1-12.

(Read Deut. 33. Memory Verses 6-7.)

GOLDEN TEXT.—The Lord spoke unto Moses face to face.—Ex. 33:11.

INTRODUCTION.

TIME.—"Moses died during the first week of the twelfth month of the fortieth year of the Exodus." Corresponding with the latter part of February. According to the common chronology B. C. 1451.

PLACE.—Moses died on Mt. Nebo, the highest point of Mount Pisgah, which is the chief mountain of the Abrahamic range, the mountains of Moab. The Israelites were encamped near the base of Mount Pisgah, east of the river Jordan, opposite Jericho.

PERSONS.—Moses, Joshua, Israel.

A GLIMPSE OF THE LIFE OF MOSES.—From the "Nile to Nebo" is a long way. Not as measured by leagues or years, but by events; in trial, in life in suffering and in the achievements of the marvelous man whose experience scenes of which the lesson records.

From the valley to the mountain summit this great life had been a continued climb. Commenced in peril, preserved by miracle and continued amid scenes both tender and tragic, it closes with a blending of sublimity and sadness recorded of no other life in the long list of Scripture worthies. A child of providence, his early and latter pathway had been strangely and signally directed. Miraculously called to the leadership of God's chosen people, he had nobly fulfilled his mission and now the task was done. For a whole generation the burden of a great people had been laid upon him. He had borne with their murmurings, had averted threatened

judgments, and to save his cherished people had risen to the sublimity of unselfish devotion, and sweeping aside the proffered honor of the fatherhood of a new nation had begged that his own name might be blotted out if they might not be saved. Because of one such act his grave must be on the wilderness side. From the summit of Mt. Nebo his eager eyes are permitted to behold the inheritance, after which, like a "shock of corn" fully ripe, but not decayed, "he was gathered to his fathers." His great task faithfully fulfilled.—W. H. Clark.

HOME READINGS.

15. M.—A time to die. Deut. 32:41-52
16. T.—A blessing by Moses. Deut. 33:1-5; 26-29

17. W.—The death of Moses. Deut. 34:1-12
18. Th.—Moses' desire refused. Deut. 3:21-29

19. F.—Successor appointed. Num. 27:12-23
20. S.—The promise. Gen. 13:8-18
21. S.—Prayer of Moses. Psalm 90

LESSON XIII.—SEPTEMBER 28.
REVIEW OF THE THIRD QUARTER.—1902.

GOLDEN TEXT.—Thou shalt remember the Lord thy God.—Deut. 8:18.

INTRODUCTION.

TIME.—May, B. C. 1491-1451.

INTRODUCTORY THOUGHTS. During the past quarter we have studied a number of very important lessons. We were shown how wonderfully God dealt with His people. Their temporal and spiritual necessities were bountifully supplied. The waters gushed forth from the rock to quench their thirst. Bread from heaven was given in abundance to satisfy their hunger. The commandments were given to govern their morals. Idolatry was speedily punished at the foot of Horeb. The tabernacle was erected for the worship of Jehovah. Intemperance was justly punished in the persons of Nadab and Abihu. The promised land was investigated by chosen men. A Prophet like Moses was promised to Israel, and finally, Moses, the great law-giver, is permitted to view the glories of Canaan.

Among all the Israelites, the Lord called Moses up into the mount where he remained in holy convalescence forty days. The children of Israel prevailed upon Aaron to make an idol, which they worshipped.

HOME READINGS.

22. M.—The giving of manna. Ex. 16:1-15
23. T.—The commandments. Ex. 20:1-17

24. W.—Worshipping the golden calf. Ex. 32:1-24
25. Th.—The tabernacle. Ex. 40:17-38

26. F.—Journeying toward Canaan. Num. 10:11-13 and 29-36
27. S.—Report of the spies. Num. 13:25 to 14:4

28. S.—The brazen serpent. Num. 21:1-9

SUMMARY OF THE LESSONS.

LESSON I.—THE GIVING OF MANNA. The children of Israel journeyed from Egypt to the wilderness of Sin; they murmured against their leaders; they feared starvation, and longed to return to Egypt; the Lord promised them bread from heaven; directions were

given how to gather and prepare the manna; the Sabbath was to be kept holy; flesh was also promised them; they were murmuring against the Lord rather than against Moses.

LESSON II.—THE TEN COMMANDMENTS.—DUTIES TO GOD. God spoke audibly to the people, and gave them the ten commandments. This lesson embraces the first four: 1. Thou shalt have no other gods before me. 2. Thou shalt not make unto thee any graven image. 3. Thou shalt not take the name of the Lord thy God in vain. 4. Remember the Sabbath day to keep it holy. These four commandments show our duties to God.

LESSON III.—THE TEN COMMANDMENTS.—DUTIES TO MEN. This lesson embraces the last six of the ten commandments: 5. Honor thy father and thy mother. 6. Thou shalt not kill. 7. Thou shalt not commit adultery. 8. Thou shalt not steal. 9. Thou shalt not bear false witness. 10. Thou shalt not covet. The fifth alone has a special promise attached.

LESSON IV.—WORSHIPPING THE GOLDEN CALF. After the ten commandments were orally given to the Israelites, the Lord called Moses up into the mount where he remained in holy convalescence forty days. The children of Israel prevailed upon Aaron to make an idol, which they worshipped.

LESSON V.—THE TABERNACLE. Moses commanded that the tabernacle be set up; the ark and the furniture was to be placed in order in the tabernacle; the altar of burnt offering and the laver were to be put in the outer court of the tabernacle; Aaron and his sons were to be washed with water.

LESSON VI.—NADAB AND ABIHU.—TEMPERANCE. LESSON.—Nadab and Abihu, Aaron's sons, put strange fire in their censers and went in before the Lord; there came out fire from the Lord and devoured them; Aaron and his sons are commanded not to drink wine or strong drink; God puts a distinction between the holy and unholy, and between clean and unclean. God punishes the disobedient.

LESSON VII.—JOURNEYING TOWARD CANAAN. The cloud is lifted from off the tabernacle, and the Israelites leave the wilderness of Sinai and journey to the land of Canaan; Moses invites Hophai, his brother-in-law, to accompany them, but he declines to return to his own land. The Lord led the children of Israel by day and by night, He was with them in their "resting places" as well as in "their journey."

LESSON VIII.—REPORT OF THE SPIES. One man of each tribe was chosen and sent to search the land of Canaan; they were gone forty days; they brought with them a specimen of the fruit of Canaan; they reported that the land was really good, but that the people were great in stature, and the cities were walled; Caleb and Joshua alone said, "We are able to go up and possess the land."

LESSON IX.—THE BRAZEN SERPENT. The Israelites fight against the Canaanites of the south country; some of them are taken captive; they make a vow unto the Lord; the Canaanites are delivered into their hands and utterly destroyed; the Israelites journey from Mt. Hor, become discouraged and murmur against Moses; the Lord punishes

them by sending fiery serpents among them; a remedy is provided in the form of a serpent.

LESSON X.—THE PROPHECY LIKE MOSES. The abominations of the heathen are enumerated and positively forbidden by the Lord of heaven; God promised to raise up a Prophet from the midst of Israel, unto whom they should hearken.

LESSON XI.—LOVING AND OBEYING GOD. God's commandments are not hidden that we cannot see them, nor so high that we cannot reach them; God has set before all "life and good, and death and evil." All are commanded to love God and walk in His ways; a blessing is promised to those who do, but a curse is pronounced upon those who are disobedient and serve other gods.

LESSON XII.—THE DEATH OF MOSES. Moses goes up from the plains of Moab to Mt. Pisgah's lofty summit; the Lord permits him to behold the beauties of the promised inheritance but told him that he should not possess it. Moses died and the Lord buried him. He died at the age of one hundred and twenty years; the Israelites mourned for him thirty days; as a prophet there was none like him.

CORRESPONDENCE.

BOWMANVILLE, LANCASTER CO., PA.—Dear HERALD readers. On Aug. 31st, Bro. Ephraim Nisley of Mt. Joy was with us here at Bowmanville also some other visiting brethren and the day may with profit be remembered. Bro. Nisley's text was Luke 13:6-9 with very impressive illustrations, but the reason of my writing is to state a few important remarks made by the brethren. Bro. Mack stated that when the Sunday school was first started in their place some members were strongly opposed to it, not letting their children attend. Bro. Nisley took up the same line of thought but strongly warned us not to "get too progressive." In some places they were having what they called a "Parents Day," which it seems, we might as well call a "plenic" or at least a close relation to it. In the face of all this it is any wonder some people are not in favor of the Sunday school, some staying out altogether? Why cannot we young people listen to our elders and sisters in the Sunday school so much. As it is, classes are largely in charge of the young people, often very, very inexperienced persons. What we need is more spiritual life and interest and less formality in the Sunday school. Cor.

GOSHEN, IND., SEPT. 5TH, 1902.—Beloved Bro. J.—Greeting in Jesus' name. I have just returned from my trip to Adams, Minn., and Seward county, Nebraska. The Roseland church of Adams Co. is quite spiritual and very promising for service for the Master. The church at Antioch has room for improvement. The Shickley congregation in Platte Co. is very much encouraged at this time. They have at present a number of applicants for church membership. My prayer is that they may all be converted to God and be a light to the world. The large congregation at Milford, Seward Co., feel thankful to their heavenly Father for

the many blessings received during the past year. There are at present sixteen people who wish to identify themselves with God's people, and more are yet expected to come. To God be all the praise and honor. Many thanks to the kind brethren and sisters for the favors received while with them. I am sorry that I did not get to see Bro. Joseph Schlegel, and also Bro. John Nunemaker. Bro. Nunemaker was in Colorado and Bro. Schlegel in Oregon. Yours for the Master, NOAH METZLER.

IOWA, LOUISIANA, SEPT. 8, 1902.—Greeting in Jesus' name to the HERALD readers. We again have great reason to rejoice in the Lord for His many blessings. Bro. Andrew Shank of Onongto, Mo., came to this place July 25, and held a series of meetings. He was with us over three weeks proclaiming the Gospel truth in its purity, which caused many of us to rejoice in the goodness of God. Twenty-one souls were added to this congregation; eight of them received water baptism. There are now forty-one members here in this congregation. Communion services were held, when forty-five partook of the emblems of the body of Christ. The services were held in our new meeting house. May God bless our brother wherever he may go to preach God's Word so that the eyes of the blind may be opened to see in what a condition they are in. Bro. Will Eash and family of Shiphehanna, Ind., came here a few days ago to spend at least the winter here and if they like it here to make this their future home. Less than two years ago there were only three of our members here. We are very glad to welcome all of our brethren who are coming here, who are working for the Lord with a true heart. I wish you all God's grace.

JOHN SHROCK.

HIGH RIVER, ALBERTA, CANADA, AUG. 18, 1902.—Dear HERALD readers: May the grace, love, and peace of God guide us all, that whatsoever we do may be done to the praise and glory of God. On June 25th Bro. W. C. Bowman and wife and sister Shantz, of Ontario came into our midst and remained a few days. Bro. Bowman preached on the 24th at the Maplecrest schoolhouse, and on the 25th of July Bro. J. Shantz and N. Weber, of Ontario, and Otterbein, of Wetsaskwin, Idaho, and Pre. D. Garber, of Nampa, Idaho, came among us, both owing to the great amount of rain at that time no meetings were held until July 6, on which day we were privileged to open our new house for worship. On this occasion Bro. Garber took for his texts 1 Kings 8:27; Acts 7:47-49; and 2 Cor. 6:16, dwelling chiefly on the words, "Ye are the temple of God." The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after which Bro. Garber left us again. On Aug. 13 communion services were held at the meeting house (Ye are the temple of God.) The same evening meetings were begun in a schoolhouse a few miles west of here and continued until the next Sunday evening, after

For the Herald of Truth.

EIGHTH ANNUAL PENNONITE SUNDAY SCHOOL CONFER- ENCE, SOUTHWESTERN PENNSYLVANIA DISTRICT.

held Aug. 26 and 27, 1902, at the Scott-
dale M. H., Westmoreland
Co., Pa.

The meeting was opened Aug. 26 at
7:30 P. M. by singing. Devotional ex-
ercises conducted by J. N. Durr after
which the following officers were
elected: Moderator, S. G. Sheller; Asst.
Moderator, G. D. Miller; Secretaries,
N. F. Miller, Lina Zook; Treas., Jno.
Lounck; Query Manager, Abram Metz-
ler.

In greeting the visitors, Bro. A. D.
Martin stated that the object of this
conference is not to have a feast for
the body, but for the soul. Each one
who is what he ought to be, contributes
to this feast, by thought, consecration
and prayer. This conference is not a
place where a few display what they
know, but where many are to come to-
gether to learn.

"Letting the Light Shine."

Ed. Miller.—"Let your light shine."
A direct command of Christ, not only
showing what we are, but so living that
we help each other. We need not make,
but simply let our light shine. As the
moon reflects the sun's light, so we re-
fect Christ's light. Essentials:

1. Have Christ in the heart.
2. Pure surroundings.
3. A clear conscience.
4. A pure heart.
5. "Clean hands."

Our words and actions must agree.
S. G. Sheller.—Our light comes from
the Head—Christ, and if we shine
not, something is wrong some-
where. It is not with the Head but
with us. By letting our light shine we
direct men's thoughts to the Head—
Christ. Our light serves two purposes,
it keeps us from stumbling and keeps
others from stumbling over us. It is
necessary to shine all the time and
everywhere, especially in the home.
The righteous shine not only here but
forever.

"The Real Purpose of the Sunday School."

O. H. Zook.—It is to carry out the
great work the Master gave His dis-
ciples to do. Our work may amount to
a great deal even if it is not just like
some other person's. God did not make
any two of us alike. It is also neces-
sary for those of few talents to work.
We should not look too much for re-
sults. The purpose of the Sunday
school is to give children gospel priv-
ileges.

Jas. Saylor.—The purpose of the Sun-
day school is to help children in the
right way.

When truly converted we regret that
we did not start sooner. To fulfill the
purpose of the Sunday school it is nec-
essary to pray.

General Discussion.

J. N. Durr.—To teach souls of Christ.
To bring souls to Christ. To build up
souls in Christ.

Ed. Miller.—A medium of work for
old and young.

D. H. Bender.—The Sunday school is
a preparatory school.

A. H. Baer.—We should have a day

of harvest in our Sunday schools. The
children should be expected to show re-
sults of Bible study.

S. D. Yoder.—The Sunday school is a
means to carry children over life's
dangerous places.

"The Worker's Example."

L. A. Blough.—We should set the
proper example in conversation, by
showing an interest in children, in
charity, in faith and in strong courage.
If our example is opposite from what
we teach it deadens our teaching. Ex-
ample leads to Christ where precept
fails.

General Discussion.

Herman Snyder.—Our evil example
away from home is still seen by God.
"The Holy Spirit in Sunday School
Work."

J. N. Kaufman.—"Have ye received
the Holy Ghost since ye believed?"
Our actions and expressions show
whether or not, we are filled with the
Holy Ghost. In order to teach the sin-
ner aright we must be filled with the
same Spirit that strives with him.

Abram Metzler.—We need entire sub-
mission to the Holy Spirit coupled with
development of the mind by the use of
the word of God and the different av-
enues of help. If we have the word of
God without the Spirit we are as a sol-
dier having a keen sword but having it
sheathed.

We should avoid the two extremes of
work: 1. Cold mechanical work. 2.
Fanatical, over-enthusiastic work.

"The Relative Importance of the Lecture and Question Methods of Teaching."

S. D. Yoder.—The method of teach-
ing should be appropriate to the occa-
sion. Let the theme and the manner
of teaching be in harmony. If skill is
used in teaching, the pupils will want
to study the lesson for themselves.

D. H. Bender.—Sometimes it is a good
plan to simply question on the lesson.
Sometimes it is well to get various ones
to report on subjects previously as-
signed.

The lecture method has some disad-
vantages. It is apt to be too one-sided
unless very carefully prepared. Christ in
His teaching used both the lecture and
question methods. In the question
method four kinds of questions may be
used. 1. Questions beginning with
"who" especially adapted to primary
classes. 2. Questions beginning with
"what" or those adapted to interme-
diate classes. 3. Questions beginning
with "why" or those suitable to young
people. 4. Questions beginning with
"how" or those which may be used for
advanced classes.

"Love the Essential Element of the Sun- day School."

I. W. Eby.—The love which we re-
ceive from God pleases not only Him
but those of our friends who truly love
us. The love of God in our hearts will
be known; we cannot hide it. The Sun-
day school without love would be a
failure. Love binds us together and to
God.

Jacob Mininger.—If love is in the
heart we will work. We may get the
love by meditating on His love and by
keeping His commandments.

General Discussion.

D. H. Bender.—The proof of our love
is that we keep Christ's commandments.

Ed. Miller.—If we love Christ we will
love the children.

J. A. Brillhart.—We must have love
ourselves. A man cannot teach what
he does not have.

Abram Metzler.—Cultivate a disposi-
tion to notice children.
The following queries were discussed:
Should an unconvinced person teach
a Sunday school class?

What are the benefits of a Sunday
school library?

Should non-conformity be taught in
the Sunday school?

Should we teach that secret orders are
wrong?

Can we have a successful Sunday
school without having a teacher's meet-
ing?

What is the minister's part in the
Sunday school?

Summary of Sunday schools in the
district:

No. of schools, 14; Teachers, 102; Pu-
pils, 1400; Evergreen Sunday Schools, 3;
No. of pupils added to the church dur-
ing the year, 20; Contributions, \$314.18.

The collection amounted to about
\$50.00. After the expenses of the con-
ference were paid the remainder was
divided between our missionaries about
to leave for India and the M. E. & B. B.

The session on Wednesday evening
was devoted to mission work. Sister
Lina Zook showed the needs of the
home field in our cities as well as in our
country districts, and that we need not
cross the water to do missionary work,
but that opportunities for work are
plentiful right around our homes.

Sister Bertha Detweiler then spoke
of the needs of the foreign field, show-
ing the proportion of the Protestants,
those of other religions and those in
heaven darkness, and that while there
is plenty of work at home, yet if we
would multiply the home needs by one
hundred we would have a faint idea of
the needs of the foreign field. The
time to work for the Master is now.
Souls are perishing now. God expects
us to help. Those who are far away
from Christ in the foreign fields are
just as truly lost as those in our own
field at home.

I. K. Detweiler also spoke concern-
ing foreign missionary work. As men
began to pray God opened fields. God
is answering the Christian's prayers by
opening fields, by causing the heathen
to lose faith in their idolatry and by
raising up and calling men for the
work. Those who stay at home have
also work to do. They should study
the Bible, study the needs of the field,
support the cause financially, labor
among foreigners at home and train the
children and instruct them concerning
missionary work. Those who go to the
foreign field need physical, intellectual
and spiritual preparation.

Our going to India is not so much a
duty to us as it is a privilege.

After a few closing remarks and
prayer by the moderator conference ad-
journed.

N. E. MILLER, } Secretaries,
LINA ZOOK, }

For the Herald of Truth.

MISSOURI-HOWA S. S. CONFER- ENCE

HELD AT PALMYRA, MO., SEPT.
1 AND 2, 1902.

Opening exercises 9:30 A. M.
Organization.—Moderator, L. J. Leh-
man; Assistant, S. S. Erb; Secretaries,
Samuel Lapp and N. H. Shenk.

Reports of eight Sunday schools in
the district followed, of which two were
each also sustaining a mission school,
the interest in both of which is good.
Mennonite literature used throughout.
Average attendance in each Sunday
school district including the mission
schools, about four hundred thirty-
seven. Several India Orphans are sup-
ported. Number of teachers, about
fifty. Discussion of subjects followed.

Why We Have Met.

George Blasey.—To put each other in
remembrance. 2 Tim. 2:14. To be-
come better equipped for work and
life's battles.

Andrew Shenk.—We should go for a
purpose. Coping with the times, the
Sunday school was born of necessity.

It further became necessary to meet
together to consider how to improve
and develop our methods in the work
that the principles of the gospel may be
taught more effectively, because the
future destiny of the church depends
upon the children.

Further Remarks.—The Sunday
school is the church at work. To gain
new ideas and put them into practice.
Our young people have come to more
fully consecrate themselves.

Prayer.

Mahlon Buckwalter.—Prayer is
power. No prayer, no power. We
should strive together for the ministry,
for the superintendent, and for one
another.

Further remarks.—A minister preach-
ing to a cold and criticizing congrega-
tion, the congregation wondering why
he does not preach better, is in a man-
ner "like putting a man into an ice box,
and finding fault with him because he is
cold." "If I regard iniquity in my
heart, the Lord will not hear." Ps.
66:18. All Christian parents should
keep their children in close touch with
God by family worship.

Afternoon Session.

Devotional exercises by L. J. John-
son.

The Workings of an Ideal Sunday
School.

John King.—Officers should be in
harmony with Christ and the church,
e.g., we should not teach simplicity of
attire unless we are an example of
what we teach. To be effective teach-
ers we must have the presence and
power of the Holy Ghost. Teacher,
have you the Holy Spirit?

N. H. Shenk.—We should always
seek high ideals. The end sought in an
ideal Sunday school is not to civilize
nor to acquire social attainments, but to
teach Christ and Him crucified. Chil-
dren consecrated, more interested in
the Sunday school than in secular matters.
Realize eternal responsibility. Spirit of
love in school. Scholars are led to love
Christ.

Remarks.—Superintendent not a
president but a servant. Scholars are
made to feel that we are interested in
them.

Motives.

S. G. Lapp.—God looks upon the
motive, not the act. We act from
motive. Deeds with ungodly motives
have opposite motives. Our motives
may be either in self or God. Sacrificing
for reward, belonging to church or
working so as only to escape hell or get
into heaven ends in self. What should
be the motive to end in God?

Teaching Christ. 1. Primary Classes.

Jacob Buckwalter.—Little eyes are
close observers of lives, and little minds
are good detectives of living not ac-
cording to teaching. We should teach to
children, not to mature minds, and hold
their confidence by consistent living.

Emma Shank.—Children should be
interested in Bible stories as early as
they can be made to understand.
Nothing can be substituted for early
home instruction.

2. Advanced Classes.

J. R. Shank.—We must adapt our-
selves to the weak minds as well as
the strong, and to different conditions.
Have convincing points and teach in a
convincing way. Should not teach
Christ as the sinner's example, but as
a Savior. Should use God's weapon,
not ours.

Loma Detweiler.—We can teach
Christ by speaking of Him to our per-
sonal friends. By being patient and
self-sacrificing. We cannot afford to
cheapen our religion by wrong conduct;
our pupils will despise it.

Remarks.—Child life is imitation life.
They hold us as their patterns. Teach-
ing Christ and living out of Him is
planting germs of fidelity into their
hearts. Prov. 22:6. "Train up a child
in the way he should go; and when he
is old, he will not depart from it," gives
us the assurance that if Christ is
taught to children when young, those
impressions will never be effaced.

TUESDAY MORNING.

Devotional exercises by C. S. Houser.

Picnics, Socials, etc.

Mrs. Laura Detweiler.—We should
be a warm-hearted, sociable people.
Should improve along this line. But
things usually tolerated as socials,
picnics, etc., make it inconsistent if not
sinful, for Christians to attend. Ques-
tionable gatherings should be shunned.
Sunday dinner parties, excessive Sun-
day cooking, etc., is wrong.

C. B. Driver.—The object generally
is carnal pleasure, not to glorify God.
Often held under pretext of raising
money for the church, thus calling in
the world to support the church. By
implanting the desire to have value
received for what we give, we destroy
the principle of voluntary giving. This
is destructive to spirituality and leads
to worse things.

Remarks.—Never go where you can
not invite Christ. Godly amusements
are right. Godless amusements are
wrong. Many gatherings have God in
the face, but the world in the heart.

How many worldly gatherings are
seductively baited with religion to
catch the scrupulously conscientious,
and let how many bite the devil's poison-
ous hook.

How May we do More Effective Work
in Sunday School?

John Yoder.—We should begin right.
Superintendent and teachers should rid
themselves of all bad habits, because
each pupil they have in school has two
eyes watching them. Parents should
stand by the superintendent, though he
is not their ideal.

Nannie Henshey.—By being filled
with the Spirit. By each member tak-
ing a responsible part. By kind words
and warm hand-shakes make scholars
feel welcome in our presence. By earn-
est prayer.

Does the Bible Teach Nonconformity to
the World in Attire?

Joe. C. Driver.—Our attire is to our
religion as "a shell to the kernel." Con-
form means to be like. Worldly attire
is usually not worn for convenience,
but for "the lust of the flesh, the lust
of the eyes, and the pride of life." We
should strive to please God, not men.

Mollie Kaufman.—The apostle Paul
in 1 Tim. 2:9, and Peter in 1 Peter 3:3;
also Christ addressing the Pharisees,
and others plainly teach distinction
between the church and the world in
attire.

Fashionable attire never originated
in the church, but in the world. The
most wicked and ungodly people are
fashion's strongest devotees.

Useless Habits.

J. S. Shoemaker.—Preacher's apolo-
gies. Looking on the dark side of
natural and spiritual questions. To-
bacco using is useless and wrong for
the following reasons. 1. Waste of
money. 2. Filthy. 3. Christ would not
use it. He is our example. 4. Eph.
5:20. Tobacco users never thank God
for it. 5. Violation of the golden rule,
e.g., husbands would wish their wives
not to chew tobacco. 6. Prompted by
evil motive. 7. Parents indulge in an
act from which they would have their
children refrain. 8. Can the holy kiss
be holy when tainted with tobacco?

TUESDAY AFTERNOON.

Devotional exercises by S. S. Erb.

Missions. 1. Relation to S. S. Work.

H. Haas.—Pupils should be taught
to be "missionaries for Christ." The
spirit of giving and sacrificing should
be planted into little hearts.

2. Christian's Attitude.

Mary Zamer.—Christ's attitude
toward a lost world is the Christian's
attitude. Christ was no respecter of
nations, countries, homes or persons.
Too many Christians would say like
the disciples said, "Send them away,"
when Christ would say, "Give them to
eat." The Word tells us that we are
ambassadors in Christ's stead. At this
junction Bro. Buckwalter of Pennsylv-
ania gave the Conference an interest-
ing and instructive talk on the Sunday
school and Industrial Mission in Lan-
caster Co., Pa. May God bless their
work.

Does the Bible Teach Systematic Giving?

A. D. Driver.—Taxation not in har-
mony with New Testament teaching,
but teaches system in giving. Ref.
1 Cor. 16:1-2; Acts 24:17; Rom. 15:26;
2 Cor. 9:7.

D. F. Driver.—Christians should give
from stores of privilege, not duty. "She
hath done what she could," should be
the Christian's motto. Ref. to system-
atic giving. Gen. 28:22; Lev. 27:30;
Matt. 3:8-10; Heb. 7:45; Jas. 2:15, 16.

How Implant the Bible Principles of
Giving into the Hearts of the Children.

Bro. Herner of Ill.—Implant prin-
ciple of giving into children's hearts by
teaching them how to spend money.
Show them by word and picture the
condition of children in poor circum-
stances, have them voluntarily deny
themselves of candies, gum, etc., for
their good. Teach the children from
youth up that they have a duty.

Precept and Example.

Daniel Kaufman.—Precept.—Preach
the Word. Example.—Be thou an ex-
ample. Teaching to pray, and praying
one's self are two different things. Liv-
ing in Christ and yet countenancing in
our lives amusements and things of the

world, means a relentless drawing into
the world. Satan attacks in little
things.

Danger lies not in drunkenness and
gambling, and in low grade games, but
in passing the innocent (?) cup, in the
innocent (?) games, and other evils
under cover of high-toned society.

"I Will."

L. J. Lehman.—Unless our work of
this Conference will be carried into ef-
fect, our conference is in vain. "I will"
should follow our ideas. "I will!"
means determination on our part. "I
will" should invite Christ to aid us in
carrying out our resolutions. Confer-
ence closed by prayer by Moderator
and song.

THE SECRETARIES.

THE FATHER'S CARE.

How much it helps a boy who has
left his home for school or business
life, to know that his father and
mother still take an interest in his
welfare! None are so likely to fall into
sin and make shipwreck of their lives
as those who, rightly or wrongly, are
convinced that no one cares for them.
It may be a poor home that the boy
has left, and that no pecuniary help
can come from it, or it may be that for
some other reason, the boy knows he
must depend on his own exertions for
success; yet the consciousness of inter-
est and sympathy helps him and en-
courages him in his loneliness.

A mother tells the story of her two timid
children that they could not bear to be
left alone; but one day she left them
at play on the first floor of her home
while she went to the second floor to
attend to some duty. The children con-
tinued their play contentedly, because
when they called to her, she answered
them. They knew they were within
reach of her, and they felt safe. They
could not see her, but they knew her
voice, and her "Yes, dears," was suf-
ficient to satisfy them. They only
needed the assurance of her being still
near them, to keep them calm. All
that the parent is to the child, God is
to those who love Him, and His chil-
dren might have if they would, the
same comfort and confidence from
that fact, that children have in the care
of their earthly parents.

Men ask, when some great misfor-
tune befalls them, "Does God care?"
There are times when we are apt to
think He does not. A scheme designed
disinterestedly for the good of others,
is thwarted; a really earnest, strenuous
effort on the part of a man to earn an
honest living for his wife and family
fails; a good man who has a family
dependent upon him falls sick and
dies, while men whose lives are a curse
to themselves and to others, them, live
on and prosper. A hundred cases
might be named that suggest the fear
that the world is governed by caprice,
or by any one who is heedless of suffer-
ing. But against all these, the Bible
puts the assurance of God's continual
care and of His loving sympathy.

There are mysteries in life, and there
would be folly to deny the fact, but we
are encouraged to wait for their so-
lution, and meanwhile to trust. God
does pity His children; He does care
for them, and though He does not
govern the world as we would do, we
may be assured that He governs it
wisely. "I should tremble for my

safety," a wise and good man once said,
"if my own judgment approved of the
providence of life. I should think that
God was such a one as myself, and I
know what a failure I should make of
governing the world. But when I see
things occur that I cannot understand,
when I see mysteries that I cannot
solve, I am come to the conclusion that
a mind infinitely greater than my own
is in control, and I feel safe." The
child does not understand much that
his father does. It would think that
father more kind if he would let it
have more play and would not be so
insistent about school and study; but
all the time the father is acting in the
child's interest.

We know not what we shall be.
Who can tell whether there is not some
life ahead of us, for which all these
trials and disappointments are prepar-
ing us? The child's hard study and his
discipline are intended to prepare
him for doing a man's duty in the
world; perhaps the man's hard drudg-
ery and his troubles are to prepare him
for doing his duty in a life higher than
this, which he will enter upon after his
death. So when we ask, "Does God
care?" the answer may be that He
cares in the best kind of way—the way
in which the father cares for his child.

We have no better knowledge of God's
dealings with man than that Jesus
gave us. He certainly knew more of
God than any human teacher, and
though He was evidently hampered in
communicating that knowledge of the
difficulty of revealing the divine to the
human understanding, He uniformly
presented the idea of God in the light
of a father. The paternal relation ap-
peared to Him the most appropriate
image of God's dealings with men. He
uses it again and again in direct teach-
ing and in His parables, notably in that
of the Prodigal Son. What inference
are we to draw from the fact? Is it
not that our highest and best interests
are God's concern, as the child's are
those of his earthly father? The
father's care, then, is not always the
most pleasant and enjoyable for the
child, but it is the best in the long run.
It may be that God is so concerned
about the development of character in
His children, that He does not care
whether they are rich or poor, obscure
or conspicuous, whether they succeed
in business or fail; but cares very much
whether their faith and love are de-
veloped, and whether they are like
Christ, the pattern with which He pro-
vides us.

HOME COURTESIES.

F. B. MEYER.

Courtesy says, "The happiness of
life is made up of minute fractions, the
little, soon forgotten charities of kiss or
a smile, a kind look, a heartfelt com-
pliment, and the countless infinitesimals
of pleasurable thought and gentle feel-
ing."

We are too apt to forget that these
should be the law of our homes. We
give our costly presents when birth-
days return, or on Christmas and New
Year days; and with these we seek to
wipe out the memory of rudeness and
incivility, and to atone for the absence
of those tiny daily courtesies, which
immeasurably sweeten life, and in-
finitely more precious than the most ex-

pensive gifts that were ever purchased. How polite we are to strangers! how pleasantly we speak! how quick we are to stand aside, place the chair, smile our sweetest, and assume our blindest tones!" But what a wintry frost chills some of us when we close the door on them, and turn to our dearest, who wait, ah, so wistfully, for the daily bread of love!

Men are greatly to blame in this respect. They suppose their wives understand them, and are able to live on the profuse expressions of affection which ushered in their married life. Nothing would startle them more than to find the wife in tears because they had not kissed her lately, or had kissed her coldly, or spoken a little roughly. "I thought you would know better, and were trusting me entirely; surely you need not need me to keep telling you that I love you."

"Yes," the wife answers from her mist of tears, "of course I know it, but only—it is nice to hear you tell me so."

Ah, heart of woman, what wilt thou not dare or do, if only thou receivest thy need of tenderness!

But men get worried and over-tired; they return from the jostling crowd of human life perturbed and fretful, and are tempted to meet the home circle the irritation which they have been restraining all day. They forget that a very sensitive nature has been probably contending with an equal crowd of tiny and exasperating worries in the home, and has been counting all day on their return as an opportunity of obtaining sympathy and counsel. If that long looked-for moment of home-coming lets in the rasping east wind, instead of the sweet, soft west, it is to be wondered at that the heartstrings get strained to breaking!

A man has no right to be sullen, morose, and touchy to answer wifely questions, even though they do favor of curiosity, with impatience, or to speak to his wife as if she were a slave or a dog. She is still a lady, and he a gentleman, though they are married. She is as much a queen as in those old courting days, when he worshipped the ground she trod on, the air she breathed. And just because she has given up all other men for him, and can turn to no other for a tender word or look, he is all the more bound to see that she lacks nothing which may be included in his solemn promises to love, honor, and keep in sickness and in health, till death should part them.

If men would treat their wives with as much courtesy after the wedding as before, life would be one long courtship; the noblest qualities would be brought out in the woman of their choice, and home life would be no enervated with the warm radiance of love's Gulf Stream as to defy winter's touch. It is wonderful to see how courtesy serves as a palladium which shelters the tender bloom of love from the cold, nipping blast, which in so many cases is fatal.

He quick to respond to the tenderest of his wife. There is no grief more terrible or potent in this world than that which looks into the grave, and remembers words which were spoken and ought not to have been, or words which might have been spoken and were not.

"You placed this flower in her hand, you say, 'This pure, pale rose in her hand of clay? Methinks, could she lift her sealed eyes, They would meet your own with a grieved surprise."

"When did you give her a flower before?"

Ab, well, what matter, when all is o'er?"

But women must do their part. They must be as coy, and sweet, and lovable, when the tint has faded from the cheek and the years have left their traces in the forehead, as when they blushed under the first kiss. There are nameless thoughtfulnesses that leap out to the tired man, tiny wifely surprises, lovely gleams of tenderness, like sunlight checking the woodland glade, some modest charm and grace which reveals itself only to the man she loves.

Preparations that he enjoys, touches in the home that he will appreciate, care of their common money, interest in that which concerns his public life, the art of listening, sympathy which will elicit all he has to tell, the love which meets love half way, the adoration which finds its heaven in his love—these are the wife's contribution to the most wonderful of human life. Every man learns the secret of a love which will make a husband a courtier and a lover all his life.

And children must do their part. In a description of Jewish life in the middle ages, the author sketches the pure and lovely home in which the hunted and sheltered from the storm that swept around them. He tells us that the attachment between father and son was almost ideal in its depth and tenacity; but the son always stood in his father's presence, and addressed him with the profoundest respect. If with respect is wanting amongst ourselves, may we not find the reason in the early training we give our boys and girls?

Sometimes a parent will aim to be the companion of his children so absolutely that they lose all respect for him. This is disastrous. However intimate the relationship, there must be respect, reverence, honor, and these things would do much to preserve the love that must be expressed in the tiny courtesies of the home.

That the girls should be served at the table before their brothers, that all should wait for the last comer, that none should be seated till the chair has been placed for father or mother, that the boy nearest the door should open it for the mother if she has occasion to leave the sitting room for nursery or the kitchen, that no child should be allowed to address the parent abruptly and without including the sacred name "father" or "mother," these are elementary rules of home courtesy; but they would do much through the coming years towards preserving the love that is founded on respect.

The little phrases, "Pardon me," "Excuse me," "May I have the pleasure?" "Mother dear," "Father, do not take much saying, but they perfume the air with the fragrance of paradise.

"Home's not merely four square walls, Though with pictures hang and gilded; Home's where we affection call."

Filled with abiding the heart hath belideli
"Home's not merely roof and room; It means a home to enter it."
Home's where the heart can bloom,
Where there's some kind heart to cheer us."

Let us turn again to our home life with new endeavor; noble enough to confess the sin and the failure of the past; resolved to deny ourselves that we may consider and bear the burdens of others; intend that the sweetest aspects of our character shall be reserved for home, and that we will be no nicer, kinder, or more genial to the strangers to whom we may happen to be introduced, than to the dear ones with whom

we come into daily contact. If our advances are not always reciprocated, let us not grow weary in making them; love will conquer finally, and in the meanwhile let us annoint the head and wash the face, that we appear not to men to suffer, and be unrequited, and our Father which seeth in secret will reward us openly.

YIELDING OURSELVES TO GOD.

G. B. F. HALLOCK,

It is said that once Mendelssohn came to see the great Freiburg organ. The old custodian refused him permission to play upon the instrument, not knowing who he was. At length, however, he reluctantly granted him leave to play a few notes. Mendelssohn took his seat, and soon the most wonderful music was breaking forth from the organ. The custodian was spellbound. He came up beside the great musician and asked his name. Learning it, he stood humiliated, self-condemned, saying, "I refused you permission to play upon my organ!"

There comes One to us and desires to take our lives and play upon them. But we withhold ourselves from Him, and refuse Him permission, when if we would yield ourselves to Him, He would bring from our souls the most heavenly music. And this yielding is the first duty of every individual man, woman and child. God has a right to be thus honored of us. "Yield yourselves unto God, as those that are alive from the dead." It is implied that our Maker, Preserver, and Saviour has a right to require this of us.

Our yielding should be an absolute and full surrender. "In support of a good cause," said one, "I give myself." That was the greatest possible gift. Our yielding must be a voluntary act. Of course not in the sense of being independent of Divine grace, but it must be voluntary so far as our wills are concerned. We are told that having fondled the Roman, whose power was incomparably superior to their own, the Tusculans were threatened with vengeance by the marching of Camillus at the head of a considerable army toward their country. Conscious of their inability to cope with such an adversary, they adopted the following plan for appeasing him. They declined to make resistance, set their gates open, and applied themselves to their proper business, resolving to submit, unless he found it impossible to contend. Camillus on entering their city, was struck with their prudence, and spoke as follows: (1) "You of all people have found out the true method of shaming the Roman fury; and your submission has proved your best defense. Upon these terms we can no more find it in our hearts to injure you, than upon other considerations, you could have found power to oppose us."

This is submission to our last defense. The chief inducement for a sinner to submit to God, is the knowledge that he is not inexorable, but that there is full and free forgiveness with Him through Jesus Christ. The unyielding life is the clasp of Self. God will not force of our character shall be reserved for home, and that we will be no nicer, kinder, or more genial to the strangers to whom we may happen to be introduced, than to the dear ones with whom

we come into daily contact. If our advances are not always reciprocated, let us not grow weary in making them; love will conquer finally, and in the meanwhile let us annoint the head and wash the face, that we appear not to men to suffer, and be unrequited, and our Father which seeth in secret will reward us openly.

confidingly yield yourself, your life, your all, over into His hands for time and for all eternity.

Having yielded ourselves to God and received His blessing of pardon, peace and power, the first result will be loyalty—loyalty to Him. This means that in spite of all adversities and reverses we will follow Him through good report and through evil report unto prison or even unto death. Some soldiers have voluntarily linked themselves to the destiny and fortunes of their commanders, going with them into banishment, sharing their disgrace and submitting to their humiliations. So should we show our loyalty to Christ, like Ruth's loyalty to Naomi, not for fame, or gain, or ease, or pleasure, but because we can say, "Lord, thou knowest that I love thee."

Having yielded ourselves to God and received His blessing another important result will be service—practical service for Him. "Know ye not that to whom ye yield yourselves to obey, his servants ye are?" If raised from the dead it is to a resurrection unto life. We are not to sit idly on the grave's side, but to yield our members actively and with all possible energy and activity, as instruments of righteousness unto God.

JOHN'S DOCTRINE OF CHRISTIAN LOVE.

BY EDWARD JUDSO.

Love is such regard for others as involves self-surrender. It is not the passion to possess, but the desire to serve. Christian love is our regard for our fellow-men which proceeds from God, and is identical in nature with His regard for us. It is loving others with the love with which He loves us.

To become a Christian is to accept and to feel God's love for us. To be a Christian is to dwell in that love, as when a convalescent walks on the sunny side of the street, not in the chill shadow of the houses. Faith is not clinging to Christ as a half-drowned woman grasps at a rock in the ocean; it is lying down in the everlasting arms underneath us. To become a Christian is to consent to God's love to us; to be a Christian is to let that love flow through us into the lives of others. It is as when the water leaps downward over some mighty precipice, and, after being shattered into foam on the rocks below, steals upward and sideways again in a soft perpetual mist, which clothes with verdure every bank it touches. We love because He first loved us.

Such is the nature of Christian love. Let us glance at its action. It resides in the human spirit as a tireless motive force. First, it returns to God, a resurgent tide. Without it we could not make ourselves love Him. But the thought of His love to us makes us stretch our arms towards Him. This is the hidden motive of all our prayers, praise, and worship; it is meaningful and dull.

But it is a small part of religion for us to come together and tell the Eternal what we think of Him. He seems far away—beyond the reach of our mind-eyes. So our love to Him goes out in prayer. His love to us is the love as Christ lived for us, that we may live as He lived, that we may face Him when He occupies the throne of judgment. This accounts for the serenity of the Christian's death. This soothes his dying pillow. This is what makes the river so calm through which he wades. This is why, in his last hours, he seems so little in need of

We know that we have passed from death unto life because we love the brethren. Though they may sometimes seem angular and repulsive, yet, under the urgency of divine love, our heart goes out towards them, as a fountain irrigates an arid waste by keeping in unbroken relation with some cool lake that lies high up among the hills. The first convert among the Burman women said to my father many years ago, "I am surprised to find that this religion has such an effect upon my mind as to make me love the disciples of Christ more than my own dearest natural relations."

Moreover, Christian love does not recoil even from enemies. It blossoms in the wintry air of suspicion and dislike. It pursues with kindness toward those who suffer. It does not hide away from others grief, nor pain by its tip-toe. It observes the cheek wan with distress. It does not relapse into despair when confronted by the vastness of human misery. The task of comfort seems endless. We become inextricably involved, like the good Samaritan in our Lord's story, which may well be called the Parable of the Holy Land. If you give a man a good meal, it is just like him to go and get hungry again. Appreciation and gratitude are scarce. The little we can do, in any given case, is not trivial, compared with what needs to be done. All philanthropic work is a succession of disillusionments. To begin is poetry; to continue is prose. We never persevere, except as we become channels for the love of the Eternal to find its way into the sad hearts of men.

Such is the action of this celestial dynamic. It impels us to self-forgetful regard for God, for our fellow-Christians, for our enemies, and for all who suffer. But it is towards the lost that love of this kind burns with peculiar intensity—the bewildered sheep, the sinner, the sinner. This is the essence of the missionary spirit, which is all one thing, whether it finds a sphere in the slums of some great town, in the mines and cattle ranges of the West, or amid the inhabitants of cruelty at the ends of the earth.

But John thinks of Christian love not only in its nature and in its action, but also in its development. It is subject to evolution. It is not cast; it grows. It begins as a love of self, and perfects itself in love. He that loveth himself is not made perfect in love. And this development of Christian love is in the direction of confidence. Love unfolds into courage. He who lives a life of love will stand fearless even before the white throne of judgment. Because as He is, even so are we in this world. The judge can not condemn the prisoner for what he himself does, or for being what he himself is. If we try to live such a life of love as Christ lived for us, we shall not fear to face Him when He occupies the throne of judgment. This accounts for the serenity of the Christian's death. This soothes his dying pillow. This is what makes the river so calm through which he wades. This is why, in his last hours, he seems so little in need of

comfort from human lips, but, rather, stays up with his strong faith the broken-hearted whom he leaves behind.

BLESSINGS IN UNEXPECTED WAYS.

It very often happens that our best and largest blessings come to us in the most unexpected ways and from the least expected sources. We have become accustomed to look for blessings in this or the other channel, from this or the other source, and if they do not come, we are apt to be disappointed, and say something must be wrong somewhere. And yet there are breakings out of heavenly blessings of which we know nothing at all, startling innovations upon our life, voices we have heard never before, and manifestations we are entirely unprepared for.

Thus it was with the disciples. Christ told them that it was expedient for them that He go away. To them it seemed the most inexpedient thing to do. His work had just begun; he had only laid the foundations for his kingdom; they had been such dull scholars, and had not been able to learn the lessons He so patiently tried to teach. They were ignorant, weak, unwise, unskilled, powerless, and realized more and more the need of His presence with them. The world about them was powerful; enemies, strong, cunning, and cruel, lurked in every corner. What could they do all alone, face to face with the mighty organized forces of the world opposed to them? What would become of the ship if, in the hour of peril, the Captain should leave it? What would become of the army if, in the heat of the battle, the general should leave the files of battle? No, Christ must not go. Let any, or all depart, He must stay until all have been saved, till the last saint has been safely brought home to heaven. "Jesus Christ must remain upon earth until the very last soul is saved. He must be the last one to go away. He must stand by the grave until he sees that every saint pass through it—until the last child is winged as a cherub—and then, when he has seen all this done, let him go." As we walk in "the light of our own understanding," in "the light of our daily fears," we might well say, Blessed Master, Thou must remain; Thou must not think of leaving this world until all of Thy children are brought safely home; Thou must not leave them to the dangers which beset their pathway." To all this reasoning the Master calmly and reassuringly replies, "You do not understand; you are blind; if you would see aright, you would see that it is a great blessing for all that I leave you and return to the Father's house, from which I came."

And so it was. To day, looking back over the centuries that have passed, we can see that the Master's words can truly be how His going away proved to be the greatest blessing the world has had. A present Christ was a great blessing, but an absent, invisible Christ was a greater blessing. Few could come in touch with the bodily presence of Christ. He could not go everywhere, yet, invisible though He is, He is present with us always. The most difficult lesson lies at this point. That which is visible, that which we can feel, see, and touch seems nearer and more real than the invisible. Some one has well said, that the "most difficult point in human education is to

proceed from the letter to the spirit, from the material to the immaterial, and this is the difference in scholarship—one man is learned in the letter, another is learned in the spirit, the one is a reader, the other is a genius. . . . You lose your friend, but you never lose his friendship. Death hushes the communications of the lips, but it cannot silence the more eloquent interchanges of the heart. Those whom we truly love are always with us—not audibly but always present. You have lost that child of yours, you buried it years ago. The little creature is still with you." This is the blessing which comes to all hearts. It was the blessing which unexpectedly came to the disciples. The Master, though bodily absent, was, nevertheless, spiritually present with them.

We speak of the great powers of nature, of the power of electricity, of armies, of nations, of hurricanes. Great as is the power of these forces, greater still is the power of love, by which the unseen and invisible things are made real and near to each one of us. The Master died and went to the Father's house, and love—supreme love—brought Him back again. Love makes the unseen real and brings back the departed; love reaches out and lays hold of the invisible; it draws aside the veil and shows to the grief-stricken heart the Master standing

Within the shadow.
Keeping watch above His own."
So Christ's going meant more to the disciples and to us to-day than they understood. How often have we felt lonely and sad; gloom and night settled down on our lives, the blessings we looked for did not come and we felt forsaken and forlorn; then, without warning, unexpectedly, from out of the shadow, we heard the voice of the Master, calling us by name, and all our sorrow and trouble vanished like the mist before the rising sun. The Master's promise to be with His disciples was more than realized by them. In the hour of trouble, in persecutions, in distresses, in the loneliness to which the confession of faith in Christ oft condemned them, always and at all times, the Master was with them. When they passed through the valley, and the shadow of death fell upon them, He stood near, cheering, sustaining and comforting them. If He had not gone, the Comforter, the Holy Spirit, would not have come to cheer, inspire, and instruct the hearts and minds of the believers. So everything points to the fact and to the truth of the words of the Master that His going, though for the time causing sorrow, meant more to the disciples and to the church than they ever understood. The words of the poet are always true words:

"We may not climb the heavenly steep
To bring the Lord Christ down;
He is too high and too divine,
For him no depths can draw."
"But warm, sweet, tender, even yet
A present help is He;
And faith has yet His olive,
And love His oil."
"The healing of the sunless dress
Is not our best and truest dress;
We touch Him in life's throng and press,
And we are whole again."
Religious Telescope.

"A drop of dew may mirror the sun
And a lowly deed may neglect the glory
of Jesus."

HOW ABOUT IT.

BY MARY GRACE HILEMAN.

Upon being censured for his frankness, I have often heard my father say "Well, who does the more harm, the person who says what he thinks to your face or the one who does not for fear he might hurt your feelings?"

In thinking about this question I have turned to the Bible and find that the Savior seems to have said more directly to the person in question than he did in the hearing of others, to say nothing about talking to others. I have settled it for myself in this way: I must not allow myself to think things about people which I do not want to tell them, for this is almost as bad as saying them. Sometimes we think we cannot control our thoughts, but we can if we try hard enough. I only had to confess that I had entertained thoughts I was ashamed of once or twice until I found myself more able to control my thinking power than I ever dreamed I could be.

There is another side to this story. How about the things we know about our friends which they do and are likely to get offended if we tell them? Sister A. and I one time discussed this question. She said the keeping to ourselves of such things for the reason that it is "unadvised selfishness." We are afraid to tell, for fear we lose the good will of our friend. We care more for that than we do for the benefit he will derive from the correction of his fault.

How about this "unadvised selfishness"? Has it a place in our hearts? Are we willing to try to rid ourselves of it with God's help?—*Gospel Messenger.*

TIGHTEN THE BUCKLES.

BY THEODORE L. CUYLER.

It is related that a cavalry officer, with a small number of followers, was pursued by an enemy who were in large force. He discovered that his saddle girth was becoming loose; his comrades were urging him on to greater speed; but he dismounted, tightened the loose buckle, and then rode on, amid the shouts of his companions. The broken buckle would have cost him his safety—perhaps his life. His wife died enured his safety, and sent him out of the reach of his pursuing enemies.

This incident suggests several spiritual lessons. A very obvious one is that the Christian who is in such haste to rush off to his business in the morning that he does not spare any time for his Bible or for prayer, is in fact, in a "ride for a fall" before sundown. One of the most eminent Christian preachers of New York told me that he never met his family at the breakfast table until he had had a refreshing interview with his God over his Bible and on his knees. His family worship afterwards was not only a tightening the buckle for himself, but was a gracious means of safety to his household. One of the greatest dangers in these days is that too many children are growing up—ever, in nominally Christian families—with saddle girths and mental in many vital directions. They

Paid.

Evangelizing.
 Daniel Yoder, to Gar Creek, Ind. \$ 2 65
 J. A. Lankford, for workers, West. 30 00
 David Gartner, 20 00 \$ 45 45

Chicago Mission.
 100 for Chicago children \$ 10 50
 Domestic postage 1 00
 Stationery 1 25
 Charity 5 00
 Coal 7 15
 Wall paper 2 25
 Tea 2 00
 Living 12 00
 Sundries 7 47 \$ 59 05

India.
 J. A. Resler, specified orphan 405 00
 J. A. Resler, orphan general 23 05
 J. A. Resler, leper asylum 11 95 \$ 500 00

Old People's Home.
 J. G. Wenger, Sup't. \$ 21 70

Armenia.
 Hose Lambert, Hadjin, Turkey \$ 12 25

Philadelphia Mission.
 Mary K. Denlinger \$ 7 11

Gratefully acknowledged,
 G. L. BENDER, Treas.

A SPECIAL BARGAIN.

Every family ought to have and can afford to buy *Wasson's Universal Dictionary*. We are offering this very excellent work for only \$1.50 by express. It is the authorized copyrighted edition, containing 102 pages, and over 3,000 illustrations. It is double indexed, and is bound in calf leather. It should be found in every family library and at this unusually low price, no one can afford to be without it.

Mennonite Pub. Co., Elkhart, Ind.

The Words of Christ

is one of the very best illustrated Sun day school and family papers published. It should be in all the families where there are children to read it, and in families where there are no children the old people, the fathers and mothers, can read it with profit. If you do not get it through your Sunday school, subscribe for it and have it sent to your address for the benefit of the family. It comes weekly and will do you good. It costs only 50 cents a year.

BIG FOUR ROUTE

to the world famed Virginia Hot Springs. Fine train service, dining cars, Pullman Sleepers, observation cars. The new fire-proof Homestead hotel, entirely rebuilt, will be opened March 10, 1902. Reduced rate tickets now on sale. For full information call on agents of the Big Four Route, or address the undersigned.

WARREN J. LYNCH,
 Gen. Pass. & Tkt. Agt.,
 W. P. DEFFEY, Asst. G. P. & T. A.,
 Cincinnati, O.

HOMES IN THE SOUTH

are cheaper than in the North. Living cheaper, too, in a climate where nature is good 10 months in the year. Clothing and fuel requirements are comparatively light. When you go remember that the Queen and Crescent Route offers the best inducements. Free reclining chair cars are carried on night trains. Parlor cars on day trains. Homeseekers' tickets sell at only a small amount over one fare for the round trip. Free books, maps and further information to stock and fruit raising in the South will be sent on application. W. C. RINEARSON, G. P. A., Cincinnati, Ohio.

STOP MY

The following, which represents the feelings of some people, recently appeared in the *Armenian*.
 "Times are hard, money is scarce, business is dull, retrenchment is a duty. Please stop my—? Whiskey? 'O, no; times are not hard enough for that yet. But there is something else that costs me a large amount of money every year, which I wish to save. Please stop my—? Tobacco, cigars and snuff? 'No, no; not these; but I must retrench somewhere. Please stop my—? Ribbons, jewels, ornaments, and trinkets? 'Not all. Pride must be fostered, if times are ever so hard; but I believe I can see a way to effect quite a saving in another direction. Please stop my—? Tea, coffee, and needless and unhealthy luxuries? 'No, no; not these. I cannot think of such a sacrifice; I must think of something else. Ah, I have it now. My weekly religious paper costs me four cents a week, two dollars a year; I must save that. Please stop my—? Paper; that will carry me through easily. I believe in retrenchment and economy."

One of the greatest needs in Christian life in these days is more devotion. The tendency is to action rather than to worship, to busy toll rather than to quiet sitting at the Savior's feet to commune with Him.—J. R. Miller.

MARQUETTE, ON LAKE SUPERIOR

is one of the most charming summer resorts reached by the Chicago, Milwaukee & St. Paul Railway. Its beautiful location, beautiful scenery, good hotels and complete immunity from fly fever, make a summer outing at Marquette, Mich., very attractive from the standpoint of health, rest and comfort. Through Pullman sleeping cars are run between Chicago and Marquette and excursion tickets sold at reduced rates via the Chicago, Milwaukee & St. Paul Railway. For a copy of "The Lake Superior Country," containing a description of Marquette and the copper country, address, with four (4) cents in stamps to pay postage, F. A. Miller, General Passenger Agent, Chicago, Ill.

Cleveland, Cincinnati, Chicago & St. Louis RAILWAY.

(BIG FOUR ROUTE.)

MICHIGAN DIVISION.

CONDENSED SCHEDULE OF TRAINS.

Effective July 15, 1902.

GOING SOUTH.	STATIONS.	GOING NORTH.
No. No. No.		No. No. No.
26. 26. 26.		31. 31. 31.
8.40 pm pm		8.40 pm pm
2.30 1.00	Beaumont Harbor	8.40 6.30
8.20 1.00 6.15	Niles	7.58 12.50 6.10
8.48 2.17 6.40	Granger	8.05 12.50 6.40
9.08 2.37 7.15	Elkhart	7.20 12.15 6.59
(4)		(3)
9.08 2.35 7.30	Elkhart	10.15 12.15 6.50
9.28 2.55 8.45	Lansing	9.57 11.55 8.20
9.50 3.18 8.65	Midford Jet.	9.37 12.34 8.18
10.20 3.48 9.35	Warren	9.11 11.08 8.45
10.28 4.05 9.48	Claypool	9.58 10.52 9.32
10.40 4.20 10.01	Marquette	10.30 10.38 9.58
11.10 4.55 11.12	Holivar	8.28 10.35 9.58
11.24 5.15 11.45	Wabash	8.05 10.40 9.40
12.28 5.53 12.31	Marion	7.30 9.37 1.47
2.15 7.05 8.30	Elkhart	9.10 8.15 12.40
2.10 8.15 10.30	Indianapolis	4.45 6.45 11.10
4.05 pm am	Greensburg	pm am 10.25
4.00 pm am	Cincinnati	pm am 8.30
6.30 pm	Louisville	pm 8.00
		pm

All trains daily except Sunday.
 G. A. HARRY, Ticket Agent, Elkhart, Ind.
 Oscar G. Murray, Traveling Mgr., Cincinnati, Ohio.

LOW RATES TO THE NORTHWEST.

Commencing September 1 and continuing until October 31, 1902, second-class one-way tourist tickets will be sold by the Chicago, Milwaukee & St. Paul R'y from Chicago to all points in Montana, Idaho, Utah, California, Washington, Oregon, British Columbia and intermediate points at greatly reduced rates. Choice of routes via St. Paul or via Omaha.

The Chicago, Milwaukee & St. Paul R'y is the route of the United States Government fast mail trains between Chicago, St. Paul and Minneapolis, and of the Pioneer Limited, the famous train of the world.

All coupon ticket agents sell tickets via Chicago, Milwaukee & St. Paul R'y, or address E. G. Hayden, Traveling Passenger Agent, Cleveland, Ohio, 10, 1, 02

A doubting person seldom knows what it is to grasp a divinely revealed truth firmly and cling to it, and rest on it, and grow by it, as his own body eats and thrives on his daily food.—T. L. Cugler.

We sell the

International
 Holman
 Combination
 Nelson
 and other lines of
 Family
 Pulpit
 Devotional
 Reference
 Teachers' Linear Pocket Text and
 Pictorial (Art) Teachers'

BIBLES

Write for descriptions. Very liberal Inducements to Agents.

Mennonite Pub. Co.
 Elkhart, Indiana.

An Unparalleled Offer

\$20 WORTH FOR ONLY \$9

DR. CUNNINGHAM GEIKIE'S

13 Best Bible Helps

At Less Than Half Price.

The entire set has been printed and bound in the best manner. The volumes contain an average of 500 pages each, with indexes, maps and illustrations. If you are interested in Sunday School work and Bible Study, you should have these books.

GEIKIE'S GREAT WORK OF BIBLE EXPOSITION

13 Volumes Only \$9.00.



The Regular Price of these 13 Volumes is \$20.

Geikie's Hours with the Bible
 OLD TESTAMENT SERIES. Six volumes, 12 mo, cloth, illustrated.
 NEW TESTAMENT SERIES. Four volumes, 12 mo, cloth, illustrated.

Geikie's The Holy Land and The Bible
 Illustrated with full-page plates. Two volumes, 8 vo, cloth.

Geikie's Old Testament Characters
 With twenty-one illustrations. Chronological tables and index. 12 mo, cloth.

This special offer is only possible because Dr. Geikie relinquishes one-half of his royalty, and the publishers cut off the intermediate profits.

Hundreds of Testimonials

There are hundreds of unsolicited testimonials like the following: "Please accept my thanks for the price of getting these volumes, as I would not take three times the price for them." "I have received the set of Geikie's works and find the books much better in every way than I expected. It is a genuine satisfaction to strike a real bargain like this."

TERMS: CASH WITH ORDER.

Mennonite Publishing Co., Elkhart, Ind.

HERALD OF TRUTH.

Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly. ELKHART, IND., OCTOBER 1, 1902. VOL. XXXIX. No. 19.

ABRAHAM B. KOLB, Editor.

Entered at the Post Office at Elkhart as second class mail matter.

Contents of This Number.

Editorials.	289, 300
The Ministry.	290
The Saptennial Vow.	291
Charity vs. Slender.	292
The Discobandit. Our Example.	293
Conditions in China. Mennonite Home Mission.	294
The New Station. From India. Nasty Fields.	294
Religious Fruitfulness. Wasted Energies.	295
Business Notices, S. S. Lessons.	296
Correspondence, Conferences.	297
Waterloo Co. S. S. Report.	298
Ohio S. S. Union.	298
Ind.-Mich. S. S. Report.	298
Missouri Church Conference Report.	299
Self-Mastery, how Obtained. Stumbling.	301
He Cared for You. The View of Tattling.	301
Taffy vs. Epitaphy. Drifting Away.	302
Our Children our Saviors.	302
The Family in Religious Life.	302
War. The Church and the World.	303
Marriages and Deaths.	303
Wash. Mt. Industrial Mission Report.	304
Advertisements.	304

EDITORIAL NOTES.

Our salvation is not a matter of chance, but of choice. "Whoever will."

The Church worker and the Church grumbler are seldom found in the same cloak. The shirker and the jerker also belong to a different regiment.

Are we measuring ourselves by the same standard we set for others? Have we as much charity for their fallings as for our own?

Too often we lose sight of our present blessings in longing for others which we most likely would not know how to enjoy if they were given to us.

Sister Barbara Kauffman (deceased) of Allensville, Mifflin Co., Pa., bequeathed \$350 to the Mennonite Evangelizing Board. May God be glorified through the gift bequeathed to the work of soul saving.

As faith without works is dead, so forgiveness without love is a hollow mockery. We cannot forgive without loving the one forgiven, and if we love our actions toward the one forgiven

will prove that we have forgiven. But when hatred and envy are there forgiveness cannot be more than a profession.

Our Family Almanac for 1903 will be ready early in October. Our Family Almanac is too well known to need further introduction. The same care to make it all that a first class almanac for our people should be has been taken in this edition that has characterized it in previous years, and which has won for it such universal favor. Send your orders early and they will be promptly filled as soon as the Almanac is out.

So essential is growth to life that the two are really inseparable. When a plant ceases to grow we know it must die. This is no less true in the intellectual and spiritual life. We say of a Christian that he is growing cold and indifferent to his religious duties and we are really saying that he has ceased to grow, that he is dying.

Father, help us to keep our hearts in the right relation with Thee that we may grow and live.

SOMETIMES in looking for a certain district on a map we fall for a long time to find it until suddenly we see the name in large letters spread out over the map. So some men look for God and fail to find him until suddenly they see the name of God written on everything they see in nature, in letters so large and plain that their very size and plainness prevented the groping searcher from finding them. The fault lay not so much with his eyes as with his mind. He looked for small things and to, everything was large.

The item in these columns referring to Sister Barbara Kauffman's bequest to the M. E. & B. B. fund shows, as other similar bequests have done, that some dear brethren and sisters are deeply interested in the work of soul saving, and that they are aiming to help in making provisions to have the work continue even though they are no longer here to see the results of such work. There have been others, who would gladly have bequeathed money for similar purpose had they known how to go about it or to whom they should bequeath it. Because of this fact prob-

ably many thousands of dollars were otherwise bequeathed which the owners would rather have given for evangelizing work. The Mennonite Evangelizing and Benevolent Board is incorporated and is therefore qualified to receive and hold all such bequests and to see that they are applied to the purpose intended by the testator.

Bro. A. Metzler, Superintendent of the Mennonite Orphans' Home, West Liberty, Ohio, informs us that they have recently received at the Home six children from Putnam Co., Ohio, all of them poor homeless bodies that were thrown upon the charity of the county and taken up by the Indefinite Directors. Bro. Metzler states that they have at the Home a number of bright, intelligent boys ranging in age from 4 to 13 years that he wishes to place in good Mennonite homes until the boys are of age. Health at the Home is good at present.

LATER.—Bro. Metzler informs us that another castaway child was taken into the Home on the 21st ult. from Campaign Co. It is perhaps 20 months old, and was left at a farmhouse east of Urbana and taken up by the township trustees. As yet no clue as to the child's parentage has been found. Bro. M. states that memorial services for the seven little ones who died recently at the Orphan's Home, were held at Bethel on the 17th ult. Bro. Daniel Burkhard and wife stopped for a visit at the Home on their way east.

It will afford those of our readers who are especially interested in mission work, pleasure to learn that the HERALD will contain a series of articles on the subject of missions. The first of the series, "The needy Fields," by sister Lina Zook, appears on the mission page in this issue. Subjects on which articles will be written for following numbers are Africa, South America, Japan, The Turkish Provinces, China, Alaska, and the North, and The Needy About Us. The number of our people is very small indeed who take no interest, in some phase or other, of mission work, at home or abroad, and while our labors as a church are at present centered in the home field and India, it is well to remember that there are other fields just

as ripe for the harvest as India, and that the time may not be far off when our missionaries will carry the sound of the gospel forth into other lands.

In connection with the comment made in this issue by our correspondent from DeGraff, Ohio, on the condition of the Mormon church and the teaching which the Mormon young people receive, it might be mentioned that one of Brigham Young's grandsons, William Hooper Young, of New York City, has confessed to the murder of Mrs. Anna Pulitzer in his father's apartments during the latter's absence in Europe. In these apartments four Mormon missionaries from Salt Lake City were also living at the time. It is believed that the murder is the result of one of the religious beliefs held by the Mormons. Under the head of "Blood Atonement" Mormons are taught there are cases where it may be a religious act to destroy human life. Their interpretation of Paul's statement in 1 Cor. 5:1-5 is that it means not expulsion from church, but depriving of life. This is very much like the teaching of the Romish church in the time of the persecutions. A heretic might be forced to recant and accept the Romish doctrine of transubstantiation, etc., yet, when it was considered probable that the person in question might afterward be lost again to the church, he was put to death anyway, so that the spirit might be saved in the day of the Lord Jesus."

In speaking of denominational literature, the *Presbyterianian* says, "a denomination should have a literature of its own; not that it is to know nothing of what others think, say and do, or to be limited in its scope of thought, knowledge, inspiration and accomplishment, but that it should have its own constructive and defensive lines of information and operation. It has its own peculiar polity, doctrine, agency, history, life, and activity, and it should keep its people as well as others informed on all these phases of existence. It has its own thinkers, scholars and institutions, and out of them should emerge those who are able to enlighten the public in regard to what it has been, is, and proposes to be. It has its special mission in the world, and the pen is one of the greatest and most

telling agents of the day for making known what it stands for and what it is doing. It holds a vital relation to the advancement of Christ's Kingdom at home and abroad, and it should be giving out instruction and help in all directions whereby this end may be accomplished."

If it is considered proper for members to attend their own church services, and if a person is not considered loyal to his church and of not much use anywhere if he goes everywhere except to his own church, then it is just as proper for members to take their own church papers, read their own church literature and promote the interests of their own church. This does not exclude them from helping elsewhere when necessary, but it does exclude the church tramp, and the member who feels just as well at home at one church as at another or who almost rarely reads any other literature than that provided by his own church.

The family altar around which so many fond memories cluster, has, in these busy days, been crowded out of our homes. It has been said that not even one out of every ten of the families that make up our churches, have worship in their homes. We hear much said of the important part secret prayer and meditation plays in our Christian lives, and indeed we cannot live correct lives without them, nor can we afford to neglect another duty just as important; in fact the two are not often separated; where souls commune with God, there, almost invariably a family altar is found.

When we think how much this duty is neglected in the many so-called Christian homes, it is not strange that the children grow up without intelligent knowledge of God and His word. The church may cry out against incoming wrongs, but until the home sets up a true standard of life, little lasting good can be done. It is here that life has its beginning, that character is formed. Here we find the individuals that make up the church. There is no surer way of determining the future life of the church than to learn the life of the home. We would hardly expect to find a Moses in a home where there is no teaching of God's word, or a Timothy where the spirit of religion did not pervade all the early home life. "Train up a child in the way he should go" is spoken first of all to the parents to whom is given the sacred charge of sowing the first seeds of character, of giving the first ideas of obedience, love, and reverence to others, and above all, to God.

No plan, it seems to me, can be better or more effective to foster the spirit of worship than the setting apart of some time to be spent entirely in communion with God; an hour in which the heart's praise and longings are poured out, the day's cares are brought to the

throne to be lightened, a perfect love and trust established in the home and with the Father. From a home in which such an hour is sacredly set apart, few men and women go out into ways of sin.

DISCOURAGING INDIFFERENCE.

A brother, who is actively engaged in Sunday school work, deplores the fact that the school in his community is soon to be closed for the season. He finds the cause for the indifference toward Sunday school work in the fact that among "our Mennonite families too many do not request their children to read and study the word of God at home; and when the school is closed the little good that may have been accomplished in Sunday school is entirely neglected at home." He says further that the number of members present is so small that "some classes have no teacher most of the time. It sorely grieves me because it appears so many of our members seem to be cold and indifferent to the Mennonite faith and doctrine."

Our dear brother has certainly discouraging features to contend with, and yet his experience is the same as that of many others has been. It is not yet fifty years since the first Sunday school was organized in the Mennonite church. In many places Sunday schools are of quite recent date. Some people are not so quick to see the good that a well conducted Sunday school can do. Others are just naturally indifferent. Some are over zealous, that is, they forget their surroundings and are hindering the work because they work unwisely or take an uncharitable attitude toward those who will not stand in the front rank with them. But whatever the conditions may be, pioneers always find hardships. But it is well to look at the encouraging rather than at the discouraging features. It keeps the temper sweeter, the heart more buoyant, the hands more ready, and makes the work lighter. The laborers have always been few and probably always will be. Whatever the work may be our effort should always be to present the needs of the work before the people, work faithfully and prudently ourselves, use charity toward all and gain their sympathy and co-operation by getting them into sympathy with the work, and leave results with God.

PERSONAL MENTION.

BRO. D. H. BENDER of Tub, Pa., is holding meetings at Elton, Pa.

BISH. L. J. HEATWOLE of Rockingham Co., Va., is spending a few weeks in Knox Co., Tenn.

BRO. J. A. BRILLHART has moved from Scottsdale, Pa. to Port Trevorton, Pa. which will be his future address.

BRO. GEO. LAPP of the Chicago Mission spent a few days in Elkhart and vicinity, attending the Sunday school conference at Nappanee on the 19th. He returned to Chicago on the 20th.

BRO. DANIEL BURKHART and wife of Ayr, Neb. are at present on a trip to Pennsylvania to visit relatives. They spent about a week in Elkhart Co., attending the S. S. Conference and visiting friends. God grant them a profitable visit and a safe return.

J. W. ZERBE, formerly of the Howard-Miami Cong., Ind., and later of Elkhart, Ind. and Wayland, Iowa, where he taught school, has been teaching for the past year in Hartford City, where he was recently licensed to preach in the Methodist church of that city.

BRO. JACOB B. ERB writes from Mount Joy, Lancaster Co., Pa. under date of Sept. 12th, 1902, that he and his wife have been detained in their visit by an accident which occurred on Saturday the 8th. While driving, their horse ran away, upsetting the carriage, and throwing both to the ground. Sister Erb is suffering from a broken rib and collarbone, Bro. Erb escaping injuries.

For the Herald of Truth.

THE MINISTRY.

BY GEO. R. BRUNK.

"Take heed unto thyself, and unto the doctrine." 1 Tim. 4:16.

SECTION I.

"Take heed unto thyself." To be right and teach aright are both certain of tremendous importance in the preacher as upon this the apostle hinges his salvation and the salvation of those that are taught by him. 1 Tim. 4:16.

The minister who thinks will tremble when he meditates upon his responsibility. . . . what a dreadful thing it would be to preach Salvation to others from year to year and at the last be ourselves "a castaway." 1 Cor. 9:27; because of a failure in some of the vital parts of religion.

Or if we ourselves should at last gain entrance into the everlasting kingdom, what a serious thought it is that by some inconsistent word or act or habit of life we might influence souls that are trembling in the balance between a choice of right or wrong, to choose the evil and so be lost forever to happiness and heaven.

Let us keep in mind that the destiny of souls depends upon "our thoughts and words and doings."

We should take heed especially to what we say, for upon this depends what we will think and say and do in a great measure, and from these come our influence for good or evil.

The true must be good before the fruit can be good.

A bad man may do and say beautiful things and even benefit others, but to him it shall not be reckoned as good fruit because it is not a natural out-

growth of a good heart, but a counterfeit made to order for the occasion, with some selfish object in view and generally can be detected by such as have the gift of discernment, because, not being actuated by love there is a certain shallowness and emptiness which suggests the "sounding brass and tinkling cymbal." 1 Cor. 13:1.

One thing is certain,—each one knows for himself whether he is true at heart or only in appearance. Let not such as do and say well expect reward unless it is the natural outcome of a "good and honest heart." (Luke 8:15.)

The holy Book teaches us that right being goes before right doing.—(Matt. 7:17) and right being cannot be attained by our efforts of self-improvement, but is a gracious gift from above.

God makes us "partakers of the divine nature" (2 Peter 1:4) so that we may "escape the corruption that is in the world" (2 Peter 1:4) upon the condition of absolute surrender which is the first step toward those for the Master's service. If we fall here we will fall all along the line.

"Take heed to thyself" at this point. Can we say from the heart—

"I will go where you want me to go, dear Lord, over mountain or plain or sea. I will say what you want me to say dear Lord; I will be what you want me to be?"

If we fall in the absolute surrender we fall to have God's full favor and help and blessing, and failing to have these we cannot live as we ought and consequently will often stand convicted in our hearts of unsuitable deportment, 1 John 3:20. Is not this the secret of the inconsistent lives and waning influence of many who should be a power for good, and introducing a state of affairs that makes preachers and preaching the subject of jest, ridicule and contempt like the message of Lot to the Sodomites? Gen. 19:14.

Though we speak with the eloquence of Apollo and accept all the doctrines of the Bible and observe all the externals of religion and sow good deeds broadcast everywhere, yet if we fall in the right state of heart before God all our speaking, believing and doing are in vain.

If we are unconsecrated and unholy no matter what are our natural gifts and graces, we are not in a safe condition before God, and unholy influences will go out from us to others shutting up the doors of the kingdom (Matt. 23:13) against them also, even though we try hard to live right.

We may still be safe if we live up to the light we have and our will is perfect even if we come short of the standard of perfection in doctrine and doing, for "God knoweth our frame, that we are dust" Ps. 103:14.

He knows how to make allowance for our infirmities, but let our faith and practice be ever so perfect and our heart not wholly the Lord's He can not look upon us with favor.

The heart work of God's and he makes no allowance for imperfection in His work.

"Is thine heart right?" (2 Kings 10:15) is a question every minister should ask himself and answer honestly before God, remembering that the heart once being right does not necessarily prove that it is so at present.

Right being means Christ likeness. "As he is so are we in this world." 1 John 4:17.

A pre-eminent quality of Christ like-

ness is *unselfishness*. "Take heed to thyself," for the great majority fail here. To seek God's glory and the good of others and make self a servant to both is the natural position a Christ-like person will take.

While this standard is high it is not higher than the Bible nor the apostles or some few of modern time. If this would be more generally aimed at by Christians, it would result in great improvement in the church in every way and a powerful influence upon the world.

How we wonder at and admire the stupendous work and sacrifices of the apostle Paul and count him worthy of the highest praise and reward that heaven has for men. What is it in his character that so captivates our hearts and makes him a safe pattern for all the world? The grace of God unblinded by selfishness.

There is Moses, the friend of God, and the man like whom Christ was to be. Acts 3:22. When Israel had forfeited their right to God's covenant by their *heart-sins* God proposed to destroy them altogether and raise up from Moses a greater nation. But Moses forgetting himself pleaded mightily for the honor of God and for the lives of the people and putting away from him the great honor that was offered, he begged even to suffer with them if they could not be forgiven.

God heard his prayer and spared the people, for the unselfish have power with God as well as men. Ex. 32. This honored man of God is now remembered in love and admiration after the lapse of thousands of years, while those of the past who labored and planned and dreamed and strived for wealth, honor or fame are despised and their names and history are recorded to their shame.

Another Christ-like man was John the Baptist. When the people were ready to honor him as being Christ he said: "I am a voice." "I am not worthy to loose His shoes." He lost sight of self, and when it is finished turn their hands *eagerly* to the things that profit in this life.

"Neglecting the gift that is in them" 1 Tim. 4:14, not meditating or praying in reference to their work, which neglect unfits them for service and often results in erroneous, unprofitable and even ridiculous things spoken from the pulpit which cause people to be filled with mingled pity and disgust for the preacher and with shame on account of the dishonor to the cause. These are some of the ways in which selfishness is manifest in ministers.

I have dwelt especially upon this one point because it is the center of disqualification and includes almost if not quite all others, as *Christ-like unselfishness* is the center of *fitness* around which all the other virtues cluster, being inseparable, so that when we speak of this we include all.

Ministers, God chosen, will be a power in the church and their service profitable. Those who are only self chosen or church chosen will always be a detriment to the cause. Let the church exercise great care in choosing candidates, and since many will not exercise good judgment in their choice (some giving their reasons that,—"He looks like a preacher" or "He has plenty of money and can have spare time" or "I thought he would feel slighted if no one would vote for him," or "I thought there should be some competition,"

etc.) The Bishops in charge should cast out such voices as are for plainly disqualified persons and not tempt the Lord to scourge the church with an unprofitable ministry.

No one should be chosen or rejected simply because they are old or young, well-to-do or poor, healthy or sickly, or because they are good talkers or good Christians.

Paul gives the qualifications in two words—"Faithful and able" 2 Tim. 2:2. Many are faithful who are not able, some may be able who are not faithful, neither are qualified. In closing this part of the subject I beg to say that I have written for myself as well as for others and hope the same will be received in love and if I am wrong on any point I refuse not to be corrected.

IN HIS NAME.

McPherson, Kansas.

For the Herald of Truth.

THE BAPTISMAL VOW.

BY A. C. KOLB.

Question:—"Do you promise by the grace of God, and the aid of His Holy Spirit, to submit yourself to Christ and His word, and faithfully to abide in the same until death?" Answer: "I do."

The above question is much more comprehensive and more definite in its demands than might be supposed at first thought. The affirmative answer to it, witnessed to by the angels of heaven, and even the Lord Himself, who are very anxious that it be answered affirmatively, has in it a meaning, so great, so high, so deep, so broad, that when we consider its importance, we see its observance makes us even like our Master. We put off the old man with his evil deeds, and put on the new man, which after God is created in righteousness and true holiness. (Eph. 4:24). We still live, yet not we, but Christ lives in us, and the life which we now live in the flesh, we live by the faith of the Son of God, who loved us and gave Himself for us (Gal. 2:20).

The soul just cleansed, loosened from the fetters of sin, released from the cold dungeon of unbelief, bathing in the sunshine of God's love, with His glory brought to its view, and the power of His salvation became a reality, wells up in gratitude for such a wonderful blessing and with all its powers longed to praise God and seek His favor continually, desiring that it might never grieve His Holy Spirit in any way. Brother, sister, can you not testify to this? Ah! sweet is the liberty so graciously given as a free gift. That soul longs for an opportunity to express publicly its purpose to be loyal to God under all circumstances. Grand, noble, inspiring purpose!

With all its lofty aspirations, and the heavenly desires which flood that soul, it finds itself still within the mortal coils of humanity, which is subject to all the disappointments, perplexities, fears, doubts, troubles, pains, distress, difficulties, discouragements, etc., to which the human body is heir, and an experiential consciousness of this fact manifests itself, then does the soul feel the need of the "everlasting arms" to bear it up, and that "sufficient grace" which is offered to all believers. Relief is instantly sought and as promptly found, but as the natural body needs to be

nourished daily, to keep its strength, so the soul needs to be refreshed daily,—often,—that it may not be overcome by its former carnality which posed as a friend but now confronts it as a delusive, perhaps persuasive, but nevertheless stern enemy. Oh that that soul might not lose its "first love!" Now as an angel of light, then as a roaring lion, the enemy of souls makes his appearance. By shrewd, subtle craftiness and deceit he weaves his net of doubt or fear around the heart so tender and young in its new purposes. Little harmless (?) suggestions are offered and then a fear lest God's displeasure may have been incurred, are brought to bear upon it, and how sad to see that in so many cases it yields. Little by little the tiny cords are increased in number and size until they become as a cart rope (Isa. 5:18) and woeful is the condition of such a soul.

This simply pictures to us how that unless we be very watchful, we may be drawn away from our "first love." We must wonder sometimes, and it is sad that there is apparent occasion for being obliged to think so, what the real aim of many church members is. During my recent trip, a ministering brother said to me, "It seems so strange that we as Mennonite people claim to be a non-resistant people, and yet we are all the time fighting." This seems like putting the master in rather bad language, and yet is there not a great deal of truth in it? Evidently some one must have forgotten his solemn baptismal vow, and instead of "submitting to Christ and His word," must have followed some carnal, selfish purpose. Some one must have been at fault some time. Who was it? How quickly we turn the searchlight of scrutiny upon our brother or sister, and forget entirely to turn it upon ourselves. Brother, sister, if we were all faultless, then there would be perfect peace. There would be none found anywhere who is seeking to take advantage of another. Every church member would humbly serve His Master in loyal obedience to all His word. Every brother and sister would seek another's welfare and not his downfall. Every deacon, minister, and bishop would be properly esteemed as servants of God, working that which is theirs to do and do that well, and not neglect the work of their own sacred office, and attempt to do the work of another. The church officers would counsel carefully and prayerfully in the fear of God, and there would be no spirit of emulation,—none.

If I were in your place I would do this and so, nor even would such a thought come up in his mind. No brother in the church would want to commit so gross a breach of courtesy to say the least, as to criticize any officer in the church who in the fear of God was seeking to perform the duties of his office as faithfully as his abilities enabled him to do. Such things would not be known among God's people if each one would try and bear another's burden, instead of trying to unload his own burden upon another who already has enough to carry, and then even justify himself in his efforts to shame his own wrongs and mistakes upon another and say, "If he hadn't done so and so, I would not have made the mistake I did. I am not going to be responsible for his faults."

Such argument is non-Christian. When we come right down to ourselves, and give the matter a sober thought, I

believe we will all admit that where a difference of opinion does arise, that such is not the proper method for an adjustment. If the Christian's grace of burden bearing were properly carried out, I am sure our Conferences would be held altogether differently than they often are. As a rule, when anything goes wrong in the church, an effort is made to get it to the bishop and saddle it on him. Usually the bishop accepts it and exercises his best judgment in disposing of it. So often however, so many unnecessary things are laid upon him which ought to have been adjusted without his knowing that there had been any difference of any kind between any two or more. Then when a good lot of these ugly things are laid upon him and he offers the slightest complaint, or tries to shake them off, how many there are who are anxious to help keep these burdens on his shoulders. They take "long poles" as it were, in order that they may keep their distance lest unfortunately (for them) a part of the burden might fall off upon them, and thus surrounding the bishop these "long pole" arguments are placed against the burden from all sides so as to balance it well, and then they may be seen to laugh (in their hearts) to each other, and congratulate themselves upon their success, and oh how they enjoy seeing the bishop toil and groan under his great burden, most, if not all, of which properly belongs to them. Is that submitting to Christ and His word, which teaches that we should be "kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." If there are any restlessness in the church, the question ought to come seriously to each one individually, "Am I at fault?" "Am I out of order?" "Am I doing something which I promised before God and many witnesses I would not do?" "Am I transgressing the rules of order in the church which I promised faithfully to uphold, and thus am I giving any one just cause for offence?" "Is my life inconsistent with my profession?" "Have I forgotten myself and have grieved the Holy Spirit of God knowing that man does not know my purposes, but forgetting that God knows it all?"

Another feature included in our baptismal vow which we can readily see is so often forgotten, is that we listen to others where we ought to listen to Christ. We get implicated in some matter, and, being unable to see the outcome which would result if God's way were taken, we go according to that we can see, and accept the argument of men, and do not know that following such a course has many and many a time resulted in disaster to the church? Has not your own congregation suffered at some time or other, simply because the teaching of the Word was not followed closely? Who is to blame for the unrest found in so many congregations? We pray that God may bless us, and then step out from under His blessing. We even refuse to give God a chance to show His salvation. We think of the kind of church members are we anyhow? What is the principle object of our church officers? What kind of Christians are we? Do we really show a spirit of submission or does the spirit of self exaltation reign supremely? Let us examine ourselves individually. In what way are we honoring God? What do our ministers do

when they go from place to place? Is their primary purpose to draw the hearts of the people to themselves by some eloquent sermon, and then secondarily discuss matters which they would like to bring up at the next conference, and how they hope such and such a measure might be adopted so that "so and so" might be humbled or, more than that brought into disrepute? What do our members discuss when they go visiting fellow members at home or abroad?

During my recent trip a worthy old bishop said to me in the course of conversation about the condition of affairs in his district, "The reason trouble arises in congregations and throughout whole districts is because the brethren and sisters fail to fulfill their baptismal vows. When anything comes up, instead of putting it down in a Christian way there are always so many who want to put the person down in an unchristian way, and that always makes trouble, and trouble like that will always spread." Is there not a great deal of truth in that? We see in God's Word a remedy for eradicating evil, and we pronounce it good, but there are so many "modern" people among us who would almost consider God's methods obsolete, out-of-date, and not applicable to present conditions. The prevailing idea seems to be to take a "short cut" even if it costs the best man in the church, for if he can be gotten out of the way it will give some one else a chance to rise into prominence. Many (poor) reasons are advocated why such and such a course should be taken, while the Word of God which we have so faithfully promised to submit ourselves, is left entirely out of the question. Is it any wonder then that it sometimes costs us so much for our folly? A man once said to me, "Show me a man who proves by his life that he is a Christian, and then I will believe that it is possible that there still are some Christians. There used to be Christians in the early church, but I have looked time and again for even only one man who would not take advantage of his fellow-man in some way, but I fail to find any. Even the preaching will get up and preach a most flowery sermon, carry the hearers to the very skies, and present the most beautiful pictures of Christian living, and they themselves crack some foolish jokes before they get out of the church doors, and throw sarcasm in some way or another at another teacher or lay member, proving themselves veritable hypocrites. I refer not to other churches, but to our own."

There is never a result without a cause. This man, whom I know well, has evidently cause for forming the conclusion he has come to, and he is a man of intelligence and broad reason. No doubt if there were more sincerity manifested in the lives of the professing Christians, there would be no ground for making such a sweeping assertion, but there is surely more or less of a tendency among Christian professors like that which I have just mentioned. I refer to the Word of the Lord until death, but violate that promise. You say to yourself, "I am living as nearly in accordance with the Gospel as I know how," and I ask, "Is there not a place here or there where after all you might have done as the Lord would perfectly if you had sacrificed your own will?"

In calling attention to the sacredness of our baptismal vow, I cannot excuse any one from making a careful examination of his own life and works. If we have made this vow, we are bound to something. If we break it, we step out from under the grace of God. There is no such thing as keeping part of a promise so sacred and willfully breaking the rest simply to suit our present convenience and our selfish purposes, and then expect God to be satisfied. If we are not gathering, we are scattering. If we are not for God we are against Him. If we offend in one point we are guilty of all. If we do not forgive men their trespasses neither will our heavenly Father forgive ours, and every time we utter the Lord's prayer, we pray condemnation upon ourselves. God is not satisfied with our outward show of religion and all the argument we may present to maintain our position. He looks upon the heart. If we have done wrong and do not repent before God and prove to Him that we are sincere, and follow a new course, all our sham repentance before men will avail us nothing. We have no assurance of acceptance with Him unless we abide in His Word. This is what we promise, and upon that promise hangs our eternal destiny. It may be hard, when we consider how often we have violated that promise, and are now following a course to carry out some particular purpose, in open violation of that promise, to retract, and try to undo what we have done, make amends for our wrongs and beg forgiveness of those whom we have done an injustice. But rather let us suffer the deepest humility our flesh can endure, while here, for after we lay down our bodies in death, there will be no time for repentance, and then all we have is an eternity of regret. Let us submit ourselves unto His Word in all that it may require of us, NOW, and abide in that Word until death, and then we have the promise of eternal life.

Elkhart, Ind.

For the Herald of Truth.

CHARITY VS. SLANDER.

ESSAY BY MALINDA GARNER, READ AT IND.-MICH. S. S. CONFERENCE.

Charity vs. Slander—the subject implies sin and weakness, or, at least mistakes—and is therefore as broad as humanity. Paul says, "We have proved both Jews and Gentiles—that they are all under sin;" further, "All have sinned and come short of the glory of God;" and again "God has concluded all in unbelief, that he might have mercy on all." Many more scriptures might be given to prove that "there is none righteous, no one pure," but let these suffice.

Most of us, I believe, have felt the burden of sin resting on us ere this, have come to the conclusion that we might have mercy on all, with His saving power, and, with sweet peace in our souls have started out to walk in the paths of righteousness. I say "have started out to walk". But how many of us can raise our hands to God, and say, lives of ease pure and true, and the poem, "Sold Wagon."

many things we all offend." So it seems to me to mean and to be. We may be strong in some things—fully established—unwavering—not turned aside—and in other things so weak that we need the mantle of charity to cover us. If we do not, let us thank God for the excellency of His grace—for it is only through His grace that we are able at any time to stand. Unquestionably, God is able to keep spotless all who cling steadfastly to His hand. In that beautiful picture of Christ's where He shows His relation and the Father's relation to mankind He says, "My sheep hear my voice, and I know them and they follow me; and I give unto them eternal life; and they shall never perish, neither," now mark, "Neither shall any man pluck them out of my hand. My Father which gave them me is greater than all; and no man is able to pluck them out of my Father's hand." Is not this beautiful? The one hand in the Father's the other in our Redeemer's, they are able to hold us securely. But alas! for a sinful world and alas for human frailty. We forget to read our Bibles daily, we forget to begin the day with prayer, and perhaps the song heard on our lips during the day is not one that leads into a deeper and stronger experience of our Christian life and we gradually withdraw our hands from their secure hold. Then what follows? Temptation comes—we yield—step from the path of righteousness into the fields of sin. We are now in the enemy's ground and we may expect the enemy's darts. Satan once having enticed us into his grounds will not easily let us go. We are something like the fly in the spider's web. We have ever noticed how quickly the spider darts out after his prey and ever carries it to his den or wraps it securely? So, if there are any of Satan's agents in human form to entice us further on—he will in thought place mountains before the path we have left so as to make it impossible to return.

Without speaking in a figure, we are humiliated at what we have done—we fear the scorn of the cold, proud world and perhaps expect no charity from our friends, or even doubt the promises and faithfulness of God. Confession seems an impossibility. This is where Satan waits us and we sin rapidly follows another—and oh, "what a tangled web we weave, when first we practice to deceive." How much better to come in God's way and say, "I have sinned." John says, "If we sin, we have an advocate, and, 'If we confess our sins, he is faithful and just to forgive us our sins.'"

But it is not alone for the sake of the erring one that the hand of rescue should be extended, but such a one leads others to take the same course. "Hand in hand, etc."

So writes one whose early days were spent amidst the factory girls of one of our large eastern cities. Her heart having been touched through a good seed dropped in that factory by Abbie C. Morrow by Divine Grace, and the peculiar position of her life enabled her to see the effect which one life might have upon the lives of others, which has gone wrong has upon the hearts of the pure and she writes the poem, "Sold Wagon."

We see not alone in the large cities do we see the influence of sin. In every village, in every community, in every

church over our land are those who have met the tempter and have not been strong enough to overcome. It was this fact that caused this subject to be placed on this program.

If we have been kept by divine grace, or if we have experienced the bitter remorse of the fallen and have again been restored—what are we doing for our unfortunate sister, brother or friend?

Charity—slander—what?

The one proceeds from a heart filled with love, and while it never excuses sin, it makes allowance for the subtleness of the tempter, accounts for the frailty of our natures, and points to the remedy for sin and bids, as did Christ "to go and sin no more."

It rests on the basis of love to neighbor as to self and "doing unto others as we would be done by." It repeats even the truth unless by so doing it adds grace to the hearers.

The other proceeds from a heart filled with maliciousness. Its object is the downfall of its victim. It cannot exist in the same heart where charity dwells. There is a wide difference between the two that there is between a living fountain and a stagnant, poisonous pool. "Doth a fountain at the same place send forth sweet water and bitter?" They are very clearly illustrated by a child which happens to fall into the mud—charity extends a helping hand, removes the soiled garments and bids avoidance in the future. Slander and his next door neighbor, madam gossip, as the child attempts to rise, give it a push and send it back again into the mud—so again and again until discouraged it attempts no more to rise.

Naturally speaking such a scene would arouse the indignation of the lowest. But is not humanity often more unkind? Charity is the ruling characteristic of Divinity—God is love. It acknowledges the universal brotherhood of man. It binds youth with age and age with youth. It is the chord which unites the home, the church, the nation. Much might be said in particular on each of these phases, but we will let your minds do the rest. "Now abideth faith, hope, charity, these three but the greatest of these is charity."

THE DISOBEDIENT.

BY R. E. BUCKWALTER.

"What shall we say then? Is there unrighteousness with God? God forbid."

"Nay but, O man, who art thou that repliest against God? shall the thing formed say to him that formed it, 'Why hast thou made me thus?' Rom. 9:14-20."

Since God revealed His will to men there have always been those who obeyed and those who disobeyed.

We find those who are disobedient very much dissatisfied with God their Creator. A very ungodly man once said that he thought God a most unmerciful God, to create so many poor, miserable creatures like us and then after death punish us with everlasting fire. It is the work of Satan, to get people into such a condition and then get them to put all the blame on God. Man does not want the blame, although he deserves it all.

Since God has made a way of escape

from eternal doom through His only Son, Jesus Christ, we cannot help saying, He is very merciful indeed.

That none were placed in this world to be lost is evident, for "Who so ever will, let him take of the water of life freely," drink and live forever. Hell was prepared for the devil and his angels, and not for man, "the who forgets a friend, is unmerciful to him, but he who forgets his Savior, is unmerciful to himself." Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? Rom. 9:21. Surely we know this to be true, and just so has God the power to use those who are disobedient. "What if God, willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted for destruction." King James Version.

Godly king yet God manifested His power to the children of Israel through him, a vessel fitted for destruction, and why? Because he was disobedient, and God is using the disobedient to-day, to show forth His power, "and that he might make known the riches of his glory, on the vessels of mercy, which he had afore prepared unto glory." O, is it not a comforting thought, that if we are obedient to God, He will prepare us for immortal glory? Is He not merciful, when we think how much we owe to Him that we can never repay? "What is man that he should praise himself?" We have no right to question God's ways, we will have as much as we can do every day of our lives in being obedient and what difference does it make if we don't understand everything? We know if we are obedient, all will be well with us and with our loved ones? "But the disobedient are reserved unto the day of judgment." When Micah prophesied that swords should be beaten into plowshares, spears into pruning hooks and that the arts of war should be learned no more, God knew that not all people would be obedient, for it is prophesied again by Christ, that in the last days there shall be wars and rumors of wars. I believe, that those who go to war and kill their fellow-men are vessels fitted for destruction, for Christ says, he that taketh the sword shall perish with the sword. But that such were born into this world to fulfill the prophecy of Christ is a great mistake. Christ knew how men would do, and for that reason foretold it, not that He willed it so. "As I live, saith the Lord God, I have no pleasure in the death of the wicked," and "who so will, let him be saved." You see it lies in the will. God will not save us against our wills. "God did not place man in the world as a machine, but gave him his own free will."

I believe there is a time in every man's life, when he feels God calling him to live for Him, for His people, His mercy under foot, and will not live for Him, although He endures with much long suffering to the disobedient who continually profane His holy name, for the just and unjust alike. But there is a boundary line between God's patience and His wrath. Therefore hath He mercy on whom he will have mercy, and whom He will He hardeneth. Do we think God will harden the hearts of those who wish to be obedient? Oh, no! for He says just the reverse, "I will

take away the stony heart out of my people, and will give them a heart of flesh, saith the Lord our God." But the disobedient walk in their own ways, and do not desire to do right.

What shall we say then? Is there unrighteousness with God? God forbid. *Kinner, Pa.*

For the Herald of Truth.

OUR EXAMPLE.

ESSAY BY SALLIE MILLER, READ AT SCOTTDAL, PA., S. S. CONFERENCE.

"I have given you an example," said Jesus, as He taught His disciples an important truth. The entire life of the Great Teacher was so exemplary that the people declared, "He hath done all things well." The lives of many of His consecrated followers are living witnesses of the possibility and power of teaching by example.

The poet says: "Lives of great men all remind us, We can make our lives sublime, And departing leave behind us Footprints on the sands of time."

So the worker leaves along the station of life, examples, some good and possibly some evil which some one will be sure to pattern after.

If the boys and girls grow up surrounded by good examples of Christian life, if their thoughts are directed by godly workers in the church, in the home, and in the Sunday school, then their lives will become useful instruments for the defense of the truth, and the furtherance of Christ's kingdom on earth.

But often we find when they take the lives of the Christian workers as their model and then listen to a conversation about anything but salvation, the standard of Christianity does not reach the height pictured to them in their class in Sunday school. We teach by example more than by precept. And especially are the little children taught by example, for they are close observers and are ready to imitate our words and actions whether they be good or bad. Notice the little boys taking long strides in order to walk in father's footsteps, while the little girl will eagerly try to do as mamma does. How much easier it is to lead the children to be good by examples of loving kindness and well doing than to threaten them into obedience by records of sin, crime and punishment.

When the sky is gray, and the infant mind sincerity, truth and honesty and the welfare of the child can be insured, not only during this life, but in the life to come. For often, in the Sunday school, the child receives its first message from heaven. To the young, the teacher says, "Let us be despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." How easily we can lead others into sin by our words and thoughts, and then again, how bright examples we can be to the young, if we think aright, and then let our words correspond with our thoughts. "Guard well thy thoughts, thy thoughts are heard in heaven."

We must always be ready to do the work assigned to us. May our examples be like those of Nehemiah and his servants. Beside each one filling his place in the work before him he

watched, weapon in hand, ready to withstand the enemy. What a noble example for us to follow. Work, steady, hard, unselfish, untiring, coupled with watching and armed with God's word, if such were our example what marvelous results we might see in the walls of Jerusalem we are supposed to be building.

The teacher's example should be such that all might feel safe in following it. The model teacher is a true child of God, and tries to follow closely in the footsteps of the divine Teacher, Jesus. Let each teacher realize that the Sunday school is what he helps to make it. And let us so live during the week, when at work, or in society, that the little boys and girls, the young men and women, and the fathers and mothers will realize more fully that the truths taught them from the Bible are real.

Then their confidence will be unshaken, and they will become strong supporters of the cause of Christ, a crowning glory of God's work.

Could we realize the result of our examples, and how much we owe to others by our lives, we would many times live for a higher, a nobler purpose. Some one may think because he is so young, and can do so little, it would be unnecessary for him to enlist with the Sunday school workers. But the Word teaches differently.

Satan had a call from God when he was but a child. He was an example of willing obedience and when the Lord called him he said, "Speak, for Thy servant heareth." David and Daniel were faithful workers for the Lord when they were quite young, and Jesus himself, when but twelve years of age was in the temple in the midst of the doctors, both hearing and asking them questions. He was about His Father's business. May we follow His example. Timothy was a young worker in the cause of Christ, and so was the reason for his being an exemplary life of his mother Eunice and his grandmother Lois and through the help of Paul, that Timothy became such a noble worker for Christ. Let us be careful to do the little acts of kindness that help others so much. Has some one spoken a tender word of sympathy to you that has made you happy? Repeat it to some one in distress. If there is a song that has cheered you, sing it to some sorrowing one.

Even nature seems to rejoice with us, where we cheerfully do His will. The sky is gray, and the infant mind sincerity, truth and honesty and the welfare of the child can be insured, not only during this life, but in the life to come. For often, in the Sunday school, the child receives its first message from heaven. To the young, the teacher says, "Let us be despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." How easily we can lead others into sin by our words and thoughts, and then again, how bright examples we can be to the young, if we think aright, and then let our words correspond with our thoughts. "Guard well thy thoughts, thy thoughts are heard in heaven."

When I look like this into the blue sky, it seems so deep, so peaceful, so full of a mysterious tenderness, that I could lie for centuries and wait for the dawning of the face of God out of the awful loving kindness. —George MacDonald

God never makes us sensible of our weakness except to give us of His strength; we must not be disturbed by what is involuntary. The great point is never to act in opposition to the inward light and to be willing to go as far as God would have us. —Ernest

Tab, Pa.

MISSIONS.

CONDITIONS IN CHINA.

In acknowledging the receipt of drafts from the H. F. Relief Commission for relief work in China, J. F. Brounston, Treasurer of the China Indian Mission writes from Shanghai, under date of May 21. He states that the money was sent to the Province of Shansi, where the need is great. In parts of this province the crops have failed for the last two years, and food sells at four or five times its normal value. These conditions account for the restlessness of the people. Added to the famine is the burden of the immense, indefinitely demanded by the foreign powers for losses incurred during the recent Chinese Boxer outbreaks.

The Presbyterian Board of Foreign Missions is this year sending out the largest number of new missionaries in its history. Last year forty eight were sent out, and about the same number the previous year. This year thirty-five men and women are being sent,—seven to Africa, eleven to China, nine to India, five to Japan, six to Corea, three to Burma, nine to Persia, four to the Philippines, two to Siam, and a number who are not yet assigned. It is said that Moravian children are trained from infancy in the belief that their church exists chiefly for the purpose of giving the gospel to a lost world. The Moravian church gives one member out of every ninety-two to the foreign work, while the rest of Protestant Christendom give one out of every five thousands.

MENNONITE HOME MISSION.

Danphin and Amber Sta.,
Phila., Pa., Sept. 19, 1902.

Dear Herald readers:—Greeting in Jesus' name. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things." Psalm 72:118.

Again the Lord has spared our lives that we are permitted to write a few lines about the work at this place. The Lord has abundantly blessed us, both temporally and spiritually. Many contributions were received for the support of the work. To inform those who sent donations, that they were received, all right, we received \$3.00 from Western Pennsylvania, \$20.00 from Harvest Meeting, Chester Co., and \$7.00 from friends, by C. K. Hostetter. Many others were handed directly to us. The Lord has promised a wonderful blessing to those who give to Him. Mal. 3:10 says, "Bring ye all the tithes into the storehouse that there may be meat in my house, and prove me now here with saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." (On the 24th of August, Bro. Shelley of Roxborough, Phila., Pa., invited twenty-five of the Sunday school girls to visit his home. We had services with them in the home, and all spent a profitable as well as pleasant time.)

During the summer the school decreased some in numbers, as many of the children had gone to the country, and we cannot help seeing that Satan's host is at work, leading others astray, and it is important that God's children put forth a greater effort to help rescue them from the evil one.

As winter comes on, we think of the many that go hungry and cold, and more so since the great coal strike, as the price of coal has been raised to such a price as to be out of reach of many poor homes.

Bro. A. H. Lehman and wife spent a few days with us before going back to the work at Chicago. Bro. and Sister Detweiler also made a short visit here on their way to India. Also many other friends from the different countries and states have been with us, showing by their presence their interest in the work. So it is we have our pleasant associations, and then again we must separate, each one to his or her different field of labor, where God has called them to be, and may that be to the honor and glory of God, and for the welfare of our fellowmen.

Pray for the work that it may prosper, and that this place, as well as many others may be a light-house to light many souls into the kingdom of God. "The effectual fervent prayer of a righteous man availeth much."

In His service,
MILTON L. NEFF.

THE NEW STATION.

Dhantari, C. P., India, Aug. 28, 1902.

DEAR BROTHER A. H. KOLB, Greeting. I do not know whether the others are writing to you or not for I am out at the new station now and they are all in at Sunderganj. I believe there has no one writing regarding the progress of the work here since I am living here and this is now my fourth week in the new quarters. The office building with two rooms is now finished. One room is used for office purposes and the other for living. Cooking is done under a temporary roof in the enclosed back yard. I can live in something like comfort here now until larger buildings are erected and more people have to live here. I am expecting some of the folks at the other station out here for supper tonight. Probably the Burkhards.

Three rooms of the girls' quarters, each 13 by 18 feet inside have their walls over six feet high. We want to get these three rooms under roof so that the masons can work in the dry when it rains and thus the work will not be retarded by the weather. There will be eight more rooms like these to put up before the girls can move out here. We still have funds enough to keep the work going a short time. As we said at the beginning of this work we shall not go into debt for it. If money runs out we shall stop until more comes in and we want the work so managed that as much as is begun can always be finished to the roof before we stop so that no loss will result from exposing walls in the rains. We hope, moreover, that money will continue to come in from some source or other so that the work need not be stopped.

God has certainly been very good to us in this work so far. To Him be all the praise.

Night before last a small tiger or large leopard killed a heifer in a neighboring village and dragged the body under a tree within a mile from the place where I now am. As white people are the only persons allowed to carry guns without license we are looked upon as being responsible for the protection of the people from such beasts.

This particular animal was getting entirely too familiar when he brought his dinner so near to us to eat it. We went word to the others and Bro. Lapp came out with his gun and I had our double barreled gun. They tied up beds in trees during the day and as evening came on we climbed up into them. About seven o'clock the big cat came along right under my tree. But I was in too much of a hurry and shot before getting a good aim and missed him entirely. He went away without saying good-by. We went home.

Tell the folks who ask whether missionary life grows monotonous, there are always things happening to break the monotony of this life.

God bless you all.
Yours for the Master,
J. A. RESSLER.

FROM INDIA.

Dhantari C. P., India, July 31, 1902.

A. H. KOLB:—My dear Brother in Christ:—Greeting in the dear Savior's name. To-day is foreign mail day and I have a few minutes left, so will write you a short letter.

May God ever strengthen you for every trial, and may you ever be led by the Holy Spirit. We are always so glad to hear of the prosperity of the church. This is what many of our dear brethren have prayed for, and have held on by faith for years, and it seems at last we can see the answer coming, praise the Lord for it.

The work here is going as usual. The first building at the new station is almost completed, we have a number of teams plowing, getting the ground ready to sow. We pay them four annas a day for each yoke of oxen and man and plough, making eight cents in American money. People at home would not like to work for so little would they? But I really think four annas is as much to these people as \$2. is to an American farmer. You see, a man can support a family here, "that is a native," on three annas per day and save a small amount if he likes, so even though it seems like a very small amount to us, yet it is quite enough.

This has been rather a sad week to me. On Monday last I received a letter stating that my dear mother had passed from this world. Yes, it was quite a shock to me. I had received a letter written by herself just a few days before her death, so we were not looking for this kind of news, but as death comes when least expected, we can expect such news from any of our friends. When I think of mother as dying my heart is very heavy, but when I think of her as just beginning to live, I can not but say, Blessed be the Lord for giving her this great privilege. I believe God was pleased to take her, for we remember that He said in the Psalms that He has pleasure in the death of His saints, so if God is pleased why should we mourn? I know if we ever come to America we cannot lose the pleasant home we had when mother was there, but let this be as it may, we can have the happy expectation of meeting in the world beyond. My heart melts with sympathy for father, as I know mother was everything to him, and he will be very lonely, but the Comforter whom Jesus has sent into this world will speak peace to his aching heart as no man can, and he can be happy and

rejoice in the Holy Ghost even if mother is not with him. The good advice, and the early teaching mother gave us shall never be forgotten. This leaves us all well and the work is encouraging. May God's richest blessings ever be yours.

From your brother in Christ,
M. C. LAPP.

THE NEEDY FIELDS.

The most beautiful life is usually the most useful one. It is possible to live such a life and to enjoy it to the fullest extent. When Jesus was on earth His life every day showed the reality and the true beauty of self sacrifice, always tender, sympathetic, and helpful. It is however small wonder that busy, as He was He could reach only a small portion of the people who were in need of Him. One day however as He was found in earnest work with one of earth's despised and needy ones, His disciples came to Him and found Him so wrapped up in the great work for which He came, that their well-meant invitation to partake of food was little heeded. "I have meat to eat that you know not of," said the Savior, and then, aware that His disciples could not well understand, He lifted up His eyes and pointed to the great crowds that were coming to Him from Sychar, saying, "Say not then, there are yet four months, and then cometh the harvest? behold, I say unto you, lift up your eyes and look on the fields; for they are white already to be harvested." In using this expression, Jesus refers to the people then visible, but we believe that at the same time His far seeing eye saw much more than the crowds of Samaria. His great loving heart longed fully as much to help the other thousands who still need Him. His interest and sacrifice did not stop with the comparatively few before His eyes. In all His work of seeking and saving the lost the great motive in the life of Jesus was the great compassion for those that needed Him. Again and again in the Savior's work we can see this compassion manifested. Jesus left heaven for the purpose of saving the world. When His great work of redemption was finished and He returned to the Father, He left the work of spreading the news of His wonderful salvation to the little band of His followers. Thus the carrying of the most wonderful message the world has ever known was left in the hands of a few very persons. In thus leaving the work we believe that Jesus had a wise purpose in view. He did not then and does not now ask His disciples to do any thing that they are unable to do. The message of salvation is for the whole world, and before the Savior was born into this world, God had promised Him the heathen as His inheritance. When Jesus had done His work He said to His disciples, do ye, and He did not say, "when you become stronger in numbers you may tell others," or "when the church is larger you may spread the news," but He says, "Ye shall be witnesses unto me in Jerusalem, and in all Judea and in Samaria and to the uttermost part of the earth." If the Savior had not known that His disciples were able to do this work in His strength He would never have asked it of them. Jesus meant what He said, that the whole

world should hear the Gospel message.

This places the most sacred trust in the hands of those that believe Him. The work is so great that the Christian cannot refuse to meet the obligation it implies. Jesus the King of kings has consented to permit human beings to aid in carrying on His work. It is the most sacred trust and the greatest honor He could have conferred on us. There are many ways in which the Christian may meet the obligations. One way perhaps too little regarded, is to look on the fields. We must be interested in the work God has given us to do if we would accomplish any thing for Him. Some of the fields are hard and uninteresting but that does not by any means excuse us for not knowing any thing about them. We have means at hand by which we may learn the condition of various fields, and it is the duty of those who have studied various fields in the Master's vineyard to give to others who do not have such opportunities some of the information gained.

Among the most needy fields for us to study are the following: China, larger than the United States, with a population of over four hundred million people, but as some author has said, every man in China has at least three religions and every two of these are worse than the other. There are 913 walled cities in 11 of the leading provinces, and without a single missionary. Millions of men and women for whom Christ died have never heard His name. Some one has said out of Asia's dark night comes the cry for the "Light of Asia," and the cry is echoed back from the Judean hills where the crucified and ascending Savior showed in His final act His love for the lost. Spreading out His hands in blessing and love, He also blessed the disciples with the great command and promise, "Go ye therefore and teach all nations. . . . Lo I am with you always even unto the end of the world." There are now twenty-nine million idolaters in North China with only one missionary to every million inhabitants.

India has thousands of towns and cities with a population of over five thousand who have never had a single missionary. One protestant missionary has found that in India only one man in 42 and one woman out of 528 can read or write, and only about sixteen percent of the boys and one percent of the girls of school age are in school.

Africa has more than three times as many inhabitants as the United States. The first convert in the large Congo valley was baptized not a very long time ago, and the valley contains 30,000,000 people. Slavery is rampant in Africa and floods like a curse over the continent.

The western coast of South America has 12,000,000 people whose only religion is Romanism. "There are no people in the world," says one author, "more entirely neglected and unknown than the Indians of South America." To every one who has the heart to labor and the right to choose, South America says to-day, "Study my needs, think of my future and then weigh my call."

Mexico presents a call almost equally strong. Turkey and Syria, the provinces of Persia and Korea join in the call for the gospel. In the United States we have one Protestant to each five persons. In the foreign field there is one Protestant in 1566 persons. "If

the missionaries be distributed among the one billion of the pagan world there is but one missionary to each 200,000 persons. In the foreign field we have one Christian teacher to about 80,000 people." The spirit of missions is the spirit of our Master and the very genius of true religion," says Dr. Livingston. Is it scarcely possible for any true follower of Jesus Christ to be otherwise than interested in the needs of the fields not yet evangelized? The gospel is a trust most sacred and not a treasure. It is given to us that we may enjoy the blessing of giving it to others. May God show us our responsibility and may we be true in accepting of and meeting the same.

The statistics in regard to many of the specific fields are of course quoted. It is difficult to get these exact and up to date but we have reason to believe that the above are nearly correct. If they serve to open our eyes that we may see at least some of the needs we shall feel repaid for the search. God certainly sees many neglected, needy ones that we can not see. May He help us to see them, and then teach us to be interested in them and pray for them as He would have us.

Elkhart, Ind.

For the Herald of Truth

RELIGIOUS FRUITFULNESS.

BY MATTIE HERBRUCK.

I have such faith in that scripture, "Ye shall know them by their fruits," that I never consider it necessary for a professing Christian to state the extent of his fervor as concerns his religious convictions. If the fore-mentioned text be reliable, it should reasonably be a compass to point out the direction and conditions of religious profession as truly as that instrument points out north and south, etc. The old adage, "Actions speak louder than words," though indeed indeed inspired, should nevertheless hold true in this case as in others. That we have many so-called Christians about us who do not show their religion by their fruits is evident, from the fact that the great majority of the professors of Christianity of to-day must so inform us before we positively are aware of it. Yet we know Christians to-day more from their professions than from their fruits. Indeed, it is often the case that we must be content with their assertion of religion, while in some cases we lose the expectation of ever seeing the presence of any fruits. In consideration of the foregoing, our Lord's action is very comprehensive. Upon going to a fig tree and finding no fruit thereon, it is recorded in the Word that He cursed it and it soon withered away. Ah! brothers and sisters, let us strive to live lives of more religion and less profession of it. Let our actions, indeed, speak louder for us, one and all, than our words that we may be known truly by our fruits.

Akron, Ohio.

The Lord died for us on the cross, but strange to say, He left the task of telling it to men, to human will. I cannot express my astonishment at this. That enough will will not do it, God, the patient God, will wait.—Archbishop Benson.

The Lord died for us on the cross, but strange to say, He left the task of telling it to men, to human will. I cannot express my astonishment at this. That enough will will not do it, God, the patient God, will wait.—Archbishop Benson.

For the Herald of Truth.

WASTED ENERGIES.

ESSAY BY CARRIE YODER, READ AT IND.-MICH. S. S. CONFERENCE.

The study of Physics teaches that all the work of the world is done by a few forms of energy. These are the energy of mechanical position, producing the visible motions which whole masses may have; or the energy of molecular motion, such as heat or light; or the form of energy shown when atoms are combined to form molecules which is called chemical energy. Energy can not be destroyed, neither can it be brought out of nothing and a new form produced, but these few forms already existing are convertible one into another, and as a result of this many motions are produced.

The human body cannot escape the laws of the physical world. Every motion in it, every chemical action by any cell, in fact every form of activity which the body manifests, must be produced by the transforming of some already existing form of energy. But not only is energy the power of producing motions and doing work, but it is internal or inherent power, capacity of acting, operating or producing an effect, whether exerted or not. It is capacity or power of exerting an influence, impressing the mind and of arousing the feeling. It is life, spirit, strength of expression. In short, energy is the power God has given us to do good, and to perform the duties for which we were created.

Every human soul that is born possesses energy. We start out in life with a definite amount of active and possible energy. We can spend it as we please, either in God's service to help souls to eternal bliss or in Satan's service to help others, and ourselves, to eternal punishment. God says, "Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you."

One of the great problems of a successful life is to learn how to utilize, to the best possible advantage, all the brain and physical force generated. Most people waste a large part of their powers, squander their brain and nerve force in a way for which they would be utterly condemned, if instead, they had wasted money. Energy, as a rule, is thrown away as if it were matter. The average man not only wastes much of his God-given power, but takes such inadequate care of the wonderful machine (his body) which produces his success capital that he does not have half as much "win" as he should.

Energy is wasted in a thousand ways. There is a terrible loss in most lives through fretting and useless worry. The friction which this worse than useless habit causes in the delicate life-machinery is appalling. Worry saps the nervous energy and robs us of the strength and vitality necessary for the real work of life. It makes us impatient, burdensome and weary instead of a perpetual joy and blessing as it should be. The man who worries is never self-centered, he is never at his best; for every moment of anxiety takes away vitality and vigor, and robs him of his God-given power. It has been said wisely, "If man will not do it, God, waiting in useless worry, will run all the affairs of the world." "The man who

does not worry, who believes in himself, touches the wires of infinite power. Never doubting, never hesitating, he is constantly re-inspired by the Omnipotence that creates planets and suns." The words of the poet show us the life, and the result of living a life of discontent.—

"Life, for some is expectation,
Longings for the unfulfilled,
Reaching out without cessation,
For the things their hopes have willed.
Making bridges for the morrow,
Of the joys that through their way,
Ever glad to steal or borrow
From the pleasures of to-day.

Reaching out for the uncertain
For the myths their dreams have sought,
Ever glad to steal or borrow
From the pleasures of to-day.
Spending all their lives in groping
For some unobtainable gleam,
Staring joys and hoping, hoping,
Till in death they cease to dream."

Energy is wasted because thousands of people today, Christian professors not excluded, do not realize that they have a definite work to perform. Emerson says, "Nature arms each man with such faculties as enable to do some feat impossible to any other." "Each one should say to himself, 'When nature made me, she distinguished me from my fellow man. There is no one else who can do quite as well as I the thing I was especially made to do, and I have some advantages over any other being ever born. These advantages I want to make the most of.' The trouble with so many of us is that we are content to be scholars, mere miniature copies of other people. Yet since no two human beings are made alike, no one can quite take the place of another, nor can he do quite as easily or quick as well the work the other was made to do. It is useless and disastrous to mould ourselves to a different pattern from what God intended us for. Let this thought be impressed on our minds as branches in the great vine, Christ, and that He has given each one of us energy to do a certain work, for He says, "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

We must work, and that willingly, if we desire to have any part with Him. God says "Come" to the sinner and "Go" to the Christian. "Alas! how many Christians are as slow about going as sinners are about coming!" How displeased God must be with us! We say, "how can we go on long the way, Christ and turn coldly from His smiling face and loving arms outstretched for them?" how can they longer reject his wondrous love when He is so anxious to accept them and free them from the heavy burdens of sin! Christian friends, how much better are we, if, when He calls us to do the work for which we were created and says He will help us and "be with us even unto the end of the world," and not allow any trials nor difficulties to overcome us, we turn coldly from Him and waste our power and capacity for doing work for Him which will make us happier, by waiting, waiting for a more direct and loud call, waiting for opportunities, waiting for some more convenient season, which never will come, and many of us who see the great need of more workers do not even think of going ourselves but we wait for some one

Concluded on page 296.

October 1, 1902.

SUBSCRIPTION PRICE.

THE HERALD OF TRUTH, one dollar per year. *Rundschau und Zeitschrift*, one dollar per year. *Fourth page* to one address, \$1.50 per year. *HERALD OF TRUTH & VOICE OF CHURCH* to one address, \$1.50 per year.

THE HERALD OF TRUTH is the Organ of the following Mennonite conferences.

1. Lancaster, Pa.
2. Eastern District (Franklin Co., Pa.)
3. Franklin Co., Pa. & Washington Co., Md.
4. Virginia.
5. Ontario.
6. Ohio and Penna. Amish.
7. Ohio Mennonite.
8. South Western Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.

BUSINESS NOTICES.

Sunday-schools contemplating giving rewards at the close of this quarter will do well to write us. Our large variety of books, booklets, book-marks, cards, etc., enable us to give entire satisfaction.

Jacobs' Model S. S. Sec'y Record, in Manila cover, 35 cents. **Meyer's Paramount S. S. Sec'y Record**, cloth, 47 cents. **The Superior Sunday School Teachers' Book**, 6 cents each; 40 cents per dozen. Collection envelopes, 35 cents per dozen. *Order now.*

New designs of Sunday-school Scripture Text Cards have been added to our large line. We can now offer better value for the money than ever before. The popularity of our beautiful cards at low prices, is continually increasing. Orders are larger and there are many more of them. Send us 15 cents for a sample package. We know you will be pleased.

The large sales which GOSPEL CALL has enjoyed, must be ascribed to its merits. Large orders for Sunday-schools have been filled, and in every case the book has given entire satisfaction. It is an exceptionally well-collected selection of hymns, and the price is very low. In limp cloth binding, 20 cents. In board binding 25 cents. Send for a sample. You will like it.

Agents wanted.—The Mennonite Publishing Co. has now a fine line of Bibles and other fast selling, first class subscription books. They desire to put on a number of agents at once. Persons desiring employment of this kind should apply at once. We give liberal commissions. Send for catalogues and terms. Address Mennonite Pub. Co., Elkhart, Ind.

Young People's Paper.—Parents who desire to have the minds of their children turned into pure and elevating channels of thought should supply them with the **YOUNG PEOPLE'S PAPER**. Boys and girls who want pure reading matter should subscribe for the **YOUNG PEOPLE'S PAPER**. Address, **YOUNG PEOPLE'S PAPER**, Elkhart, Ind. Subscription price, 75 cents per year. Special discount to agents. Send for Sample Copies.

If you want a book which exposes in a vigorous, plain manner, the pop-

October 1,

ular sins which are stealthily creeping into the church, then send us \$1.00 for a copy of "Mr. World and Miss Church-Member." It strikes at the root, and no one can read it without receiving great benefit. Over one hundred agents, including general ministers, are busy at work selling this book, and all find it a good seller. Our terms are very liberal, and we would like many more agents to take hold of the work. Write us at once.

The Peter Peter's Book.—We have just completed an edition of this-called Peter Peter's Book in the German language. This is a book of 500 octavo pages, five parts, containing:

1. Der Weg nach Friedenstadt.
2. Spiegel der Gierigkeit.
3. Spiegel der Barmherzigkeit.
4. Ein Christlicher Sendbrief.
5. Genannt Profestien der Menschen.

Our Book Store.—Let our readers remember that the Mennonite Publishing Company at Elkhart, Indiana is headquarters for Mennonite papers, Mennonite School Hells, Mennonite books and literature of every kind, Bibles, Testaments, hymn books, English and German. Also a large assortment of miscellaneous books. Send for a catalogue and prices. Address Mennonite Publishing Co., Elkhart, Indiana.

Hymns and Tunes.—Our English Hymn Book, which is now being used in most of our congregations, and which is known among our people as "Hymns and Tunes," has been reduced in price as follows:

Cloth binding, per copy, prepaid, \$.45
Cloth binding, per dozen, prepaid, \$ 5.00
Cloth binding, per hundred, not prepaid, 35.00
Flexible-leather binding, per copy, prepaid, .55
Flexible-leather binding, per dozen, prepaid, 6.25
Flexible-leather binding, with tuck, per copy, prepaid, .65
Flexible-leather binding, with tuck, per dozen, prepaid, 7.50

We have also recently issued a *Word Edition* with paper covers, which we sell at the following prices:

Per copy, postpaid, \$.15
Per dozen, postpaid, 1.50
Per hundred, not prepaid, 10.00

The Words of Cheer is a weekly paper for the Sunday school and children in the home. It contains the choicest and best reading matter, and is highly appreciated wherever it is read. It should be used in every Sunday school in the land and find its way into every home. Among all the Sunday school children's papers we have ever examined there is none that compares in its reading matter with this. Every boy and girl (and older people too) can read it with profit and benefit. SEND FOR SAMPLE COPIES. Show it to your friends, your Sunday school superintendents and teachers and get them to take it and introduce it into their homes and Sunday schools; get the young people, the parents, the ministers and everybody to read it. It will do them good, help them to grow strong in faith and in the Christian life, and will often help, when clouds of sorrow have darkened the pathway of life, to scatter the dark clouds and bring back the sweet sunshine of peace and joy.

Place your order now for the FAMILY ALMANAC for 1903. The new FAMILY ALMANAC is fully equal if not superior to any former issue. It is without question the best family almanac for the Mennonite and Amish people, while the price is the lowest.

1 copy, postpaid, \$.30
12 copies, " .45
25 " " .90
100 " " 3.50
100 " by freight or express, not prepaid, 2.50
250 copies, by freight or express, not prepaid, 4.25
500 copies, by freight or express, not prepaid, 7.50
1000 copies, by freight or express, not prepaid, 12.50

Send your order at once, enclosing the proper amount with name to insure prompt attention. Be sure to state whether you want English or German Almanacs. Address all orders to Mennonite Publishing Co., Elkhart, Ind.

SUNDAY SCHOOL LESSONS

LESSON I.—OCTOBER 5.
JOSHUA ENCOURAGED.—Josh. 1: 1-11.

(Read Ps. 1. Memory Verses 8, 9.)
GOLDEN TEXT.—Be strong and of good courage.—Josh. 1: 9.

INTRODUCTION.
TIME.—According to Usher, in the spring of B. C. 1451, just forty years after the Exodus. The exact date is unknown, but the order of events is clearly given.

PLACE.—Near the Jordan, on the east of the Jordan, opposite Jericho.
PERSONS.—Joshua, the Israelites, the officers.

THE BOOK OF JOSHUA.—The book derives its name from Joshua, who led the Israelites into Canaan. The older commentators, both Jewish and Christian, ascribed the authorship to Joshua. This theory is supported by the main contents of the book, though it contains the subsequent insertion of events which took place after the death of Joshua, which fact has led certain Bible students to conclude that the book was written at a later date by some unknown author. The author (whether Joshua or someone else) gives us a record of the leading events in the history of Israel from the death of Moses to the death of Joshua. The book is important as a connecting link between the Pentateuch and the subsequent history of the children of Israel. Those who carefully study the book will be able to magnify the faithfulness of Jehovah as a covenant keeping God.

JOSHUA.—His name was originally Hosa, signifying "salvation," or "help." To this was afterward added the prefix "Ja," and his name became Jehoshua (see Num. 13: 16), meaning "Salvation from Jehovah." The name Jehoshua was shortened into Joshua, and later was modified to Joshua (see Neh. 8: 17), from which came the Greek name Jesus as recorded in Acts 7: 45 and Heb. 4: 8. Jesus in these two instances refers to Joshua. He was a descendant of Joseph through Ephraim. His father's name was Nun. Joshua was born in Goshen in Egypt; he is supposed to have been forty-three years

old at the time of the Exodus and eighty-three at the time of our lesson; he died at the age of one hundred ten years, being Israel's leader and commander-in-chief in the land of Canaan, twenty-seven years. He was distinguished for his courage, zeal, faith and piety.

LESSON CONNECTION.—In our last lesson we beheld Moses on Mt. Nebo while God revealed to his longing eyes the glory of the land of promise toward which for forty years he had led his disobedient and rebellious people. While his eyes were feasting on this grand, earthly scene, the mist of death steals over him and obscures it all, but a more glorious scene breaks in upon his soul, as his eyes close to things material and open to the glories of the eternal world. Thus the earthly career of the greatest man among men closes as a beautiful blossom which has left a sweet perfume. Now that this mighty man was taken hence, to whom shall Israel look as a leader? The wilderness behind, the Jordan before, the forward move, the enemies and perils awaiting them in Canaan, were all matters which seemed to require a leader equal to Moses. God always has His man prepared and ready for every emergency in the affairs of His people. Joshua was God's chosen instrument to take charge of Israel's leadership; he was a man remarkably well qualified for the responsible position to which God had called him. In our today's lesson we behold Joshua entering upon his work with great courage, after being fully instructed of the Lord.

SEPT. 29. M.—Joshua encouraged. Josh. 1: 1-11.
OCT. 1. W.—Moses encouraged. Ex. 3: 7-15
2. Th.—God's law to be read. Deut. 17: 14-20
3. F.—Be strong! Dan. 10: 10, 21
4. S.—A good soldier. 2 Tim. 2: 1-15
5. S.—Strength from God. Ps. 27

LESSON II.—OCTOBER 12.

CROSSING THE JORDAN.—Joshua 3: 9-14, 7.

(Read Josh. 4: 1-14. Memory Verses 15-17.)

GOLDEN TEXT.—When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee.

INTRODUCTION.

TIME.—Early in April B. C. 1451. Immediately following our last lesson.

PLACE.—Near the Jordan, on the east side of the river, opposite Jericho.—Isa. 43: 2.

PERSONS.—Joshua, the children of Israel.

LESSON CONNECTION.—Before the Israelites crossed the river Jordan, Joshua sent out two spies to investigate. They reported that terror and dismay had seized the inhabitants of the land, that their courage had failed them, and their hearts were faint. They had heard how God so wonderfully delivered the Israelites from Egyptian bondage and how the kings of Shon and Og had already been defeated. This report greatly encouraged the Israelites and inspired their faith. They now seem anxious to go forward to possess the land. Imme-

1902.

297

diately upon the return of the spies they leave the camp so long occupied, and move on near the borders of the river. Here Joshua called upon them to sanctify themselves (v. 5) for the Lord himself was coming among them to do wonders before their eyes. "This command was undoubtedly the same as that given by Moses on the eve of the delivery of the law upon Mount Sinai. Ex. 19: 10. They were to wash their persons and their garments, and to abstain from everything that would cause their minds to be drawn away from the miracle about to be wrought in their behalf."—Bush.

At the command of Joshua the priests take up the ark and bear it on toward the foaming torrent. "A nation moving toward a swollen and angry river with perfect confidence that they should be able to cross it, and yet perfect ignorance of the manner in which it was to be done, is a spectacle of thrilling moral sublimity." The wonderful miracle recorded in today's lesson had the effect of conferring honor upon Joshua, of inspiring the children of Israel with faith and courage, and of causing their enemies to be filled with terror. Faith in God saw a path through the deep when there was no path, but when the path was needed their eyes beheld it. "Faith is the assurance of things hoped for, the proving of things not seen." Heb. 11: 1.

OCT. HOME READINGS.

6. M.—Crossing the Jordan. Josh. 3: 1-13

7. T.—Crossing the Jordan. Josh. 3: 14-17

8. W.—The memorial. Josh. 4: 8-18

9. Th.—The God of Elijah. 2 Kings 2: 1-14

10. F.—A memorial of mercy. Ps. 78: 1-16

11. S.—A song of praise. Ps. 114

22. S.—God's presence. Isa. 43: 1-11

CORRESPONDENCE.

DOYLESTOWN, BUCKS CO., PA., SEPT. 7TH, 1902.—On the above date, 7 souls were received into church membership at the Doylestown Mennonite M. H. by water baptism. May the Lord grant that they may hold out faithful unto that blessed end.

FROM MAHONING CO., OHIO.—Pre. Eli Stoffer, of DeKalb county, Ind., was with us on Sunday, Sept. 7, at our regular services at the Midway M. H. and preached a very impressive sermon to a large congregation. The same evening he preached to a full house at East Lawton. May the good seed that has been so richly sown bring much fruit to the honor and glory of God and to the upbuilding of His kingdom here in this world.

COR.

PORT TREVENTON, PA., SEPT. 14, 1902.—A few words from this part of the Juniata district. The little flock church are still pressing onward and looking upward. The writer has just moved and located here among this band of God's people, and the Lord willing, will for some time labor among them. We ask the prayers of all God's people that the work may increase.

J. A. BRILLIANT.

WOODSIDE PA., SEPT. 9, 1902.—On Wednesday, Sept. 3, Pre. David Johnson fell and dislocated his shoulder but at the present writing is doing well.

Two ministering brethren, John N. Durr of Blair Co. and Bro. Whitmer of Columbiana, Ohio, paid the Mason-town Cong. a visit on the 30th of Aug. Bro. Whitmer preached two sermons and Bro. Durr preached a child's funeral Aug. 31.

Bro. Brillhart preached his farewell discourse on Sunday, Aug. 31 to a full house. He took for his text, 1 Sam. 12: 22, "For the Lord will not forsake His people, for His great name's sake, because it has pleased the Lord to make you His people." His discourse was full of love and sympathy for all and we as a congregation do feel we have lost a faithful worker. We pray that the choicest blessings may go with him and that when he takes up his ministerial work in his new field of labor that souls may be gathered into the fold of Christ. Bro. Matthias Leckrone is at the point of death with cancer of the throat.

COR.

DEBARY, OHIO, SEPT. 19, 1902.

A trip to the West.—We bade our loved ones farewell on the afternoon of Aug. 18th and arrived in Chicago the next morning where we spent the most of the day. We spent a few hours very pleasantly at the Home Mission, where we met sister Katie Blosser of New Stark, Ohio, who very kindly showed us through the different departments of the building. We were much pleased to find things as we did, but sorry that Bro. Lehman and others were not present at this time. We would have been glad to have met them. While here in Chicago others began to join us until our company numbered eighteen in all enroute for the far West. On Aug. 19th we started for Omaha, arriving there the next morning and from there went to Denver, Col., where we arrived the next evening. Next day we took the observation car which took us 15 miles around and through the city. We saw many beautiful sights. The afternoon was spent visiting at different of the principal places of business. We visited the state capitol where we saw many things, among which was the largest and finest turret on exhibition that we ever saw. From the top of this building we saw Pike's Peak, at a distance of 78 miles if we mistake not.

Friday the 23rd we left Denver for Salt Lake City, Utah, where we arrived Aug. 24th. On our way from Denver to Salt Lake City we saw much beautiful country and hundreds of acres of potatoes and sugar beets. They seem to have abundance of water here for irrigation. We also saw quite a good deal of barren land. Fifteen miles from the city is the great Salt Lake. This we visited in the afternoon. At the lake is a very large, fine building where we thought most all kinds of wickedness were being carried on, such as card playing, drinking, dancing, etc. Here we saw children not more than eight or ten years of age learning to read. We thought of the admonition in Prov. 22: 6, "Train up a child in the way he should go, and when he is old, he will not depart from it." Salt Lake is very attractive in the buildings. The streets are kept very clean. Would to God the people were as earnestly engaged in keeping their hearts clean

from sin as they are in keeping their streets clean. Sunday the 24th we attended Sunday school and church services at the M. E. Church and in the afternoon attended services at the Mormon tabernacle. This building, our guide told us, has a seating capacity of 10,000, the choir alone seating 1,500 which was crowded, mostly with young people. As we looked over this vast audience we could not refrain from tears when we thought how those dear young souls were being brought up, and what they are being taught. May God have mercy on them and turn them from their ways of sin before it is forever too late. Here we were told was the third largest pipe organ in the world, it having two thousand five hundred pipes, the largest one 36 ft. long and 2 ft. in diameter, the smallest one, three-fourths of an inch long with the thickness of a knitting needle. This large structure, we were told, cost the enormous sum of \$130,000. Here we saw some things we thought other churches would do well to pattern after. No one is allowed to remain in the building or talk aloud after the congregation is dismissed. We visited the spot where Brigham Young and several of his wives were buried. We had many curious thoughts while viewing those graves. Truly much wickedness is and has been practiced in this great city of the West.

We left this city for Nampa, Idaho Monday the 25th, and we passed through a very nice valley, Bear River Valley. At Brigham City we saw much nice fruit. This would be a beautiful country if they had rain here. We arrived at Nampa, Idaho, Tuesday morning Aug. 26, dusty and almost worn out, yet feeling thankful to the Giver of all good for watching over us by day and by night. We spent one week here in Idaho visiting at different places and with different brethren and sisters, of which we will make mention later on.

D. B. KING, Parnell, Iowa.

CONFERENCE.

The Annual Sunday school Conference for Iowa will be held in the West Union M. H. in Iowa county, Iowa, Oct. 2 and 3. A cordial invitation is extended to all our Sunday school workers.

D. B. KING, Parnell, Iowa.

CONFERENCE.

The Annual Sunday school Conference for the York county and Niagara Districts, Ontario, will be held (D. V.) on October 8 and 9, at the Wideman M. H., York county. We extend a hearty invitation to all Sunday school workers to meet with us.

L. J. BECKHOLD.

CONFERENCE.

THE ANNUAL CONFERENCE for the Western District (Amish) will be held, the Lord willing, Oct. 9, 10 and 11, in the meeting house three and one half miles southwest of Milford, Seward Co., Neb. All congregations are cordially invited to assist in the work of the Lord.

ANDREW KREMER.

J. A. STUTEMAN, Committee.

D. H. STAUFFER.

CONFERENCE.

CANTON, KANS., SEPT. 22, 1902.—The Annual Church Conference of Kansas and Nebraska, including congregations in Oklahoma, Idaho and Oregon, will

be held at Spring Valley, McPherson county, Kansas, Thursday and Friday, Oct. 16 and 17. Sunday school Conference will be held at the same place Tuesday and Wednesday, Oct. 14 and 15. The brotherhood in general is invited, especially the ministers of the Conference District as well as from abroad to be with us at both meetings. Those coming by train on the Santa Fe or Rock Island to Canton will please notify Bro. C. W. Miller of the undersigned on what train they expect to arrive and arrangements will be made to meet them.

D. A. DIENER.

CONFERENCE.

EVANGELIZING BOARD MEETING.

By the kindness of the congregation near Elda, Allen Co., Ohio, the biennial meeting of the Mennonite Evangelizing Board will be held at the meeting house of the above congregation on the 12th of Nov. As this is immediately before the day set for the meeting of the General Conference it is hoped that there may be a large attendance of ministers and others. An invitation is extended to all who are interested in the extension of gospel work.

A. B. KOLB, Pres. M. E. & B. B.

CONFERENCE.

THE ANNUAL CONFERENCE for the states of Indiana and Michigan will be held at the Shore Mennonite meeting house in Lagrange Co., on Thursday and Friday, October 9th and 10th. All the ministers and deacons of the district are requested to be present.

Those coming on the Lake Shore R. R. will stop off at Shipshewer and notify G. L. Miesher or J. E. Miller. Those coming on the Wabash will stop off at Topeka and notify Oscar Hostetler at Emma, Ind. Those coming on the Grand Trunk will stop off at Lagrange, Ind. and notify Wm. Yoder at Lagrange, Ind. R. F. D.

SEMI-ANNUAL CONFERENCE.

The Fall Virginia Conference will be held at the Trisler M. H., Lower District, meeting on the first Friday in October, being the third day of the month. Visits are always appreciated on these occasions, and any who may desire to come will be met at the station by writing to Bish. Lewis Shank at Broadway, Va. P. O. and nearest station.

C. H. BRUNS, Sec.

ANNOUNCEMENT.

The committee appointed by the General Conference held near Sterling, Ill., to determine time and place for holding the next General Conference of Mennonites of the United States and Canada, who adhere to the Nonresistant Faith and Doctrine as taught by Christ and His Apostles as set forth in their Confession of Faith, adopted by our forefathers in their Conference held in Dort, Holland, April 21, A. D. 1632, have, after due consideration decided, the Lord willing, to hold the above said General Conference in the meeting house of the congregation near Elda, O., Nov. 13 and 14, 1902. That the various district Conferences of said faith may be well represented, having the love of God shed abroad in their hearts being guided by the Holy Spirit

so that the entire work of said Conference may redound to the honor and glory of our heavenly Father and the advancement of Christ's Kingdom, is the prayer of your humble

Committee:

NOAH STAUFFER, Stensburg, Ont.
D. G. LAPP, Roseland, Neb.
C. Z. YODER, Wellsville, O.

REPORT

OF THE SEMI ANNUAL CONFERENCE
OF WATERLOO CO., ONT.

The Semi annual Conference of the Mennonite church of Waterloo Co., Ont., was held at the Mennonite M. H., Berlin, Ont., Sept. 11, 1902.

The forenoon session was devoted to the arrangement of subjects for the Conference.

The afternoon session was opened by scripture reading from John 17. Remarks were made by Bishop Amos Cressman, followed by Daniel Wimer and Jonas Snyder. The eighteen articles of faith with a strong exhortation to be true to the gospel was confirmed by all the conference members present. It was resolved:

1. That we grant the Manheim congregation their request, in reference to having meetings every three weeks, instead of four weeks, also to have the ordinances of communion twice a year, instead of once a year.

2. That a minister be ordained in the Blehn church district.

3. That the brethren E. S. Hallman and Noah Hunsberger fill the appointments at Moos for the next conference year.

4. That we grant the Snyder congregation their request concerning the holding of special meetings before winter, also the ordaining of a minister with the consent of the congregation and that we assist them in their regular appointments.

5. That the arrangements of the appointments of the Snyder congregation be left to the compiler of the church calendar.

6. That the regular appointment of the churches in Alberta be inserted in the church calendar, also the names of the ministers and deacons.

7. That the brethren Elias Weber and Menno Cressman, by their request, be relieved from outland appointments.

8. That the Detweiler Cong. have the privilege to cancel their regular appointment when the Manheim congregation have their church services, also to cancel the holiday appointments.

9. That Bro. Samuel S. Bowman visit the church at Herne, Michigan, as soon as convenient and remain there until after the communion.

10. That the conference request all our congregations on Thanksgiving Day to hold a collection for the Home Mission Fund held by M. C. Cressman.

11. That this conference does not recommend literary societies, as far as it has the present knowledge, as carried on by some of our young brethren, as being uplifting to the spiritual welfare of our church.

12. That the brethren I. A. Wambold and Jacob Woolner, Sec. of committee to arrange the appointments in the Wanner district during the illness of Bro. Abr. B. Snyder.

13. That Bro. Silas Bauman look after the needs of the Glenallen Cong. Bishops present: Daniel Wimer, Amos Cressman, Jonas Snyder.

Ministers present: Jacob Woolner, Sr., Menno Cressman, Joseph Nahrung, Noah Stauffer, Samuel S. Bowman, Solomon Gehman, Moses C. Bowman, Enoch Bauman, Abr. Gingrich, I. A. Wambold, Jacob Woolner, Isaiah Rosenberg, Noah Hunsberger, David Wimmer, Moses Hoover and E. S. Hallman.

Deacons present: David Eichenman, Abr. Oberholzer, Jacob Z. Kolb, Benj. Shoemaker, Henry Baer, David Bergey, Aaron Blehn, George Hallman, Silas Bauman, Jacob Cressman, Osta Cressman, and Herman Bentler. Total No. conference members present thirty one. May the Lord bless the efforts made to His glory.

DAVID BERGEY, E. S. HALLMAN, Moderators, Secretaries.

REPORT

OF THE ANNUAL MENNONITE S. S. UNION HELD AT THE "FOREST GROVE" M. H. NEAR OTTAWA, ONT., ON THE 14TH OF SEP., 1902

Opening exercises—Scripture reading by D. S. Brunk of Elda, Ohio. Prayer by N. O. Blosser, New Stark, Ohio.

Organization.—Moderator, N. O. Blosser; assistant, M. S. Steiner.

Topics.

1. "Can the church prosper without the Sunday school?"

John Thut.—There is no doubt that the church did prosper prior to the organization of the Sunday school, but as the enemy was making inroads into the church it was deemed necessary that such an organization should be introduced.

The Sunday school is intended for the instruction of the children as well as older ones in the ways of God.

It is not so much of a question to-day as to whether the church could prosper without Sunday school as it is what can be done to create and hold a greater interest in the Sunday school.

D. S. Brunk.—The subject greatly concerns the church. The church may prosper without the Sunday school but observation shows that it prospers more with it. From the Old Testament we learn that great stress was placed on the teaching of the word of God to children.

General discussion.

2. What are the greatest hindrances to Sunday school work?

C. B. Blosser.—Negligence, incompetent officers, and a lack of spirituality on the part of the superintendent and teachers.

A. H. Lehman.—The greatest hindrance undoubtedly is a lack of the Holy Spirit in many so called Sunday school workers. A teacher void of the Holy Spirit is by no means fit to teach.

Lack of consecration.

General discussion.

Prayer by J. M. Shenk.

Adjournment for noon hour.

AFTERNOON SESSION.

Opened with song service. Prayer by A. H. Lehman.

3. How does the Holy Spirit effect on the spiritual power of the church and Sunday school.

C. D. Breneman.—We may learn

from the Old Testament Scriptures that innovations have proven to be a necessity in ancient times as (a) the cure brought on the human family (b) The law given on Sinai, (c) Christ sent into the world, etc. Modern innovations which have been deemed necessary, (a) education, (b) Sunday school, (c) Bible school (d) missions, etc.

R. S. Steiner.—Some innovations have proven themselves to be a hindrance to Christ's cause, (a) church tramps, (b) money making lectures, (c) professional inventors, (d) Sunday school picnics, etc. A quick conclusion of an opposing element not necessarily a proof that an innovation is wrong.

General discussion.

4. Is there need of a deeper work of grace in the Sunday school teacher?

Ian Stalter.—If all Sunday school workers had a deeper work of grace in the heart the work would certainly prosper more. Grace and truth came by Jesus Christ. All workers should be in possession of this grace.

E. B. Betzner.—The world has two subjects of grace, the sinner and Christian.

The grace of our Lord makes of us specialists in the Christian work.

5. What are some incentives that lead to a more successful work in the Sunday school?

A. B. Thut.—(a) Industrious workers, (b) a realization of the importance of the work, (c) a fuller consecration on the part of the church at large.

A general discussion followed, in which many practical points were brought out, which, if complied with will certainly bring about a reformation in all who were permitted to be present.

In this meeting all were well pleased with the interest manifested, and we feel confident that such a meeting will meet God's approval, and we sincerely hope that it may bring to all untold benefits. We were favored with many good selections of music following and preceding each topic under the leadership of B. F. Thut, J. B. Brunk, and M. S. Shenk.

H. L. Eby, J. M. Brunk, Secretaries.

REPORT

OF THE ANNUAL MENNONITE SUNDAY SCHOOL CONFERENCE, FOR THE DISTRICT OF INDIANA AND MICHIGAN, HELD AT NAPPANEE, IND., SEPT. 18 AND 19, 1902.

The meeting opened at 9 A. M. Devotional exercises conducted by Noah Metzler.

Organization.—Moderator, J. S. Hartzler; Asst. Moderator, Jacob Shank; Secretaries, E. A. Troyer, Eva Kaufman.

Address of welcome by J. H. McGowen. Response by N. M. Slabaugh, Greentown, Ind.

Topics.

1. How can S. S. Superintendents and Teachers prepare for better work?

J. H. Walters.—We must become better acquainted with the Bible. It is from God's Word that we should draw our inspiration.

Use the Bible with the lesson helps to teach a S. S. class. Helps may be wrong when we depend upon them altogether.

Prolonged communion without hear-

only Father should be our preparation. The successful teacher is the one who delights in his work.

Do not have too large a class.

Our motive should be to lead our pupils into the kingdom and not merely for entertainment.

God can only use persons with clean hearts and surrendered wills to do His work successfully.

M. S. Wambold.—The first essential in the "Washing of regeneration" we ourselves must make the lesson a part of our life before we can impart it to others.

The teacher should be a pattern of good works, and live out what he teaches. Be prompt and regular in attendance.

The keynote of all success is the love of God and an outpouring of the Holy Spirit. God will give us the power needed to carry on this work to His glory, and unless we make use of what He gives us the work will be a failure.

General discussion.

2. What can be Done to Hold S. S. Membership After a Certain Age?

J. I. Weidy.—We ourselves must be interested in the work. Aim to get all who may be in the house to take part in the service, and do not get discouraged with any of the pupils.

Let the workers hold a season of special prayer sometime during the week for the interest of the S. S. Be present yourself when possible, be prayerful, thoroughly acquainted with the lesson, and cultivate patience.

A. R. Zook.—All the workers should be united in their effort to hold scholars.

Find cause of the want of interest, then seek to find a way to create interest. A good pupil in an indifferent class is a good help.

"Patient and plodding proves profitable."

Only two things worth living for:—the glory of God and the salvation of man.

General discussion.

AFTERNOON SESSION.

The Uninterested.—(a) Causes for Such.

S. E. Weaver.—The lack of prayer and study of God's Word. If you do not like to read, form a habit of reading the Bible and you may cultivate a liking for it.

Do not use worldly amusements to interest your pupils, but hold up Christ to them. Help them to see the beauty of His life and aim to give them a desire to pattern after Him. Poor teaching comes from a lack of preparation.

(b) Their Influence.

John Garber.—The influence of the uninterested will lead to worldliness and finally to destruction. It is a dangerous thing for one who is not interested to stand as a teacher before a class. Only persons who are ended with power from on high will have a good influence over their pupils. The one who shows so little interest that he will fall asleep in God's house during services has an influence upon the minister.

(c) How Interest Them?

J. H. McGowen.—Keep working consistently and prayerfully. Illustrations when rightly applied, are sometimes a good way to get pupils interested.

General discussion.

Wasted Energies.

Sister Carrie Yoder not being present, Sister Martha Lehman read her paper. (See essay in this issue.—Ed.)

General discussion.

Charity vs. Stander.

Malinda Garber.—(See essay in this issue.—Ed.)

Levi Yoder.—Whispering in the church while some one is speaking is slander to God. Stander ruins more souls than charity saves. Be careful not to slander a weak sister or brother, but be charitable to them.

Thursday Evening.

Song Service.

William McClain, a blind minister of Bunker Hill, Ind., gave a short talk. He brought out useful and interesting thoughts for the unsaved as well as the saved, and showed that life can be enjoyed by the blind as well as by those who can see.

Devotional exercises were conducted by D. D. Troyer.

The Master's Command.

(a) Go.

(b) Preach the Gospel.

(c) Teach all Things.

In the absence of J. S. Shoemaker, Benjamin Herner, of Calum, Ill., spoke upon the subject.

(a) This word go implies that there is a work for every Christian. If our weakness is linked with God's power, and we as Christians stand united, then much will be accomplished for our Master.

Our duty is to go whenever we are called upon, whether it be to speak to some unsaved soul or to those that are cold and indifferent about their soul's salvation, or to do some mission work.

Be ready to go to teach the rising generation, for they are to take our places in the future. If you are not able to go to some foreign mission field, do what you can at home to bring souls to Christ, and help to send the gospel to foreign places by helping to support the Evangelizing Board. We need to come to Him daily for spiritual food that we may be able to go where He would have us go. If we are submissive to God's will He will reveal to us what to do.

(b) Preach the Gospel.

A. H. Leaman, of the Home Mission not being present, Wm. McClain took up the subject.—Not only do ministers of the gospel preach, but everybody whether a child of God or not, it is not words by their influence. We are either preaching for or against Christ.

Spend your time more in talking about the gospel, and not so much about socials and worldly amusements, and in that way help to make the world better.

(c) Teach All Things.

D. J. Johns.—Every preacher and not only the preachers, but every child of God should be a teacher. We must do and teach all things, and not only those that are pleasing. Impress upon the minds of the children that God is a God that hates all unrighteousness. No sin is so small if continued, but that it will keep us out of heaven.

We need to point out the place of the disobedient, and provide a means of escape.

General discussion.

Friday Morning.

Devotional exercises by D. J. Johns.

What is True Progress in Christian Work?

Noah Metzler.—Our progress will not end with this life, but will continue throughout eternity.

True progress means to make true men and women. Those who will work for Christ at all times and not only at some revival meeting, or at certain

seasons. True repentance is progressive. This means more than only sorrow for sin. We must be crucified to the world. We must rise above the world and be a light.

E. J. Rutt in the absence of Samuel Troyer.—The aim of every one of us should be the advancement of Christ's cause. To be able to do this, we must develop our abilities and we must have the spirit of God. We should not work for numbers. Yet we should have the spirit of Christ that longs to bring every one to Him. True progression can be made by establishing more mission stations and organizing more mission Sunday schools.

We should begin each day with striving to honor and glorify God in all that we do, have meekness in our lives, be spiritual workers among the children especially, as the future depends upon them.

Secret Power.

Ira Johns.—The source of Secret Power is from the Holy Spirit.

We must have both human and divine love to have this power and peace in our souls, and joy that the Spirit imparts.

The desire for popularity and worldly amusements are hindrances to the obtaining of this power.

Take part in all work that is for the cause of Christ and show the world that the Holy spirit is within you, and the secret powers are revealed.

Jonathan Kurtz.—Education, sociability, goodly appearance, etc., cannot give you secret power. This power can only be obtained by a study of Gods word and then complying with His teachings. If we are in possession of this power then we can teach the word so that it will reach the hearts of men.

It is secret power that enables Christians to endure persecutions.

General discussion.

Misleading Attractions Along the Way.

C. K. Hostetter.—There is a way which seemeth right unto a man, but the end thereof are the ways of death" Prov. 14:12. Do not believe all the words that are spoken by men, but put your trust in the Lord and you need not be afraid of being led to the wrong place.

It is impossible to be between the two places, God and the world.

A few of the many misleading attractions along the way are, the entertainments offered by secret organizations, carnivals, and jubilees. Art, science, culture and attire many times are misleading.

Friday Afternoon.

Song Service.

Children's Meeting by Sister Lina Zook.—Many illustrations and beautiful examples were given, which were for the uplifting and upbuilding of the precious little souls. They were taught Christian songs, scriptural texts, and prayer.

Literature.

(a) What is It? Geo. Lapp in the absence of Simon Kenagy.

(b) Its Influence.—Jos. Hooley in the absence of D. J. Stahley.

(c) What Should our Literature be?

J. S. Hatzler.

(a) The person reading the literature can tell whether it is good or bad. Some is light, trashy, only for entertainment, some for beauty, some for its moral characteristics, and some for its name. The real literature is a pro-

duction of men who have thought deeply, carefully and prayerfully and is in true accordance with God's word.

(b) Bro. Hooley showed by reading some scripture verses that bad influence comes through Satan, and the good from God.

(c) Our literature should be of a high moral standard.

He who reads literature that is questionable makes himself a questionable character.

The worst kind of literature is that kind which is partly good and partly bad. If it is bad literature you can tell it at once and put it aside, but where it is half and half it can not be done so readily and the person will get the bad parts as well as the good.

Give your attention to such literature that will inspire you to a higher purpose.

To Test Literature

1 The Index.—If it is questionable, lay it aside.

2 Headings.—If they are all good it will generally be safe to read it.

3 The illustrations, many times the pictures will tell you what kind it is. General discussion.

The parents must be watchful and see that their children get only the best literature as it is important that they should get a taste of the best.

Even our thoughts will show us what kind of literature we read.

There is only one perfect and complete book—The Bible.

Read our own Mennonite literature and keep in the same channel along with other authors works.

The collection to defray the expenses of the conference was taken up. The surplus was applied to the foreign mission fund.

Friday Evening.

Song Service.

Questions.

The meeting was then devoted to prayer and praise service. Many exhortations were given for both the saved and the unsaved. Two souls confessed Christ in this meeting.

REPORT.

Of the Annual Mennonite Church Conference of Missouri, held with the Congregation at Palmyra, Mo.

Conference convened Thursday, Aug. 28, and was opened by Bro. J. S. Shoemaker. In the organization, Bro. Shoemaker was assisted by Moderator, David Driver, assistant L. J. Lehman, Assistant Secretary. The conference address was given by Daniel Kaufman from Matt. 16:18 and Prov. 11:14. He said in substance:—These two texts form an outline for our conference work. In the first place, we are human beings dealing with Divine subjects; therefore it becomes necessary that we look alone to the Holy Spirit to guide us in this work.

There are many interpretations of this text, but whatever construction we may place upon it, it should be remembered that we are dealing with Christ in the text is the basis of our work, our religion is vain; and without having Christ within us "we are none of his." "Upon this rock, I will build my church," says Christ.

The visible church is composed of those who are born again and have passed from death into life. Therefore

it is necessary that the church manifest these relations before the world. We have met to confer upon the relations we sustain to Christ in order that there may be a closer union among us. In God's word He has given us Divine ordinance, among others the "salutation of the holy kiss" symbolizing love; the prayer covering, showing the relation existing between men and women in the Lord; the anointing with oil symbolizing faith, also God's grace in the heart. Marriage also was given as an ordinance to man to promote the purity and perpetuity of the human race providing a fit place where children may be reared in the nurture and admonition of the Lord. He has also given us many things to refrain from, and there are also many things that are questionable which the Bible does not expressly mention, but Paul has said, "Abstain from all appearance of evil." Now, we should not specialize certain forms of sins or points of doctrine until we get wrought up to such an extent that we lose sight of other things of equal importance. 2 Tim. 3:16 says that that "All Scripture is profitable." It matters not how much I exercise myself along some lines, and though I attain to the height of my ambition and yet neglect some part or parts of God's word, I stand as a guilty soul. "Upon this rock I will build my church" It is not the nature of this rock, therefore the adulterated religious ideal of to-day cannot be built upon this rock. Since we are human beings and our subjects Divine we are liable to be mistaken even though we may think we are right; therefore we come not to decide our questions by vote, but to let God's word decide the right or wrong of them. Let us be together to help one another in the fear of God to build upon this "rock." Let us have charity for those holding opinions differing from our own, for the wise man said, "In the multitude of counselors there is safety." Therefore let us have charity and go forward in the service of the Master, building upon that solid rock, even Christ.

J. S. Shoemaker.—Let us be sure that we take God's word as a whole and obey all its teachings, and above all, to have fervent charity for one another.

Andrew Shenk.—This assembly is not a place where laws and rules are to be laid down to govern the members but we are all workers together in the vineyard of the Lord, working in the unity of the Spirit. Let us know that we are building for eternity.

The following in turn all the ministers and deacons present, testifying to the word, and expressing their determination by God's help to build on the solid rock, Christ Jesus. The entire congregation, by standing, testified their willingness to stand by the principles of God's word.

The afternoon session was opened with remarks and prayer by Andrew Shenk.

A report of the congregation was then given. Some encouraging features, as well as some discouraging features, were presented. The press should prompt us to greater activity and a more perfect trust in God for results.

Following is a list of questions and answers:

1.—What is the relation between conference and congregation?

A congregation is a body of believers bound together for work and

worship. Acts 2:41-47. A conference is a union of congregations organized for the purpose of maintaining unity and order among the congregations. Acts 15.

2.—How may our conference decisions and resolutions be kept before the notice of our people?

Ans.—By teaching and preaching Bible doctrine; pointing to conference decisions when their teachings are in harmony with our subject, also an occasional sermon along the line of conference work.

3.—What can be done that our faith may become more extensively and better known?

Ans.—Revoluted. That it is the sense of this conference that a greater effort should be made to bring the pure gospel before as many people as is possible. To this end we advise

(1) That our membership in general be more free and open to give a reason for the hope within.

(2) That tracts presenting gospel principle in brief and pointed form be distributed.

(3) That our local mission board make a greater effort to look out places which are open for the reception of the gospel, and that this work be heartily supported by all the church.

(4) That our ministers hold themselves in readiness to work wherever opportunity presents itself.

4. Do we as a people keep the Lord's day as we should?

Ans.—We realize that the Lord's day should be kept in commemoration of our sin Lord and the deliverance from sin He has brought to us. Judging from the present we must confess that this day is sadly desecrated by some because of the many business transactions, such as opening places of business, working for employers, selling and delivering produce, Sunday visiting for pleasure, Sunday excursions, pleasure riding on buggy, bicycles, horseback or otherwise, unnecessary chores, work, dinner parties, etc., also by allowing our worldly interests to engross our minds while in worship. Therefore let it be understood that those who find themselves engaged in any of the above ways are robbing God.

6.—If a brother or a sister marry an unconverted person, what should be required of him or her?

Ans.—The Bible teaches that marriage should be only in the Lord, and that we should not be "unequally yoked together with unbelievers." Therefore when a brother or sister transgresses this teaching of God's word, true penitence would of necessity bring with it a sorrow that he or she was disobedient to God. It is but reasonable to expect a confession in this respect. As in all other kinds of transgression the offenders should have the sympathy and prayer of the church, and every effort should be made to win both the offender and companion for God and the church.

6. To what extent can Christian people be associated with non-professors in business associations without violating gospel principles?

Ans.—It is the sense of this conference that Christian people should avoid connection with any business association in which we are liable to be drawn into anything contrary to God's word. 2 Cor. 6:14.

7.—What constitutes a separation

from the world? What marks should we look for an evidence of this separation? How may the church become a clearer light to the world?

Ans.—(1). A freedom from sin, and a life of righteousness, as set forth in John 8:36; Rom. 12:1; Tit. 2:14; Jas. 1:27; and 1 Pet. 2:9.

(2) (c) Love—1 Cor. 13; Jno. 3:14; 4:20; Eph. 4:31,32.

(d) Abstinence from sinful association 2 Cor. 6:14; Eph. 5:9,11.

(e) Self denial—Matt. 10:38; Luke 9:23.

(f) Godliness—Tit. 2:12; Heb. 12:14.

(g) Abstinence from worldly lusts—Tit. 2:12; 1 Pet. 4:2-4.

(h) Pure conversation—Eph. 4:29; 5:4.

(i) Christian apparel—1 Tim. 2:9-10; Pet. 4:3-4.

(j) Obedience—1 Sam. 15:22; Jno. 8:31.

(k) Faithfulness in Christian service—1 Tim. 4:12; Tit. 2:14.

(l) By individual members seeking to have the above marks shine out more clearly in their lives.

Miscellaneous.

1. Report of Home Mission Board. Report as of 1902, was adopted.

2. The Bishops were chosen a committee to select delegates to the General Conference.

3. Bro. Daniel Kauffman was chosen member in arrangement for General Conference.

4. The congregation near Alpha, Minn., asks to be admitted to this conference.

Resolved, That we as a conference extend a hearty welcome to the brotherhood at Alpha, Minn.; that they shall be visited again by one of our bishops and if found in satisfactory condition shall be considered a part of this conference.

5. That the congregation hold a free will offering to be collected to defray expenses of delegates to General Conference.

6. This conference approved the report and work of Bro. Andrew Shenk with regard to accepting the congregations in Iowa and Louisiana.

7. This conference grants the privilege to the bishops to ordain a bishop in Iowa.

8. The advisability of appointing a district evangelist was considered.

9. The brethren, D. F. Driver, C. S. Hauser, Wm. Lineweaver were appointed delegates to the General Conference.

10. Conference adjourned to meet on the last Thursday and Friday in August, 1903, at Neutral, Kansas.

Following is a list of ministers and deacons present.

BISHOPS.

Daniel Kauffman, Versailles, Mo.
Andrew Shenk, Oronogo, Mo.

MINISTERS.

Daniel Driver, Versailles, Mo.
Jno. Brubaker, Birch Tree, Mo.
C. S. Hauser, Garden City, Mo.
L. J. Johnson, Cherry Box, Mo.
Geo. Bisey, Cherry Box, Mo.
Samuel Lapp, South English, Iowa.
S. S. Erb, South English, Iowa.
Noah Shenk, Neutral, Kansas.
L. J. Lehman, Cullom, Ill.
J. S. Shoemaker, Freeport, Ill.
J. M. Kreider, Palmyra, Mo.
Joe C. Driver, Versailles, Mo.

DEACONS.

J. C. Driver, Versailles, Mo.
J. V. Fortner, Freeport, Ill.
L. B. King, Garden City, Mo.

SECRETARIES.

WASTED ENERGIES.

Continued from page 295.

else to go, when we may be the very one whom God is wishing to use. O friends, let us no longer sit at ease in Zion and lament because the harvest is so great and the laborers so few, but let us put ourselves on the altar of God and say, "Here am I, Lord, take me and use me as Thou wilt." Let us take Christ for our example. His birth was not heralded from a stately mansion. He was not coddled in the lap of luxury, nor was He free from the duty of work. His life was certainly a busy one, for already at the age of twelve we find Him in the temple teaching the doctors and lawyers. His theme always was, "Wist ye not that I must be about my Father's business?" Let the powers within us lie torpid, the powers of mind and body, and we paralyze them, it is a trulism, that a life that does not express itself in energetic work sinks into a living death. Natural life can be sustained only by the products of labor; so our spiritual life can only be sustained by doing work for God. If we are of any considerable use to God, to ourselves, and to others, we must become skilled in some particular line of work. We pray to our Father to make known in some way what our work is then we make our efforts and energies bear upon that work. This is admirable and pleasing to God, but it is narrowness to become so wrapped up in our work that we are not capable of taking any interest in the work of others.

Energy is wasted if we work for fame. Sometimes we young people get the idea that we must do a work of such great appearance as to dazzle the eye and attract admiration. Let us remember that good work, which is pleasing to God, comes by humble, careful, earnest effort and all the work we can possibly do is no more than our reasonable service, and we should give our minds, our hearts, our hands and our very best energies to the work undertaken. People of no great ability have, by conscientious use of such talents as they possessed, attained high excellence, while others of greater ability perished by the way because of indifference.

Energy is wasted by those who transpire under foot the many blessed privileges of doing little things for the Master and looking for greater things to do. Some become discouraged if they are called upon to do little things and they say, "Oh! I can do nothing, I am only a poor worm of the dust." Brother, if you must be a worm, why not be a glow worm and let your light shine? Even a worm can shine if it is the right kind. God does not demand us to become great, to be foreign missionaries, or to be engaged in work that will bring glory upon us, but He does require that we shall so conduct ourselves through life as to uplift and not blight our fellow-man, so as to help and not hinder, so as to elevate and not degrade them. Matt. 5:16 R. V. says, "Let your gifts and graces be so apparent to others in your doctrines and lives, that they may be brought to own and believe in the true God, and look on you as his true and faithful servant." Let us say with the poet, "I'll live to make some pale face brighter, and to give a second lustre to some tear-

dimmed eye, or even impart one throb of comfort to an aching heart, or cheer some way-worn soul in passing by, my life, though bare perhaps of much that is precious dear and fair to us on earth, will not have been in vain. The purest joy, most dear to heaven, far from earth's alloy, is bidding clouds give way to sun and shine, and "I will be well if on that day of days the angels tell me 'She did her best for all time of life.'"

Some people use all time and energy in educating themselves as though all their future depended upon the amount of education they could obtain. Let it not be understood that we need but little education for we certainly all need more than we have. It is one of the great necessities of a successful life and we, all of us, would be happier and more useful in God's service if we had our talents and powers developed as God would have them, but remember that as "A lamp in the attic gives no light in the parlor, so the head may be full of knowledge while the heart is full of sin." "Get knowledge, but with all thy getting get wisdom." A part of our time and energy must be spent in preparation, but remember "the fields are already white to harvest, and the laborers are few" and even while we are preparing ourselves for work, millions are dying without any hope in Christ.

There are those also who spend their time and energy to gain wealth. Money also is a necessity but so many who increase their talent in this way do so to increase their own comforts and luxuries, and their hidden powers, like those who have no opportunity for development, lie dormant, for their wealth gives them the joy they are seeking. Wealth does not satisfy but as a rule it takes away the desire for intellectual and spiritual development. Remember, the "love of money is the root of all evil," and that any man who has all his interest in his earthly possessions can in no wise enter heaven, but his eternity shall be one of untold suffering.

Much of the best energy of the world is wasted by living in the past and dreaming of the future. Some of us seem to think any time but the present a good time to live in and work for Christ. It is so natural for us to stop and lament because we did not do more for Christ in the past and we think we will surely do more in the future, but why do we not work now. Christ says, "Today if you hear my voice, harden not your hearts," and "Now is the accepted time." "This is the day of salvation." "Therefore go ye and teach all nations to observe my commandments." Oh! Brethren and sisters, do we not hear that still small voice calling us to arouse from our slumbers? Do we not hear Him calling us to teach our neighbors who are so careless and do not seem to realize that they have a never-dying soul to save? They too, are not responsible for their own souls only but every day some one's life should be their lives and following them to eternal damnation. "Where will the souls land who are following in my footsteps?" is a question that should concern every one of us. Christian friends, let us no longer waste the power God has given us to do good. He calls us to a noble work and our life should be a busy one, we should be about our Father's business. It is His desire to raise us to a higher standard of life so we should have our ideals set high and ever strive to attain them and if difficult

duties cloud our pathway and we feel as though we had cause for worry, discontent and discouragement, let us look on the bright side of life and the crown beyond and rely on the precious promises of God which cannot fail. Let us not waste our time and energies in things that will vanish with this earth and mould with our bodies, but may our highest purpose be to glorify God and bring souls to Him. May we not fall in this important work.

It means so much to be at peace with God and to be earnestly engaged in His service, and we cannot afford to lose the blessings which such service brings. Let us live so that we may hear the words "Well done, thou good and faithful servant; enter thou into the joy of thy Lord. Thou hast been faithful in a few things, I will make thee ruler over many."

Topeka, Ind.

For the Herald of Truth

SELF-MASTERY. HOW CAN IT BE OBTAINED?

BY MATTIE HERRBUCK.

This is a very direct question, and one which is more easily asked than answered. However, I believe it is possible to convey to the reader some idea of at least a partial explanation as to how a measure of mastery may be accomplished by any individual so minded as to consider such a victory as one worthy of sincere and well directed effort. One of the patriarchs of old is recorded in the Bible as having said, "He that ruleth his spirit is better than he that taketh a city." But it can be better stated by that notable and worthy discourse of the apostle Paul in his epistle to the Corinthians. Space will not permit of a lengthy review of this excellent essay but I cannot forbear a brief summary. The main object of his effort seems to be to impress with clearness upon their minds the necessary requirement of charity. Let it be understood in the very outset that Paul is not referring to the idea of charity as it generally prevails at the present day. This will be unquestionably evident from the very first consideration of his words. Note his explicit statement, "Though I give (bestow) all my goods to feed the poor and have not charity it profiteth me nothing." Now having settled the matter, I trust I have made it understood that the charity Paul speaks of is not the giving to the poor but rather and more properly, a desirable quality or attribute of Christian character. Let us note a few of the essentials of this highly commendable possession. We will find 1 Cor. 13:4-8, to be full of suggestive thoughts. Paul speaks of this seemingly desirable charity thus: "Charity suffereth long and is kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." Surely we can sufficiently long and be kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things

into only a half dozen ears and forgot, it, the Israelite wrought may continue its poisonous, destructive work for months afterward.

One of the most dangerous results of gossipers' talk is when the gossip is represented as a "reliable source of information," and of course an evil report about always comes from a "reliable source"; that is, you can usually rely on it that it comes more or less directly from the "father of lies," no matter who he chooses or uses as his agent.

TAFFY VS. EPITAPHY.

BY J. H. BISHOP.

Solomon said, "I praised the dead more than the living." Now I have no objection if, when a truly good and pious person passes away, the minister who preaches his funeral sermon, enumerates his good traits of character, and praises his virtues. But I object to turning funerals into occasions for unduly lauding those whose ears are closed to words of praise. Thomas Gray in his elegy asks:

"Oh soldier! art thou slain?
Back to its manhood call the fleeting breath!
Can honors' voice procure the silent dust,
Or flattery smooth the dull cold ear of death?"

Better, a thousand times, to offer words of praise or commendation to the living, to such as shall be the braver and the stronger because of them, than to wait until they are dead and then bedeck their graves with flowers and chisel epitaphs upon their tombstones. Post mortem eulogies of the unworthy lead to false views of the value of a righteous life. It encourages men in their sins, it shows confidence in the sincerity of the minister, and undermines faith in that most essential doctrine of a just retribution after death.

But why wait with our words of praise until people are dead when they would be a source of help and inspiration now? There are thousands of worthy people about us, struggling on day after day, overcoming great difficulties, bearing tremendous burdens, falling and rising up again, suffering, sacrificing, yet dying slowly but surely for the sake of others, who would take new courage if they were given to understand that they are appreciated, yet whose only recognition from humanity may be a few faded flowers upon a premature grave, or an epitaph upon a tombstone.

Here is a citizen who for years has lived an unselfish life of devotion to duty in the community, by whose influence and example the community has been greatly improved and enriched in numerous and various ways. But no one seems to recognize his real worth. In fact, some people question his motives, and insinuate that he has an axe to grind. But after he has passed away the people wake up to the fact that a valuable citizen has died, and they get together, and appoint a committee to draw up resolutions of respect and condolence, and they exhaust their vocabulary in sounding forth to the world the praises of him whose ears are dead in death. And the clergyman pronounces a eulogy the adjective of which are largely in the superlative degree. How much better if some of those words of appreciation had been spoken to him when he was in the heat

of the battle, when they would have steadied his nerves and strengthened his heart!

Perhaps here is a brother or sister serving the church for years in an official capacity. We do not seem to appreciate them. I think we do, however, in a measure; but we become so accustomed to seeing them in their places regularly that we take it as their matter of course. Perhaps they have been wondering whether they are appreciated or not. Don't wait till they are dead. Tell them now.

If you have an unruly scholar in your Sunday school class, and he shows any improvement, commend him for it and he will continue to improve. If your child performs a task well, praise him for it, and he will do it better the next time.

The wise man, Solomon, after describing the true woman says, "Her children arise up and call her blessed; her husband also, and he praileth her." The lesson here is that of mutual appreciation and commendation in the home and family. If, instead of the spirit of criticism and faultfinding and strife, so prevalent in our homes, there were more of this desire to please each other, and to appreciate and commend each other, our homes would be happier, and our lives richer and sweeter. This also holds good in the church, and in all the relations of life.

And, reader, it does not cost much. It is a luxury we can all afford. It is happiness purchased at a low figure. It is something for nothing. It is doing practically what Paul told the Galatians to do when he said, "Bless ye one another's burdens, and so fulfill the law of Christ."

The sympathetic jewel needs but the warmth of the sun's hand to bring out its luster. Men are rare jewels, often jewels in the rough, whose beauty and brilliancy need but to be brought out. A warm grasp of the hand, a simple kind word of appreciation will give steel to the nerves, and iron to the blood, and courage to the heart, and taster to the eye, and strength and purpose to the will.

A dreamer was making an heroic effort to save a child from a burning building. In the midst of his efforts, the flames burst out of the windows and he began to hesitate and the people began to despair. One of his comrades, at the bottom of the ladder, said to the people, "Cheer him, cheer him." And cheer on cheer went up for the brave man on the ladder. Up went the fireman and saved the child, because they cheered him.

If a man is making an heroic effort, cheer him up. If he is a true man, his heart will not turn.

This we shall mutually help each other along toward the mark for the prize of the high calling of God in Christ Jesus, and toward that great public commendation on the day of the Lord, when he shall praise us before His Father and the angels, saying: "Well done, my good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joys of thy Lord."

A man ideal is a most helpful factor in the life of him who entertains it. But that ideal must be put into an action before it can influence the lives of others.—Emitt.

DRIFTING AWAY.

From God and His precepts, so holy and precious;
From paths that are pleasant, because they are right;
From truths in the Bible, that all should obey;
Tis sad that so many are drifting away.

From words that were spoken when Jesus was here;
From His best teachings, so simple, yet clear;
From hope in His favor, that soul-charming joy;
Tis sad that so many are drifting away.

From grace that is waiting, new prospect to give,
From love that will help you, as Christians do live;
From heaven's bright portals, at life's final day,
Tis sad that so many are drifting away.

—Sgt. L. M. J.

OUR CHILDREN ARE OUR ECHOES.

Our attention has been arrested by a remark of Hezekiah Butterworth, of Boston, in a Universal Peace Meeting lately held. He said that "when mothers and children bring peace to their homes, universal peace will come" among nations.

Why the fathers should appear wholly left out, is not evident. Their tempers and dispositions are certainly no small factor in the peace of the family. Yet this must be said, that during the course of domestic life throughout the day, the father is not usually in his home. He is working or dealing with outside people, where it is found good business policy to control himself; while mother and children are much together, and exposing their thoughts and emotions to each other in an undisciplined manner. A thousand moments are following one upon another, and not one of them may forewarn the next of its irritating or explosive nature.

A single day is a history of many surprises to one's temper, fortitude, control of speech or behavior, and the brunt of these is on the mother and children; and it is their emotional natures which are peculiarly susceptible of them.

The mother through her quicker emotional life is intended to be a channel of moral influences to her children. The same sensitive constitution, as it is subject to the Spirit of Christ on the one hand, or of Discord on the other, is peculiarly adapted to be made an angel of peace, or a vixen of war, in the spirits of her household. The atmosphere of one kingdom or the other prevails in a family, according to the inward state of its chief minister of influence. Her own heart is the channel to her life should be Christ, that for the household to live may be peace. The father may rule, but she inspires. He may be the law, but she loves. The father may lay down truths and judgment, but she is to teach, instill, influence. And it is the unconscious influence and entreaty of her spirit, and his so far as it is available,—that is breathing the peace or the war in the spirits of children. According to his own gifts and endowment, the father's place is not less responsible, but his opportunities are made increasingly fewer by the growing activity of the standards of living requiring the money-earner to be an absentee from home.

Both parents are solemnly responsible for the example and contagion of their speech tones, and spirit. Many are asking, "Why are my children so angry or so disrespectful?" No neighbor who is familiar with the parents' mode of speech to their children wishes to give the faithful answer: "You must expect your children to be your echoes. If you have sown to the wind, what wonder is it if you reap the whirlwind?"

But so it is. As we build by habit our own characters, we are therein building those for being or speaking like ourselves; but much better is it to confess our faults one to another, and seek to build up one another in the most holy faith and practice, and require ourselves to be that which we wish our offspring to be.

There are some persons—would that their numbers were greater—who magnify the virtues of people. They have a talent for seeing the good and the commendable in any deed or character. Apparently they are incapable of the mean art of disparagement. Consequently they are sought out by friends and they are looked up to as inspirers. There is the better part, for they become sharers of the virtues which they emphasize and help to keep alive, if not to create.

THE FAMILY IN RELIGIOUS LIFE.

The family is the fountain of influence in state and church—the most important school of morals and religion. Parents are the most effective teachers, and the Bible the safe and infallible textbook. To the Israelites, entering upon their new career in the promised land, Moses gave this inspired precept: "And these words which I command thee this day shall be in thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Personal religion is first, heart. Your first duty to your children and your neighbors is to be yourself a good man or woman. Without this you can teach no one to be or do good. General Funston has told us "how the life of God in the soul, bearing fruit of obedience in the life, is the great teacher. Keeping in our own hearts the words of life which Christ has revealed, maintaining our personal integrity and faith and communion with God, the next thing for each one to do is to impart the truth to those nearest him, to those over whom he bears influence. Here is the important thing. Next after personal religion comes family religion. In the home souls touch each other at the closest. Here especially are we to be witnesses and teachers for Christ, bearing one another's burdens, helping one another in the upward way. The family of the home, more than the schools or churches, are giving shape to the character and destiny of the future men and women. We need to be aroused to the importance of better instruction, more careful religious training in the home. The teaching and preaching by fathers and mothers in the seclusion of the home circle are doing much more to determine fate of souls than the eloquent sermons and elaborate lessons in pulpit and Sunday school. Parents are touching life at its beginning, making impressions that can never be obliterated. The family is the natural and divinely appointed school of religion because it has the first opportunity. The smallest thing at the beginning of life affects all the future. A child but a year old slipped and fell on a wet floor, and, though that was seventy years ago, the man is lame yet. And the moral nature is as easily crippled as the body. The moral lameness we see in the old or middle aged is often caused by some misdeed or neglected lesson in infancy. And some lesson that you are neglecting may bring depravity and sin and sorrow to your child which will cling to him when he is gray headed. The start we get, the first impetus, is felt to the end of our career; and the family is the starting point; parents give the first direction and impetus.

WAR.

In its essence war never was, nor can be, a senseless, passionless performance of a painful duty. The so-called just war may begin in some philanthropic statesman's study in the thought that a worthy people are being oppressed, but this condition does not long remain. It soon degenerates into a fierce struggle for success and supremacy. It arouses the beast in masses of men, and all the destructive, hateful, vicious and malevolent qualities in their natures come to the surface. For instance, we have the proven facts concerning how an American officer captured Filipinos, tying them to trees, shooting them one day through the legs, the next day through the arms, and the third day putting the fevered wretches out of their misery by shooting them through the head. This is an example to our little brown Philippine brothers whom we are attempting to Christianize.

The Agony of the Cross! Here we have it, and all beginning as a spark of pretended sympathy in our hearts for the Cubans who were butchered by Weyler. When sympathy finds vent in vengeance, and love takes the form of carnage, who can say where it will end! General Funston has told us "how the life of God in the soul, bearing fruit of obedience in the life, is the great teacher. Keeping in our own hearts the words of life which Christ has revealed, maintaining our personal integrity and faith and communion with God, the next thing for each one to do is to impart the truth to those nearest him, to those over whom he bears influence. Here is the important thing. Next after personal religion comes family religion. In the home souls touch each other at the closest. Here especially are we to be witnesses and teachers for Christ, bearing one another's burdens, helping one another in the upward way. The family of the home, more than the schools or churches, are giving shape to the character and destiny of the future men and women. We need to be aroused to the importance of better instruction, more careful religious training in the home. The teaching and preaching by fathers and mothers in the seclusion of the home circle are doing much more to determine fate of souls than the eloquent sermons and elaborate lessons in pulpit and Sunday school. Parents are touching life at its beginning, making impressions that can never be obliterated. The family is the natural and divinely appointed school of religion because it has the first opportunity. The smallest thing at the beginning of life affects all the future. A child but a year old slipped and fell on a wet floor, and, though that was seventy years ago, the man is lame yet. And the moral nature is as easily crippled as the body. The moral lameness we see in the old or middle aged is often caused by some misdeed or neglected lesson in infancy. And some lesson that you are neglecting may bring depravity and sin and sorrow to your child which will cling to him when he is gray headed. The start we get, the first impetus, is felt to the end of our career; and the family is the starting point; parents give the first direction and impetus.

THE CHURCH AND THE WORLD.

It is often said that there ought to be a distinction between the Church and the world, so that people would know at once to which class a person belongs. The word "church" in its Biblical meaning conveys the idea of "the called out," but the popular idea of how this distinction is to be made is not founded on either logic or scripture.

The Christian makes a demarcation between himself and the world by not doing the things that the world does. Whatever thing injures another should not be done; whatever thing does no injury to another is lawful for the Christian.

Of course, this principle of that which worketh no ill to his neighbor must be taken in its broadest sense. We may

not narrow it down to its simplest direct application. A thing may not directly work ill to our neighbor, yet may do so indirectly, but Paul clears this whole matter up in the very simple statement, "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law."

That is all the law we require, the law of love, not to do that which worketh ill or injury to anyone, but to do that which worketh good.

And yet as we have said in the beginning of this article, there should be certainly a very clear distinction between Christians and the world.

And this distinction is not hard to find, though it may be difficult to attain unto.

The Christian differs from the world in the kindness of his heart, the gentleness and sterling uprightness of his character, the goodness of his disposition, the unselfishness and purity of his life. These things mark the distinction and let all men know that there is a distinction. Matt. 5:16. The insufficiency is not the thing, but in our ability to show this distinction.—Sgt. Bymer E. Hershey.

Rbys, Pa.

SELF-DENIAL parts with the world for Christ; but poorness of spirit parts with self for Christ.

MARRIAGES.

KULP—BERGERT.—On June 18, 1902, Bro. Isaac B. Kulp, formerly of Danora, Bucks county, Pa., and Sister Lizzy Bergert, of Doylestown, Bucks county, Pa., were united in marriage by Bish. Henry Rosenberger, and are now living in Philadelphia.

DEATHS.

OBITUARY.

PRE. WILLIAM GRAYBILL, of Evansdale, Indiana Co., Pa., passed away Sept. 8, 1902. One more of our faithful ministers has passed away from labor to reward. Surely one thought his work, presence and life was needed among us as a shepherd, counselor and sympathizer with his people. He was in his seventeenth year of life, and the thirty fourth year of his ministry. He was the father of eight children—six sons and two daughters, one of which preceded him to the spirit world. He leaves a dear companion and seven children to mourn their loss. Interment at Lehigh, near Danora, Pa., by Bish. William Auker, assisted by A. J. Brihart.

LECKKONE.—On the 9th of Sept., 1902, at Woodside, Fayette Co., Pa., of cancer of the throat, Bro. Henry Stauffer, aged 61 Y., 6 M., 8 D. The funeral services by Bish. Aaron Loucks, of Scottsdale, Pa.

ROHR.—Sister Sallie Rohr, wife of Charles Rohr, died suddenly on Aug. 4, 1902, aged 29 Y., 11 M., 14 D. Funeral on the 10th. Services were conducted by Bro. Jacob Rohr and John L. Lehman at the home and at the M. H. by Bish. Henry Rosenberger and at the M. H. by Bish. William Auker. She was buried at Blooming Glen Mennonite M. H. Peace to her ashes.

FRETZ.—Bro. Joseph B. Fretz, of Hilltown township, Bucks Co., Pa., died Sept. 8, 1902, aged 71 Y., 10 M., 14 D. Funeral was held on the 13th. Services were conducted at the house by Bro. Peter Loucks and A. G. Hietland and at the M. H. by Bro. John Leatherman and Henry Amelinger. He was buried at Blooming Glen Mennonite M. H. May we all live a life in Christ that we can all die in peace.

In Him and again meet our friends who have gone on before in his early years. We have our dear Bro. lived, as he wished to depart from this sinful world and live with Christ in peace.

FARAR.—On Sept. 11th, 1902, M. H. Farar of Mayfield, Ontario, Canada, met with a very sad death. While returning home with a load of lumber, his horses took fright and ran away, throwing him from his wagon. He was severely killed by one of the horses, and when his lifeless body was taken up, his neck and arm were found to be broken. The funeral was held Sept. 13th and was conducted by G. Miller in German and A. Brubaker in English. Deceased leaves a wife and six children to mourn his sudden departure. Two months ago, after a long continued illness, Mr. Farar's mother departed this world. This funeral was also conducted by A. Brubaker.

REAM.—On the 28th of August 1902, near Johnstown, Pa., of consumption, Bro. Samuel J. Ream, aged 40 Y., 5 M., 10 D. Buried on the 30th. Funeral services were conducted by S. G. Shetler and J. J. H. Ream. Bro. Ream had lived a long time in this life without belonging to any church, rather depending on moral education, but when sickness took hold upon him and he realized his time was short in this life, he sent for Bro. Jonas Blum, who baptized him and received him into the church. He realized his sin pardoned and died with a smiling face, and a peace of conscience that it takes more than morality to die happy.

RAMER.—Catherine Ramer was born Oct. 20th, 1812, died at the home of John Fletcher in Elkhart Co., Ind., Aug. 30th, 1902, her age being 89 Y., 10 M., 10 D. Buried on the 31st at Yellow Creek where friends assembled at the services conducted by Henry Weldy and Monroe Schwaib. Text, Job 19:25. She was a member of the Mennonite church, and a consistent Christian life and was a desire to depart and be with Christ. She was the mother of seven children, of whom four survived the dear Mennonite children, 11 are living, and of 52 great grandchildren, 46 are living, also three great great grandchildren.

SHULTZ.—Mary Shultz, maiden name Miller, was born in Tucuraw Co., Ohio, died Sept. 9, 1902, aged 62 Y., 2 M., 23 D. The deceased united in matrimony with Gabriel Shultz in 1850. To this union were born eight children, and twenty-one grand children. Three children preceded her to the spirit world. Three sons, two daughters, and a dear husband remain to mourn their loss. Our departed sister was a faithful member of the Mennonite church for 41 years and was a good neighbor, a kind wife, and an affectionate mother. Buried at Yellow Creek, Sept. 11. Funeral services by J. H. McGowan, from the words, "Remember thy mother;" and by Noah Hietler, from John 14:1. Peace to her ashes.

STAUFFER.—On the 19th of August, 1902, near North Lima, Mahoning Co., Ohio, after a week's illness with a complication of diseases, Bro. Henry Stauffer, aged 61 Y., 6 M., 8 D. The funeral took place on the 22nd, at the North Lima Mennonite M. H., where the services were conducted by M. Spieker, of Pandora, Ohio, assisted by D. Rickert. Buried in the adjoining grave yard. A large congregation was assembled. He was a member of the Mennonite church for many years. He was married to Elizabeth Blomer, who survives him, with five daughters, three sons, and ten grandchildren, also one brother, one sister and many nieces and nephews. He departed, but they mourn not as those who have no hope. M.

SLAUBAUGH.—Daniel Slaubaugh was born in Maryland, July 9, 1837. On Oct. 2, 1857, he was married to Maria Breitenman, who survives him. To this union were born six children, Mrs. A. J. Springer, Mrs. D. D. Miller, John of Iowa, Mrs. John Gitting, Mrs. Lewis Hyer and Mrs. R. W. Naf.

ziger of this state. He united with the Mennonite church in his early years. In 1864 he came to Illinois and lived south of Danvers until his death, which occurred July 28, 1902 after an illness of three weeks, his age being 65 Y., 20 D. Beside the children, twenty-one grandchildren and two great grandchildren, he left a large family. The funeral was held in Danvers, Ill., Sept. 10, 1902, and was held in Park Lawn cemetery, Danvers.

HONTRAGER.—Fanny, (Hersberger) wife of Christian J. Hontrager, of Naperville, Ind., born in Somerset Co., Penn., Feb. 2, 1832; died Aug. 29, 1902, aged 70 Y., 6 M., 27 D. She had been sick with a complication of diseases for 11 years, which seemed to baffle the skill of physicians. The deceased came to Lagrange Co., Ind., with her parents when 10 years of age, and on April 4, 1850, was united in marriage to Christian Hontrager. They adopted two children, (Gary North, and Mattie Jones). Sister Hontrager united with the American Lutheran church, and remained a consistent member until her death. Her suffering was endured with Christian fortitude and when the end came she was at peace. Her age is not known. Funeral took place on Sunday, August 31, in the presence of a large number of friends and friends. Services were conducted by Manassah M. Miller and David S. Kauffman. Peace to her ashes.

G. W. NORTH.

HARMON.—On the 6th of Sept., 1902, in Mahoning Co., Ohio, of the infirmities of old age, Solomon Harmon, aged 85 Y. The funeral took place Sept. 8, at North Lima Lutheran church, being a member of that church. Services were conducted by the Lutheran pastor of that place. Buried in the graveyard near by. On the 10th his wife died, at the age of 78 Y. She was buried on the 12th at the same place. Services were conducted by the Lutheran pastor of that place. She was a devoted member of the Mennonite church for a number of years. She was blind for several years. They lived together for many years, to a good old age, and then both were permitted to depart this life within less than a week's time, we hope, to meet each other beyond this vale of tears in a better world than this, where there will be no sorrow, no sickness, no death, and no parting for evermore. Two sons and two daughters, and a number of grandchildren survive them, with many friends to mourn their death, but not as those who have no hope.

EVERS—Magdalen Evers was born April 5th, 1834, in Rockingham Co., Va., and died July 14th, 1902, aged 68 Y., 3 M., 9 D. She was, on her father's side, of the Suter family, being a daughter of Daniel Suter, who emigrated to America from Alsace, France, in the year 1825. On his mother's side she was of the Heatwole family, grand-daughter of David Heatwole, who came to Virginia many years ago from "Switzerland" one of the pioneers of the Mennonite church in the Shenandoah Valley of Virginia. She was married to W. E. Evers, who died Feb. 24, 1878. Since that time she lived in widowhood, and cared for her family, and always was deeply concerned about their welfare. Death came to her very suddenly. In the evening she and her daughter Hettie milked the cows, and while at that finished first, and was standing waiting for her daughter when she was stricken down with apoplexy. She was taken to the house and soon was unconscious. A physician was called, but all the skill rendered was of no avail. She died at 3 o'clock next morning. Four sons and two daughters survive her. Samuel and the two daughters are six daughters. She was buried at St. John's church, near Singer's Glen. She was a faithful member of the Lutheran church for many years. Funeral was conducted by her pastor, W. R.ONEY, and Christian God, of the Mennonite church. The funeral exercises were held in part at 10 a.m. and 10 c. 10. He made some

very appropriate remarks. The text preached a very interesting sermon to a large concourse of relatives, neighbors and friends. May she rest in peace until the resurrection morn.

SAUDER.—Mollie, beloved wife of Bro. Levi Sauder, and only daughter of Bro. Abram and Susan Snyder, was born July 12, 1874, died at her home near Roaring Springs, Pa., on the 31st of July 1902, aged 28 y., 19 d. She leaves her sorrowing husband, an infant son nine days old, her aged parents and six brothers. She united with the Mennonite church at the age of fifteen and exemplified her profession by her faithful life. She was one of the four founders of the congregation at Roaring Springs, four years ago, (since which time it has increased to 22 members) and also was instrumental in opening a Sunday school at Martinsburg a few years ago. Her labors were early closed and she will be greatly missed, but God doeth all things well. She was the first in this congregation to be called away by death. She suffered very severely during her illness, but when the end came she fell peacefully and quietly asleep in Jesus to wake in glory. She was held in high esteem far and near, as was shown by the large attendance at the funeral and the many tokens of love, especially by her Sunday school class of about fifteen little girls. The bereaved husband and the family have the sympathy of her host of friends in this great loss. At the funeral, held on the 2d of August, the six brothers bore the remains to their last resting place, Fremont services at the house by Abram Metzler and by J. H. Hershey at the M. H. from the text, Psal. 40:5 and by J. N. Durr at the grave. God comfort the bereaved ones.

WELSH MOUNTAIN INDUSTRIAL MISSION.

FINANCIAL REPORT FOR AUGUST.

Contributions.

Money found	\$ 9.00
D. M. Wenger	2.00
A. Suter	1.00
Lizze Danner	1.00
D. W. Gerhard	1.00
B. F. Amble	1.40
Bonnie S. S.	17.00
Henry Hershey	4.00
J. A. Umbel, Jr.	5.00
Peter B. Hess	5.00
C. L. Shiesy	5.00

Received from Mission.

For Mide.	\$248.15	\$294.15
Labels	21.00	200.00
Money borrowed	807.85	807.85
Previous receipts	8,919.08	8,919.08
	\$9,996.08	\$9,996.08

Expenditures.

For Mide.	\$87.70
Labels	32.74
gen. exp.	13.17
living exp.	1.50
repairs	1.50
orders	1.25
Returned borrowed money	\$638.18
Previous expenditures	\$1,855.12
Total	\$2,495.28

Superintendent's Report.

Mrs. John H. Hix, John H. Hix, Jacob Melinger, J. H. Hix, and others. Acknowledged, signed, NOAH H. MACK.

A SPECIAL BARGAIN.

Every family ought to have and can now afford to buy WEBSTER'S UNABRIDGED DICTIONARY. We are offering this very excellent work for ONLY \$5.50 by express. It is the authorized and copyrighted edition, containing 2,012 pages, and over 3,000 illustrations. It is double indexed, and is bound in full law sheep. It should be found in every family library and at this extremely low price, no one can afford to be without it.

Mennonite Pub. Co., Elkhart, Ind.

LOW RATES TO THE NORTHWEST.

Commencing September 1 and continuing until October 31, 1902, second class one way colonist ticket will be sold by the Chicago, Milwaukee & St. Paul R'y from Chicago to all points in Montana, Idaho, Utah, California, Washington, Oregon, British Columbia and intermediate points at greatly reduced rates. Choice of routes via St. Paul or via Omaha.

The Chicago, Milwaukee & St. Paul R'y is the route of the United States Government fast mail trains between Chicago, St. Paul and Minneapolis, and of the Pioneer Limited, the famous train of the world.

All coupon ticket agents sell tickets via Chicago, Milwaukee & St. Paul R'y, or address E. G. Hayden, Traveling Passenger Agent, Cleveland, Ohio.

The Words of Cheer

is one of the very best illustrated Sunday school and family paper published. It should be in all the families where there are children to read it, and in families where there are no children the old people, the fathers and mothers, can read it with profit. If you do not get it through your Sunday school, subscribe for it and have it sent to your address for the benefit of the family. It comes weekly and will do you good. It costs only 25 cents a year.

MARQUETTE, ON LAKE SUPERIOR

is one of the most charming summer resorts reached by the Chicago, Milwaukee & St. Paul Railway. Its beautiful location, beautiful scenery, good hotels and complete immunity from hay fever, make a summer outing at Marquette, Mich., very attractive from a standpoint of health, rest and comfort.

Through Pullman sleeping cars are run between Chicago and Marquette and excursion tickets sold at reduced rates via the Chicago, Milwaukee & St. Paul Railway.

Cleveland, Cincinnati, Chicago & St. Louis

RAILWAY.

(BIG FOUR ROUTE.)

MICHIGAN DIVISION.

CONDENSED SCHEDULE OF TRAINS.

Effective July 15, 1902.

GOING SOUTH. STATIONS.

No.	No.	No.	No.	No.	No.
38	26	27	28	29	30
39	30	31	32	33	34
35	36	37	38	39	40
41	42	43	44	45	46
47	48	49	50	51	52
53	54	55	56	57	58
59	60	61	62	63	64
65	66	67	68	69	70
71	72	73	74	75	76
77	78	79	80	81	82
83	84	85	86	87	88
89	90	91	92	93	94
95	96	97	98	99	100

BIG FOUR ROUTE

to the world famed Virginia Hot Springs. Fine train service, dining cars, Pullman Sleepers, observation cars. The new fire-proof Homestead Hotel, entirely rebuilt, will be opened March 10, 1902.

Reduced rate tickets now on sale. For full information call on agents of the Big Four Route, or address the undersigned.

WARREN J. LYNCH, Gen. Pass. & Tkt. Agt., W. P. DEPPE, Asst. G. P. & T. A., Cincinnati, O.

HOMES IN THE SOUTH

are cheaper than in the North. Living is cheaper, too, in a climate where pasture is good 10 months in the year, and clothing and fuel requirements are comparatively light. When you go south remember that the Queen and Crescent Route offers the best inducements. Free reclining chair cars are carried on night trains. Parlor cars on day trains. Homeseekers' tickets sell at only a small amount over one fare for the round trip. Free books, maps and further information as to stock and fruit raising in the South will be sent on application. W. C. KIMBERSON, G. P. & T. A., Cincinnati, Ohio.

We sell the

International
Holman
Combination
Nelson
and other lines of
Family
Pulpit
Devotional
Reference
Teachers'
Linear
Pocket
Text and
Pictorial (Art) Teachers'

BIBLES

Write for descriptions. Very liberal
Inducements to Agents.

Mennonite Pub. Co.
Elkhart, Indiana.

An Unparalleled Offer

\$20 WORTH FOR ONLY \$9

DR. CUNNINGHAM GEIKIE'S

13 Best Bible Helps

At Less Than Half Price.

The entire set has been printed and bound in the best manner. The volumes contain an average of 500 pages each, with indexes, maps and illustrations. If you are interested in Sunday School work and Bible Study, you should have these books.

GEIKIE'S GREAT WORK OF BIBLE EXPOSITION

13 Volumes Only \$9.00.



The Regular Price of these 13 Volumes is \$20.

Geikie's Hours with the Bible
OLD TESTAMENT SERIES. Six volumes, 12 mo., cloth, illustrated.
NEW TESTAMENT SERIES. Four volumes, 12 mo., cloth, illustrated.

Geikie's The Holy Land and the Bible
Illustrated with full-page plates. Two volumes, 8 vo., cloth.

Geikie's Old Testament Characters
With twenty-one illustrations. Chronological tables and index. 12 mo., cloth.

This special offer is only possible because Dr. Geikie relinquishes one-half of his royalty, and the publishers cut off the intermediate profits.

Hundreds of Testimonials

There are hundreds of unsolicited testimonials like the following: "Please accept my thanks for the privilege of getting these volumes, as I would not take three times the price for them." "I have received the set of Geikie's works and find the books much better in every way than I expected. It is a genuine satisfaction to strike a real *bona fide* bargain like this."

TERMS: CASH WITH ORDER.

Mennonite Publishing Co., Elkhart, Ind.

HERALD OF TRUTH.

Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

ELKHART, IND., OCTOBER 15, 1902. VOL. XXXIX. No. 20.

ABRAHAM B. KOLB, Editor.
Entered at the Post Office at Elkhart as second class mail matter.

Contents of This Number.

Editorials	306
Personals	306
A Common Fault	306
Slender	307
The Infant Class	308
Our Abundant Harvest	308
What Little Deeds Will Do	309
Responsibility of Parents and S. S. Workers	309
Missions	310
Ye are the Light of the World	311
How are We Living?	311
Business Notices	312
Correspondence	313
Conferences	314
What the World Expects of a Christian	315
The Training of the Little Ones	315
The Great Commission	316
Hated of Missionaries	316
Sand in the Bearing	317
Stand by Your Pastor	317
God	317
Marriages, Deaths	318
Advertisements	319
Items	320

2,494 villages have been destroyed, 500,000 Armenian Christians have been driven from their homes, and their property taken by Moslems.

"Y'ezarevay, Lord, by Thy blood Word, And stay the Moslem's murderous sword."

The Home Conference of the Elkhart County District west of Goshen was held at the Yellow Creek M. H. Tuesday, Sept. 30, nearly all of the ministers and deacons being present. A number of matters concerning the welfare of the church were discussed in the spirit of love and unity, and the ministering brethren were much encouraged to press forward together in the work of the Lord.

A sad condition of heart indeed, if, after we have gone so far as to speak evil of a brother or sister, we feel no sorrow for the sin. But still worse, if, when we are kindly told of it we say, "I have not said anything, or, 'I just said so and so'; but this or that brother said: (and here follows something that sounds much worse, but which was perhaps after all just what we said or caused the other person to say in response to what we said ourselves). A conscience that is really enlightened by God's word will cause us to repent of every evil we have done in word or deed to any man or woman and will make us do all in our power to counteract or to make good the wrong done. But a seared conscience will allow its owner to try to lie himself out of a fault of which he is guilty.

If every man loved his neighbor as himself some neighbors would be loved with an intensity that would be ridiculous as well as dangerous.

EDITORIAL NOTES.

Love elevates, sin degenerates.

Our relation to God is made manifest by our relations with our fellow-men.

Sincerity is a noble quality, but its power vastly increases when sanctified by the love of God shed abroad in the heart.

If every man loved his neighbor as himself some neighbors would be loved with an intensity that would be ridiculous as well as dangerous.

Dr. George C. Selbert, for many years the editor of the German periodicals issued by the American Tract Society, suddenly passed away a few weeks ago. He was a man of remarkable abilities in the field of literature, and was well and favorably known by many of our German readers.

Within three years 328 Armenian churches have been transformed into Mohammedan mosques, 508 churches and 77 Greek monasteries have been destroyed, the priests were compelled either to accept the Moslem faith or to suffer death; 100,000 Armenian Christians have been murdered; 100,000 Armenians—men, women and children died of hunger, cold and typhoid fever;

Reduced rates to General Conference.—Mennonite E. & B. Board, Elkhart, Ind.:—A rate of a fare and a third for the round trip was authorized in behalf of your General Conference to be held at Elida, Ohio, November 12 to 10, 1902, from points on the P. F. W. & C. Railway, Pittsburg to Chicago, inclusive, tickets to be sold November 11 and 12, good returning to and including Monday, November 17.

At the proper time our agents at stations on the P. F. W. & C. Railway will be instructed, so that it will only be necessary for those attending the Conference at Elida to notify the ticket agent that they are going to attend the meeting and ask for round trip tickets to Elida.

Yours very truly,
P. VAN DUSEN,
Chief Asst. G. P. A.

CHRISTIAN SCIENCE.

Many people wonder at the phenomenal growth of the so-called Christian Science Church, and at the number of men and women of culture who are adherents of that faith. The fact is, that the founder, Mrs. Mary Eddy, has said and written some things that are remarkable for their beauty and depth of thought. However, it is seriously questioned whether these things are original with her or whether they are simply the thoughts of others. This suspicion gains strength when we consider the many untruth and inaccurate expressions and utterly illogical statements that are attributed to her. Her method of reasoning is often akin to that used by infidels and agnostics, that is, she generalizes from limited facts. For instance from one or two incidents or facts she reaches a general conclusion, which she then makes the basis of a theory, and this method, a certain writer says, "is full of sophistry and logical mischief." In this way great and important truths are so associated that they are robbed of their true meaning. Or it might be said that parts of great and important truths are made to appear in such relations to other parts that the true meaning is entirely lost. The very first chapter in Genesis teaches us—warns us—that a half truth may do much greater mischief than a lie.

Many lies are real, and there are many that are wholly or partly subject to the mind or imagination. It is self evident that different treatment is required for different lies. This fact suggests the reason for much of the success attending the Christian Science method of treatment. For it must be known that Christian Science claims that "all is mind and there is no matter," and that "disease is caused and cured by mind alone," because "disease is simply a belief, an illusion," not a fact. Equipped with such a belief it is easy to see how this system can really work wonders with a certain class of lies above alluded to, and even be a great help in some others. But it is nonsense to claim that because here and there a case yields to such a system of "treatment" all life can be overcome by the system. That real disease is not caused and cured by the mind alone is readily shown in the case of children. A little child is exposed to some contagious disease, and becomes ill. The child cannot be afraid of the disease, and the disease cannot be an illusion of the child's mind because the child does not know, and therefore cannot be cured by the mind system, but may be by the proper remedies. "There is no such thing as matter," say the Christian Scientists, "but somehow gold has just as much charm for them as it has for any other mortal, and it is astonishing what material fees they exact for their treatments, \$10.00 a treatment being nothing extraordinary. Perhaps this phase of it is what attracts a goodly number of people to its ranks. Material things do not exist except in the deluded mind, but Christian Scientists must all have deluded minds for, from Mrs. Eddy down, they love money, personal array, houses and lands fully as well as other people."

But to return to the claims of the Eddylates that Christian Science, so called, has power over all lies. Mrs. Eddy is wellnigh worshiped by many of her followers, and they probably can with a good conscience worship her, because they believe that "God is mind," that "man is co-existent with God," that is, eternal, that man is God, or a part of God, and that therefore prayer to a personal God is futile, because "there is no personal God." Nevertheless about twenty years ago the well known writer, Prof. Luther T. Towns, to whom Mrs. Eddy had been

represented as a wonderful healer, publicly proposed to her and her adherents three tests. One of her adherents had claimed that matter is nothing and mind everything, and that she could place her hand in a flame without feeling any pain. The test was at once made, and a painfully burned hand was the result. She then insisted that she herself was not far enough advanced in Christian Science, but that Mrs. Eddy could go through such a test satisfactorily. Mr. Townsend then made these three offers to Mrs. Eddy. First, a gift of \$100 to the cause of Christian Science if she, in the presence of witnesses, would put her bare hand into the fire for five minutes and would take it out unburnt. Second, a gift of \$500 to the cause of Christian Science if she without touching the patient, would reduce a compound fracture of the hip, so that the patient would walk without lameness. Third, a gift of \$1,000 to the cause of Christian Science if Mrs. Eddy would go to an asylum for the blind and give sight to any one there who had been born blind.

After many obscure statements and evasions Mrs. Eddy finally ventured to say that she had done a greater work than giving sight to the blind. When had pressed to state what it was, she replied that she had cured a man of the habit of opium eating. And with this shabby defense of her fallacy Prof. Townsend dropped the matter in disgust.

All the good that Christian Science claims to do through the mind in the case of suffering, true religion will do, and a thousand times more besides. Christian Science can have no place for the atonement, because Jesus could not have suffered for us in the body if there is no such thing as a body or suffering. This one fact shows that while this doctrine is claimed to be based on the Bible, it is exactly contrary to the Bible. It makes a myth of a personal God, a personal Savior, a personal Spirit, a personal Satan, as well as a personal, material being of any kind. There is nothing Christian or scientific about it, and it is as dangerous to true Christianity as any religious movement in the last three centuries has been. Not what it is, but what it seems to be to make, makes it a dangerous doctrine. If the fundamental principles of Christian Science, so called, were true then our mind could freely communicate with another mind at a distance without any other medium than the mind, in fact that would be the only mode of communication possible, because they claim that there is no such thing as matter. But the most advanced of them use the press, the voice, the pen, the telephone, the train, the telegraph and every other material means, the existence of which they deny, but which people of common

sense use for communicating their thoughts to others. Read 1 Cor. 15 carefully.

PERSONAL MENTION.

BRO. G. G. WIENS, editor of our German periodicals, left Elkhart on the 2d of October for a visit with relatives and friends in Kansas.

IN THIS issue will be found a letter from sister Bertha (Zook) Detweiler to the Mission Study class of the Elkhart Institute, telling of their voyage and experiences. Bro. Detweiler's experiences on the Atlantic ocean were unpleasant, but the material of which missionaries are made does not flinch at such little things. God bless our dear brother and sister in their new field of labor, which no doubt they will have reached before the HERALD gets to the readers.

THE UNPARDONABLE SIN.

BY D. H. BENDER.

"All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven . . . neither in this world, neither in the world to come."—Matt. 12:31, 32.

There is a sin unto death. I do not say that he shall pray for it. 1 John 5:17.

It is a shuddering thought that man can put himself in such a relation with God that His mercy and pardoning grace will be wholly withdrawn leaving him to be unmercifully, dreadfully, eternally condemned and lost.

It required some time in my ministry, after thinking on and speaking of God's "infinite mercy," His invitations for all to take the "water of life freely," and that He would save to the uttermost all that come to Him, to convince myself that God would utterly cast off any soul and actually refuse mercy and pardon. It took still longer for me to make up my mind to speak on the subject in public, nor did I do so until earnestly requested by some who were in trouble concerning the same. For this latter reason I now write these lines.

That it is possible for man to commit the unpardonable sin, is plainly taught in God's word according to the above texts and others.

What this sin is? How it may be committed? Whether the person knows when he is guilty? are the questions we shall briefly discuss.

The first two questions are answered in three statements. The unpardonable sin consists in and may be committed. I. By blaspheming the Holy Ghost, II. By resisting the Spirit until He will no longer drive with man.

III. By leaving the world in an unconverted state.

I. The blaspheming of the Holy Ghost is to willfully, deliberately and knowingly ascribe the work and power of the Holy Ghost to the devil.

In Matt. 12:22-32 and Mark 3:22-30 we have the account where Jesus cast out a devil and the envious Pharisees in their efforts to destroy the influence

of Jesus and prevent men from believing on Him because of this miracle, maliciously declared that "This fellow doth not cast out devils, but by Beelzebub the prince of devils," thus ascribing the divine power of the Holy Ghost, who alone can overcome the arch enemy, the devil, to the work of the enemy himself. And this against better light, knowledge, and experience. For Jesus said, "If I by Beelzebub drive out devils, by whom do your children drive them out?"

"But if I cast out devils by the Spirit of God, then is the kingdom of God come unto you," showing plainly that among the Pharisees were some who also cast out Satan and so they were fully aware that it could be done only by the Spirit of God. Therefore Jesus declares unto them that "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation, because they said, He hath an unclean spirit." Mark 3:29, 30.

No one can commit the blasphemy against the Holy Ghost who is not thoroughly enlightened as to the mission and power of the Holy Ghost.

The word declare in Heb. 6:4-6, that it is impossible to renew those again to repentance, who fall away after they "were once enlightened, had tasted of the good gift of God and were made partakers of the Holy Ghost," because "they crucify the Son of God afresh and put Him to an open shame." So we infer that a man does not fall beyond the hope of repentance, except he have first partaken of the heavenly gift through the Holy Ghost and been enlightened as to the saving power of the Son of man and there having crucified Him afresh by declaring that His works and miraculous power manifested on earth is that of the devil even as they did who crucified Him at the first. In Heb. 10:28, 29, the apostle draws an illustration and then makes a fearful declaration in applying it. He says: "He that despised Moses' law, died without mercy under two or three witnesses: Of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of grace?"

Here is then the picture of a man who knew the Son of God, but who trod Him under foot, who was sanctified by the blood of the covenant, but called it an unholy thing; who came in touch with the Spirit of grace, but yet did despite to it. Therefore this awful declaration of judgment is pronounced upon him and all others similarly guilty. "For if we sin wilfully after that we have received the knowledge of the truth there remaineth no more sacrifice for sins, but a fearful looking for of fiery indignation which shall devour the adversaries." Heb. 10:26, 27. In all these instances where God declares the sin unpardonable, we have these conditions:

1. A thorough enlightenment as to the power of the Holy Spirit. 2. Not only rejecting Him, but wilfully and against better knowledge ascribing the miraculous works of God through the Spirit, to the works of the devil. This then is as I understand it, the blasphemy against the Holy Ghost. II. Man may resist the Spirit, His promptings, His drawings, His warn-

ings, His convictions, so often and so long, that the Spirit will no longer strive with him. Not that He casts him away absolutely, closing up all avenues severing all connections, leaving man, reckless, careless, senseless and dead as to his eternal welfare, as in the case of the blasphemer against the Holy Ghost, but the Spirit does no longer work and strive with him as before and man is left to his own resources. He may still have a desire to be saved, but he finds the time so short, the circumstances so unfavorable, his faith so weak and God so far away that he is unable to lay hold on the promises of God. His past neglected opportunities rise like mountains before him, he feels the hand of death upon his body and soul and remorsefully says, "It is too late," and dies. He has sinned out his day of grace, he was like Esau, "When he would have inherited the blessing, he found no place of repentance, though he sought it carefully with tears." Heb. 12:17. Awful to comprehend! God says, "My spirit shall not always strive with man." "Seek the Lord while he may be found."

III. To leave this world unconverted to God, means to be forever lost. "There is no work, nor device, nor wisdom in the grave," therefore no repentance and no pardon. As man dies so he meets his judgment and so he exists in eternity. To die without having accepted Jesus and without having our sins forgiven, means that they will never be pardoned and so are unpardonable. And how many die thus!

Can the person know when he has blasphemed against the Holy Ghost? It may be possible that it can be known to the guilty one, but I believe that he rarely, if ever, is aware of it, or concerned about it.

It is not so necessary to discuss the subject for the sake of the guilty but for those who fear they are guilty of this sin and are not.

To me the best evidence that a person has not committed the blasphemy of the Holy Ghost, is when he becomes alarmed and fears he has. Because when this terrible sin is committed (which, I believe, is very unfrequently, if ever, done in this age), the Spirit leaves him entirely and never comes to him again, so he becomes careless, senseless and dead, entirely unconcerned about the future. And as long as a person is concerned it is evidence that the Spirit has not left him.

I vividly recall two instances that came under my personal observation some years ago. The one a sister, in Pa., who had some trouble with her husband, her bodily condition being unfavorable to the strain, she worried over the affair until she imagined she had committed this great sin and on two occasions tried to commit suicide. After being removed to where her mind had opportunity to become normal and the scriptures explained to her, her fears left her.

The other, a woman in Canada, tried to get a special religious (?) experience and falling, concluded she was guilty of the sin of blasphemy against the Holy Ghost. This so preyed upon her mind and body that she was eventually prostrated and I found her practically helpless in her bed. But after we succeeded in arresting her mind and got her attention on God's word, her faith again laid hold on His promises and she was soon well.

October 15,

1902.

Both these persons, to the best of my knowledge, are living happy in the hope of eternal glory. Their trouble was not so much with the heart as with the mind. Of such there may be many more. They need our sympathies, our help, our care.

Tub. Pa.

For the Herald of Truth.

A COMMON FAULT.

BY CLARA M. BRUBAKER.

"Let all bitterness, and all wrath, and anger, and clamor, and evil speaking be put away from you with all malice," Eph. 4:31.

"Put them in mind to speak evil of no man, to be no brawlers," Titus 2:1, 2.

These injunctions seem to be by many very lightly regarded, hence we often see a sad condition of affairs. Strife and jealousy in families, in churches, in communities, in institutions, everywhere, and the saddest thought is that we find these conditions among the professed followers of the Prince of Peace.

Nothing is ever gained by speaking evil of any one, and where nothing is gained something must be lost. That something is the influence of both the one who speaks evil and the one of whom the evil is spoken.

The adversary makes us believe we feel relieved when we have spoken our minds and exposed an evil doer, but after we have had time for reflection we feel quite differently and our peace of conscience is disturbed. I have shed more penitential tears over this than over any one falling. Some writer has said,

Nay, speak no ill, but instead be to others' failings as your own; If you're the first to fault to see, He is not the last to make it known. For life is but a passing day.

No one can tell how brief it is again. Then, Oh! the little time we stay, Let's speak of all its good we can.

It may sometimes be necessary to tell the faults of others, but it should be done in a way that will do no harm but good. We need never speak evil of any one. We should denounce sin but love the sinner. How many precious moments are wasted in counting and enlarging upon the wrongs of individuals—all to the weakening of the cause of right. If you find yourself looking for faults, turn the mirror of inspection upon your own heart and see if you do not find imperfections enough to make those of your neighbor appear less and fewer in number. What we call weakness in ourselves we are apt to call a fault in some one else. We should judge no man by any one act of his life. We may not know the temptation or the lack of light that caused the fall. Paul, after exhorting the brethren to put away the evils mentioned in the beginning of this article, says in the same text: "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Brother, sister, let us resolve by God's grace to spend none of the precious time allotted to us in counting imperfections, but rather spend it in counting the virtues of those about us and the many blessings God bestows upon us. I am sure this would be a brighter place and our own hearts be lighter.

Birch Tree, Mo.

For the Herald of Truth.

CHARITY AGAINST SLANDER.

BY LEVI S. YODER.

Thou shalt not bear false witness against thy neighbor.—Ex. 20:16.

A false witness shall not be unpunished, and he that speaketh lies shall not escape.—Prov. 19:15.

Love thy neighbor as thyself.—Mark 12:31.

If we slander our neighbor it is a sure evidence that we do not love him, and by so doing we sin and have no part with Christ, for "he that sinneth is of the devil; for the devil sinneth from the beginning."

In these perilous times we need to watch and pray, for Satan is about us as an angel of light, seeking opportunities to lead us into many evil ways, if we do not resist him. He is always ready to put the thought of slander into our hearts and cause us to speak the same, "for of the abundance of the heart the mouth speaketh."

Let us be sincere in loving our neighbor, and let us seek ourselves these questions: Have I spoken evil against any one? Have I encouraged any one to do the same?

A slanderer cannot escape the great punishment which is awaiting him unless he quit slander and pluck the very thought out of his heart and fill it with divine charity.

"Whosoever a man soweth, that shall he also reap."

Let us have abundant charity, that our tongues may be bridled and kept from speaking an untruth against our neighbor.

"He that hath a froward heart findeth no good, and he that hath a perverse tongue falleth into mischief," Prov. 17:20.

Let us therefore watch that our tongues may not pierce the hearts of our fellows with the arrow of slander. If we have divine charity no evil can befall us. Though our enemies may hurl the arrow of slander at us and ruin our reputation, they can not ruin our souls.

Blessed is the man who can patiently endure all persecutions and false accusations for Christ's sake. "Rejoice and be exceedingly glad, for great is your reward in heaven; for so persecuted they the prophets which were before you," Matt. 5:12.

Slander might be well represented by a serpent coiled in deep grass, hidden from its victim and striking him severely in a vital part with its poisonous fangs.

The serpent with its venom and its ire, with noxious crawl, its deadly coil and fatal fangs, is the only fit emblem of the men or women who stab at and ruin your reputation.

Jealousy, envy, and prejudice are the snakes of poison under the slanderer's tongue from which he satisfies the cravings of his base nature.

Love and honor are brothers who never engage in this sinful business. Slander is a stranger to these noble graces; it hates its superiors, or else without malice or revenge it has a reckless disregard for true and honest reputation—for everything good and lofty above it.

The neighborhood gossip has nothing better to do than to satisfy the desire to talk about his or her neighbors. We can see how men in the heat of passion can play their fellows, how hunger and poverty can induce theft, how the victim

of evil habits can debauch himself, but it is impossible for an ordinary person to comprehend the nature and character of a slanderer.

We may kill the serpent that wounded us, we may heal the wound, yet some will always be examining the scar. Our friends may stand by us and hold us innocent, but the world will think of the dove as soiled and the lamb as spotted. Our enemies especially will keep the sleuth of slander upon our tracks, yet a few are generous enough to grant or maintain our innocence. Among the meanest of slanderers is the man who shrugs his shoulders, winks his eyes, cuts with an evil smile, stabs with a glance, and deals with "outré" and "ifs."

No slanderer can ever enter the beautiful home above, but down deep in the hottest hell where dwell the devil and false prophets, will be his eternal abode.

A slanderer man occupies a difficult position; he needs most of all the grace of patience, forbearance, and fortitude. Slander will continue its course for a long time, and though we may not be pronounced innocent by all, reputation unblemished will shine again like the sun through the clouds even if our sky may never become altogether clear.

Slander hurts innocent people most. It rends families, churches, and neighborhoods, leaving for awhile envy and hatred to take their course.

The surest way or method against slander is to live it down by perseverance in well-doing and prayer to God. If we have the love for God and the love for our neighbor as we are commanded to have it, we can surely endure all persecutions and false accusations for Christ's sake. Persecutions should only make us stronger in the Lord.

Let us behold charity as a being of heavenly appearance. Watch her stoop to raise the fallen from sin and degradation. See the light of love radiate her brow, her eyes meet with tenderness, her countenance wear the aspect of benevolence, her hand strong to save, her heart blest with sympathy for the distressed.

This compassionate angel has come from a distant part on wings of love. She has left all and has come to save the helpless, distressed, wretched, and lost.

See her raise a being in rags and tatters from the pit of mire and filth, and pour the balm of life into the wounds of the dying. Behind her you see the widow and fatherless who have come to bless her, their hearts are overflowing with praise and thanksgiving. Their prayers ascend to the throne of grace in behalf of their friend whom she is now helping.

Such is the charity of our ever-blessed Redeemer. He has left His happy and glorious home in heaven to visit this sin-cursed world. Bleaming with love, melting with tenderness, filled with benevolence, on wings of compassion He came to our relief. How sympathizing, how compassionate! He became a slave that He might preach earth's glorious home in heaven to the prison doors to the bound. In great mercy He scatters health around Him, gives sight to the blind, bids the lame to walk; the hungry He feeds with good things, even the dead He restores to life and joy. He beholds the weeping widow and hastens to wipe away her tears.

Behold Him ascending the mount of blessing; He takes His seat on the great white throne. Heavenly light

shines around Him; the majesty of holiness enircles His brow; love, divine love, looks out from His eyes, the manna of wisdom drops from His lips, He assembles around Him the poor, the weeping, and the persecuted, and shows blessings of eternal life upon them.

He wept that we might smile, He died that we might live, He established His church, appointed His own officers and ministers, gave His own law to guide and govern their actions. Having perfected His work of charity, He ascends again to the throne of grace, there to see the effects of the travail of His soul and be satisfied.

As was the divine Founder such was the religion He established. Christianity is a noble system of charity. It teaches men to feel another man's woes, to seek another man's good, to return good for evil. For the aged, halt, maimed, and blind it erects asylums of comfort and repose; for the suffering and sick, hospitals; and above all, taking into account man's spiritual wants, it provides places for religious worship, where the ignorant may be instructed, the guilty pardoned, the polluted sanctified and made meet for heaven. Christianity alone is benevolent in its Founder, in its essence, and in its operations.

Other religions are a babel of delusion and a shadow. Infidelity in all its appeals professes charity and benevolence. But what have its apostles done to benefit mankind? In what books are their acts recorded? To what lands have they carried the blessings of civilization? What chains have they snapped asunder? Where are the tombs of their martyrs? Where are the trophies of their successes?

Infidelity is cruel, earthly, and devilish. Witness its day of triumph in France. True, it opened the doors of the Bastille, and it was only to lead the inmates to the guillotine; it demolished the walls of its cities, but it was only to build out of the ruins thereof a hundred dungeons if possible still more gloomy and terrible. The reign of infidelity is the reign of terror. The youth comes into the world without a blessing, the aged leave it without a hope. The house of mercy is closed, the book of mercy is burned, the ministers of mercy are slaughtered, the God of mercy is banished; yes, a watch is set on the tombs that the dead may rise no more.

As is the Founder of Christianity and as is Christianity itself, such also is the disciple. He goes about doing good. He is full of charity, like the Jordan in its fulness. He, like the Nile, leaves behind the seeds of new creation. He seeks out the helpless and distressed, he visits the widows and the fatherless in the thicket, and he wipes away their tears. He understands and appreciates the heaven formed sentiment "It is more blessed to give than to receive." Each heart should be filled with charity, that all efforts would be put forth to rescue the perishing.

If we have not charity, our work on earth will be of no effect; our duty will not be accomplished. Let us give this more earnest heed.

Charity fills the heart with bliss and happiness, slander fills it with sorrow and distress; they are entirely opposite each other.

Slander has no bright sides, charity has no dark sides.

Let us therefore have charity, that we may guide our steps aright, that others

may be safe while following our steps, for some will surely follow our example. May we be fully consecrated to God and His service.

Nappanee, Ind.

For the Herald of Truth. THE INFANT CLASS.

BY SADIE SWARTZENDUHER.

Religious training of children in Sunday school should be only a continuation of training begun at home, therefore the teacher and the queen of the home circle should work together hand in hand. God adds the little jewels to the home circle not for amusement, not for pleasure, not for trial, as we are sorry to say some of them are sometimes looked upon, but as a priceless blessing, to be loved and taught and trained for Him, to grow up in His glory into His very image.

We are very apt to consider children too young to learn Bible truths. They can learn games, saucy answers, bright sayings, but we feel as though Bible truths are thrown away if given to them because they cannot understand them. True, little minds cannot grasp the deep spiritual meaning of the blessed book as older ones can; but step by step, little by little, the tender minds can grasp, the little hearts can understand the meaning of God's word. Shall the best food of the Bible be denied while their hearts are yet pure and their lives unstained with sin? However, a mistake that is frequently made with the infant class is the effort to teach them too much at one time. It is of course very nice to have the little ones repeat answers and texts after the older ones, but a better way is to have them fully comprehend one truly wholesome truth at each time. It may be only one line, one thought, but let it be repeated over and over and the truth explained again and again.

An old tree cannot easily be straightened, but a young one can. The same is true with human beings. An impression made upon a child's mind is more lasting than the carving upon marble.

"How soon shall I bring my little ones to the class?" asks some earnest, loving mother. It is difficult to lay down a definite rule, but we are safe in saying that they are seldom brought too young. Even though they cannot retain much teaching they will remember some of the precious truths, and besides that, a love for the Sunday school, the church service, and for God's Word is cultivated.

Infant class work, I fear, is greatly neglected; indifferent teachers are sometimes placed over in little ones because some people think the lesson need not be so fully prepared for the little ones, forgetting that the food for the lambs should be perfectly prepared; that they do very little thinking for themselves, therefore need to have the thoughts very well prepared for them. Suppose God would place in your hands a costly diamond and would ask you to inscribe a thought or a sentence upon it that would stand as an index of your life and character at the judgment day! O, how careful you would be to select just the right thought! God has placed in your hands treasures more costly than diamonds—priceless jewels—children, and the thoughts that you inscribe upon their minds will stand throughout eternity.

We ought to have more earnest laborers in this field of work. Some one has said, "We may work upon marble, it will perish; we may work upon brass, time will efface it; we erect temples they will crumble to dust; but if we work upon the immortal minds of children with a just fear of God and love for our fellow-men, we impress something upon those tablets that will shine throughout eternity."

The work is not easy, it requires much thought and prayer to teach the infant class. Yet who shall say that it does not pay? Some time the hard work will all be over, some time the hands that led the little ones will be quiet and the weary brain at rest. Then as the pearly gates are opened, may not some of those with whom you so faithfully labored in Sunday school be waiting and watching to welcome you to the beautiful home of rest and joy.

Wayland, Iowa.

For the Herald of Truth. CHRIST'S COMMISSION TO US.

BY A. S. BAUMAN.

Go ye into all the world and preach the gospel to every creature.—Mark 16: 15.

Do we as the followers of Christ obey this command? Complaints are often made of our people moving away from a Mennonite settlement. Many of us have held to the idea that if our people can be kept in one place they can be a greater power. The idea may be good and true, but the question comes to us, Is it the best plan, is it God's way for His people? In Gen. 11 we are told how the descendants of Noah determined to have but one language and bind themselves together in one place lest they should be "scattered abroad upon the face of the whole earth." But the command of the Lord interfered and scattered them and changed their language into many different languages. Abram was called to go out of his own country, from his kindred and from his father's house (Gen. 12: 1). There was a reason for this; man was drifting away from God, so Abram was chosen to proclaim the true God lest He should be entirely forgotten. At the same time Abram was richly blessed with earthly goods; in all things God was with him. In so many instances we can see how God used the lives of His faithful ones to speak, to testify of Him. Thus the world has ever been kept in mind of a true, loving Father and all-knowing God.

Notice the great good accomplished through Joseph's being in Egypt, far away from his kindred and those of his own faith. When Christ came He did not perform His miracles at one place only. He taught wherever He went, while His command to His disciples was to "go into all the world and preach the gospel to every creature." But after His ascension they stayed at Jerusalem until persecutions came to them and scattered them throughout the world. Shall we sit contentedly in one place till God will permit persecution to force us out? His gospel must be extended, and if the gentle command is not sufficient to move us God may employ more severe means.

If any of our people feel that they can be benefited by moving into a strange country we should not be too ready to object, but pray earnestly to God that their going may be to the upbuilding of His cause. How can a greater evangelizing work be done than by having our people scattered throughout the world; and if the preachers do not volunteer to look after the scattered members, let the conference make it a point to have each minister of the gospel make a trip at least once if not twice a year, with the stated time and route also given. It is a great help to all the ministering brethren to make such trips. Their interest in souls becomes wider and deeper while the same is true with the congregations they leave behind them.

We should not hold only one meeting at a place, but a number, and I still like the old plan of working two and two as did the disciples. Not only should meetings be held in places where we already have congregations, but find other places and opportunities for spreading the gospel principles. The Mennonite people are growing too selfish, too much secluded. If we have the true faith of Jesus Christ and are teaching His doctrines, why not make it more widely known; go to towns and cities where our people are not known and teach the young and old, rich and poor. We are afraid of being mocked or thought narrow in our views, while many faithful ones before us have been glad to suffer for a holy cause.

If the command to "go" does not apply to us to-day I would like to be so convinced of the truth by scripture. Some seem to clear themselves of responsibility by saying that the Word has been preached all over our country, but we know very well that there are many little out-of-the-way places where they seldom if ever hear the gospel preached and perhaps then only when some one from a distance stops in to preach a sermon once in a long while. If there is no evangelizing work done there will be very many who will never hear the doctrine so dear to us.

If a man comes to a dangerous place in his pathway he is very careful not to go too near, but if he dares come a little nearer he becomes accustomed to the place and the danger seems less, though in fact it is just as great as it was at first, which fact is proven when one expectedly some one falls into the dangerous place. This illustrates the trouble with some churches that walk just as close to the world in their habits and deeds as they dare, till finally they are right in the same ranks with the world and have lost the power of God. Christians begin to wonder why their lives do not harmonize with that of Jesus, then sin comes and tells them that the world has changed so that the Christian people must change too. Let us not be deceived, the difference between the church and the world is just as great as it ever was; if this is not true, then she is not where God would have her.

That our church might be kept pure and that more might know the saving and keeping faith of Jesus, I think that a greater interest should be taken in evangelistic work. Those of us who cannot go should be just as ready to help others to go both by our means and prayers.

May City, Iowa.

SIN is failure to meet the requirements of Divine Law.—A. A. C.

For the Herald of Truth. OUR ABUNDANT HARVESTS.

BY A. K. KURTZ.

The present year has in many localities been one of great plenty in nearly all the products of the soil. The secular press has reported immense yields of grain and the husbandman has been richly rewarded for his labor.

In thinking of this beneficent gift to the children of men from the Giver of all good, we have wondered how much or what share of these bounties we are willing to give to the cause for which Christ suffered and died, namely for the promulgation of the gospel of peace. Somehow we gather these abundant harvests and are so prone to forget that all these things are ours only to use to the honor and glory of Him who so graciously gives them. They in reality belong to God, (Psalm 50: 12) and we may at that great day of reckoning be required to give a strict account of how we have disposed of them. We are so apt to ascribe our material prosperity to our own ingenuity or foresight, when in fact all our physical and intellectual powers come from the Lord and belong to Him. Affliction may come upon us and rob us of our health so that we may be poor financially all our life, not able to accumulate wealth. God sometimes uses such occasions to bring people to Him. And as prosperity has just the opposite influence over us as adversity has, we might regard these God given blessings that tend to prosperity as a test that God gives us to try our faithfulness as stewards in His service, similar to those to whom He gave the talents and afterwards called them to an account, Matt. 25: 14-30.

Some reason in this way:—What I make by hard work I have a right to, I owe no man anything, and it is no man's business what I do with my own. This is of course true so far as we have to do with our fellow-men. But this argument will not hold good between God and man. God has the first claim on us and whatever we have, that is, if we are His. If we are not His, then we belong to him that has a mortgage on our souls and all we have, until God plied us so that He sent His son to deliver us and cancel that mortgage. God having so wonderfully delivered us from such a bondage, surely deserves all honor and praise, and the giving of ourselves and our substance is but a trifle, a very insignificant offering compared to what He in His great mercy has done for us.

It is a fact, however, that the grace of giving (Paul terms it a "grace," 1 Cor. 8) has been so little taught by many teachers that for a time giving in missions or any benevolent work outside of the home church was not regarded as at all necessary, and we find such now that regard some benevolent work as a useless expenditure of money. The result of neglecting to teach the people of this grace (of which the word of God abounds) has been a dormant conscience on the line of giving. The church needs a mission conscience, it needs to be as conscientious on mission work as on non-resistance or any other doctrine consistent with God's word.

Some are so little acquainted with mission work, home or foreign, they scarcely can be insisted upon to read anything about missions. Worl-

prosperity has been regarded as an evident token of God's approving smile and satisfaction, when in fact, it may be only a test of discipleship. The old law of tithing is repudiated and considered obsolete, annulled with the ceremonial law. This, however, would be difficult to prove by scripture. The law of types and shadows has been fulfilled in Christ, and praise His name, we may now enjoy the substance in our souls (Christ himself) in place of the shadow. There is no more proof that the law of tithing has been annulled than the moral law has been annulled. God needs that tenth new as much as then, and it is doubtful whether the gospel will be given to the world until that rule will be adopted by the Church.

In many things we fail to comprehend the mind and purpose of our God and much less can we fathom that infinite love that constrained the Father to send His son to die for us. It seems to me the Father and Son would reason on this wise. God in His infinite wisdom had created man, and from the first man was a failure, would not obey God, and failed utterly to meet the design and purpose of His creation, and God used many ways to again bring him back to Him. He raised up a people, the descendants of one that had been tried and found faithful, His own chosen Israel, and gave them laws that He might test their faithfulness, but they were prone to disobey His commands. In adversity they would turn to Him for help, in prosperity they forgot Him, just as people do now.

God in counsel with His Son proposed to send Him into the world to take upon Himself sinful flesh, and die in that flesh that He might condemn that sin that is continually leading His people away from Him. And the great loving mind of God would naturally conceive this idea that in the giving of His Son the people would be so thoroughly convinced of His love to them that they could no longer refuse to yield themselves to the divine will. To suppose then that man would do less for God prompted by this same love God had for us, than he would do when compelled by law is erroneous. We do not regard the law of tithing as particularly binding on the Christian, but God has a right to expect as much and even more of us than of His people Israel, for the simple reason that His sacrifices have been greater for us than they were for Israel. It is to be feared that some have a mistaken idea as to God's love for us. We would not wish to convey any erroneous ideas as to God's love. The obedient cannot know anything of this love. They must first repent of their sins, then God or His spirit moves into the heart of man. Then we know something of God's love, and not until then. "Repent and believe the gospel" is the only condition of salvation.

We once heard a minister say that when he looked over the fields of golden grain on his farm he was constrained to pray to God to give him wisdom to use it right. When this is done sincerely God will surely give light. In our dealings with our fellowmen we give, and expect as much again. We should consider our God worthy of at least the same honor that we confer upon our fellowman, and be willing to give in return for what He has done for us. This we cannot help doing if we have

experienced His love in our souls. Christ himself promises a hundred fold for what we give Him (Mark 10: 29, 30). Why so fearful that He will not keep His promise?

We pray, "Thy will be done," but often these words pass over our lips and we never think what they mean. It would be well enough for us to learn what God's will be before we ask that it be done. We may learn that by studying His word, in that we learn that we are among those through whom God desires to do the great work of the salvation of the world, and that it is the will of God that all men should be saved and be brought to a knowledge of the truth. And you and I, brother, should be, and as, if we have the mind of Christ, as much concerned to bring about that blessed consummation as the Lord himself, and our energies, our means and talents will be used under the direction of the Spirit to the ingathering of souls now while to the harvest.

Smithville, Ohio.

For the Herald of Truth.

WHAT LITTLE DEEDS WILL DO.

BY MATTIE HERBRUCK.

A weary Christian traveler, once,
Was groping through the night;
No beacon ray shined on his path,
Its cheering beams of light—
When lo! ahead, upon the way,
A feeble glimmer shone.
A distant cottage-window lit
The gloomy pathway lone.

Ah! ever as that welcome gleam,
Shed on his friendly ray,
The weary Christian traveler sped,
With safety, o'er his way:
That little feeble cottage guide,
So small and dim and faint,
Was never the less a means of help,
To that lone, weary, saint.

A sorrow-burdened mother, once,
Bowed down with grief and pain,
It seemed as though for him, the sun
Would never shine again;
But ah! a broken strain of song,
A humble, (unseen) air;
No grace of voice—no measured time,
No well-trained art was there.

But ah! a heart was warmed thereby,
Those words the dead had done;
A smile of joy replaced the sigh,
For that sad mourning one,
And soon, from out behind the clouds,
The sun came creeping slow;
Till kindly beams of healing light,
Dispersed the sad one's woe.

Ah! Christian brethren thus it is,
We've oft with held our aid,
Because we feared our little help,
Such faint impressions made,
We blushed to offer widow's mites,
Though oft 'twas all we had;
It might have saved, for all we knew,
To make some poor soul glad.

The little lamp from cottage nook,
Far, oft the darkness night;
The little song so humbly voiced,
Both, kind a soul with light,
And little deeds whatever they be,
Better than none at all;
May brighten some weary heart or ill,
Whisper great or small.

Akron, Ohio.

For the Herald of Truth.

OUR RESPONSIBILITY.

BY ALMA LEHMAN.

Responsibility is in itself an essential element to Christian work, and great is the responsibility that rests upon us as workers. Nevertheless let us not be discouraged in our work, but let us "be

of good courage" and stand up for Christ. Some may think they will not work in order to escape the responsibility that would come upon them. But this can not be done by Christians, for we are held responsible for that which we might do and do not.

Christ's commandments are sure, and there is no shifting around in order to escape some of them.

We are also held responsible for souls we might have gathered into the kingdom but which, by not doing our duty, are lost forever, Ezek. 33.

Let us think of our work, and when we think of the great commission, "Go and teach all nations," let us not forget the promise, "I will be with you always, even unto the end of the world."

This gives us great courage to take hold of the work. When we see beautiful little children, cheerful and happy in their innocence possessing a mind that can easily be led aright or wrong, and we see them start the downward course, being misled by some one, we feel sad.

Whatever our relation to such may be, there is a great responsibility resting upon us that all our influence may be of the right kind to make them think of better things. If we have them in Sunday school we are expected to start them upon their journey heavenward, and how awful it would be should we start them on the wrong path.

If a physician prescribes medicine to his patient and does not feel a responsibility upon himself he proves himself an unworthy physician, but if he feels that much depends on his knowledge and skill and values the life and health of his patient as he does his own, it is evident that he can be trusted to do his very best. Just so it is with us all. If we do not feel responsible for those about us we are not qualified for Christian work. Our every day lives, as well as our words, should teach to all the saving power of God through Jesus Christ. Our Savior died for a lost world, and it means salvation to all that hear and accept Him, and what a pity if souls should perish because they got the wrong view of life because our example or our words conflicted with the truth, and started them in the wrong direction.

We see men in a very low and sinful condition, and we see eminent Christian men and women. Both were once in their innocence, but they started in different directions. One was started in the right path and the other in the wrong path. Oh that all could be started upon the right path!

Children are very easily led or misled, and we must be especially careful when we teach them. Do we fully realize the responsibility resting upon us? Are we not leading souls toward eternity? The thought comes to me that there is no grander and nobler work, nothing more important to engage in, than to start a precious soul in the way of life.

We think of the final separation and the sad farewell of lost souls, then the thought comes to us that we might perhaps have been started on a higher life, and we remember that we are responsible for every opportunity that comes to us. We are held responsible for every deed we do and according to Rom. 14: 12 "we are to give account of himself to God," at the judgment.

Columbiana, Ohio.

For the Herald of Truth. RESPONSIBILITIES OF PARENTS AND SUNDAY SCHOOL WORKERS.

BY PETER NETZLER.

We are commanded in the Word of Truth to bring up our children in the nurture and admonition of the Lord. Solomon says, "Bring up a child in the way he should go; and when he is old, he will not depart from it." This applies to all who have children under their instruction.

The training of our children should begin while they are yet very young, for the impressions made upon their hearts in these tender years will be lasting. Children are great imitators and close observers while they are very young; the little eyes see many more things than we imagine they see. This fact is usually proven when we see them trying to do what they have seen papa and mamma do. Therefore it is of great importance that our example be governed by the most careful forethought.

"These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way" (Deut. 6: 6, 7), are words equally applicable to our time. What is our conversation in the presence of our children? Is it always entirely pure and true? A certain writer has said, "Keep the heart and mind of a child filled with the love of the Father; there is little danger of its wandering far into sin."

The Sunday school, if conducted in the right way, is also a great help to parents in bringing up children in the way they should go. Its chief object should be to acquaint the young with the Word of God and bring them to Christ. The teachers and superintendents should be Christians with hearts filled with the Holy Spirit, and very familiar with their Bibles, that they may teach the Word in its purity.

Not only shall we teach by word, but by our daily example as well. If we would teach simplicity of attire and non-conformity to the world, we must live out the truths we teach every day of our lives, wherever we are and whatever our circumstances may be.

To understand how difficult it is to change men when once their habits of life are formed, we need only to look into some of our mission fields or even right around us. When men have for generations been brought up under the influence of a superstitious religion it takes a long time to make them understand the grand principles of Christianity. It is no easy task that the first work in foreign fields is nearly always done with the children; new ideas are more easily impressed upon them.

This shows us again that it is the early teaching that will follow them all through life and from which it will be hard for them to depart.

Let the responsibilities of our duty be very deeply impressed upon our hearts. God has never given to man a more sacred charge than that of shaping, guiding, and developing human souls.

Columbiana, Ohio.

It is from the dark clouds in our sky that the showers of blessing come.

MISSIONS.

For the Herald of Truth.
AFRICA.

BY GUY L. RUTTE.

Among the many calls for help which come to us from heathen lands, we can not help hearing the call from Africa, "Come over and help us." A brief glance at the condition of affairs will show us that the call is a needy one.

Africa has a population of about 300,000,000, and until a few years ago was largely unexplored. A large number of these people are in a semi-barbarous state. Astounding! Is it not? Three hundred million people with only a few years of missionary work done among them!

But how do these people live? They live as best they can, and that is sometimes no better than beasts. There are people in Africa, absolutely naked, smearing the body with red clay and grease, the eyelashes pulled out, teeth filed to a sharp point, the ears pierced and holes enlarged until, as a missionary witnessed, a pound tin can which was used as a trinket box could be crammed therein. There are cases where eleven people and seventeen goats live in one but fifteen feet in diameter. Is it any wonder that the people are beast-like? Is it any wonder that they have become beastly in thought, conversation, and appearance?

The dealings of the natives with each other are simply horrible. The life of one of their fellows is of such ordinary occurrence that they think nothing of it. An instance will show the delusion under which they labor.

A sick man had been left in the care of three other men who were instructed, as soon as possible, to bring the man to the mission compound. The next day the three men arrived at the compound and were asked where the sick man was. They replied, "We thought he would die anyhow, so we built a fire beside him in the forest, and left him. That is our custom." The man was eaten by wild beasts, but the others thought his spirit was all right.

A missionary from Africa says that he has seen the African women dance hour after hour, day after day, until one after another fell in convulsions to the ground. The dance continues until from the swaying mass one falls with an unceremonious shriek, hysterical and very fat. But the dance goes on, and the woman lies there, her mouth frothing, and her eyes twitching. But what do all these things mean? They are simply the efforts, in their blind, helpless way, to meet the longing of the heart, viz.: to satisfy some superior power.

What do they mean to us as Christians? They are the calls which say that we shall come over and help our brethren in Africa. But not only do these things call us. There are other things which show that Africa is ready for the gospel story. Railroads are being built into the interior, and the land which a few years ago was swarming with wild beasts is now traversed by railroads. The journey which then occupied a month can now be made in a day. Why? Because God is preparing, rather, has prepared, Africa for the message of salvation.

Christian people, can we, who profess

to have the love of God in our souls, who are living under the influence of a civilized and partly Christianized nation, who have promised to do the will of God, part of which is that we carry the gospel to the heathen (Acts 1:8)—can we, who have been cleansed from sin, sit at ease in Zion while a soul, with every second of time, is buried into eternity unprepared? Is He not calling you, my brother? Is He not calling you, my sister?

And again, let us remember that Africa was once the center of the Church, though to-day she is the "dark continent." Why? Because that early Church did what so many of us are doing, neglected to reach the lost multitudes behind her. May we never bring this condition upon ourselves.

But Africa in this condition is calling for help. She asks for teachers, preachers, physicians, and all classes of Christian workers. Will we not respond? Shall we not help her? Africa, blind Africa, dark Africa, heathen Africa, deluded Africa, superstitious Africa, sin-cursed Africa, demands in imperative tones, "Come over and help us."

Elkhart, Ind.

HOME MISSION NOTES.

Dear Herald readers:—Greeting to you all in Jesus' name.

"Cheerful faces, cheerful voices."
How they brighten a little's way;
Like the sunbeams after showers,
Sending all the clouds away."

After a pleasant vacation of about three months, meeting many cheerful faces and listening to many cheerful voices, I find myself busily engaged again in the Master's service at the Home Mission where I so much love to be.

We arrived here safely and found the workers all well and busily doing His will. The work has been carried on quite successfully during the summer months under the superintendency of Bro. J. W. Royer.

Bro. Royer is now at his home in Ohio spending a pleasant vacation with parents and friends. Sister Fannie Landes, of Canton, Kans., has gone home after a pleasant two years' stay with us. Also sister Kate Blosser, of New Stark, Ohio, has gone to her home after about a year's stay with us. These sisters, with the many others, leave an influence behind them, and we are sure that the effect of this influence will be found somewhere in the noble part of the character of these many boys and girls in years to come.

Remember, our influence speaks to lives without words, and may our lives be the means of drawing men and women to Christ.

Sunday school is very interesting at present. All the children's meetings are well attended. We are conducting some special meetings on Friday evenings along the line of doctrinal teaching. All the principles taught by the Bible and understood by the Methodists regarding doctrines have been clearly presented.

Bro. Lapp has greatly assisted in the meetings.

Sister Lydia Stutzman, of Ohio, is with us and will open a kindergarten as soon as full preparations can be made. This is a wide opening for definite work for Christ. Sister Melinda Elsea is with us and is quite busy visiting many of the needy places among us.

We ask an interest in your prayers, that we may be used mightily in carrying the gospel to the many benighted souls in this dark and sinful city.
Yours for the Master,
A. H. LEAMAN.

FROM INDIA.

Dharmari, C. P. India, Sept. 11, 1902.
Dear Readers of the HERALD.

Greeting to you all in the name of Jesus. About two weeks ago Bro. Reissler wrote about a tiger that came in and killed a cow not far from where we are building the new Compound. Last week one morning as some of the workmen were going to the stone quarry to get out stone they saw a real striped tiger with two young cubs eating a cow they had killed during the night not far from the place where the men were to work. They left their work till the tigers had finished their meal and went away. These incidents with others which might be told make us realize that we are surrounded by danger.

While the tigers, leopards, wild dogs and other wild animals are to be feared there is one who has been at work since the creation of mankind that is to be feared much more. And that is the enemy of souls. We were made to realize this week more than ever before how low and into what wickedness he can bring people. I want to give you an incident that took place a few days ago, then you may judge for yourselves whether these people need the Gospel or not.

On Tuesday morning when the girls rose and some of them went to bathe in the tank in which the girls wash their clothes and do their bathing, one girl saw one of the little girls ("Armina" by name) floating on the water drowned.

She at once called "Garjan," one of the older girls who sees after the others a great deal, who came and at once drew little Armina out of the water and laid her on the ground at once calling for Bro. and sister Lapp. Upon examination it appeared that the little girl had been in the water all night. No one knew anything about how the little girl had gotten into the water. "Matra" the old woman who took care of the little girls said that she had put Armina to sleep the evening before. But she pleaded ignorance as to the way the little girl got out. And it was a mystery to us how a four-year-old girl should get out through a gate which only a larger person could open.

We all noticed that "Matra" seemed much troubled about something.

Yesterday the little girl with whom "Armina" used to sleep told some things which made us all very suspicious as to how the little girl got into the water. She was afraid to say anything the day before. She said that "Matra" had taken the little girl out and brought her back again. After a little some big person the size of "Matra" but she could not see who it was, came and took "Armina" out again. She then said she was afraid to tell us. "Armina" came back or not.

Last spring when we were surrounded by smallpox "Matra's" daughter died of smallpox. These people being very superstitious, and especially about smallpox, "Matra" blamed a girl who had the smallpox at the time for being the cause of her daughter's death. We tried to tell her where her daughter had

gone, and if she lived right she could some day go and live with her again. The words seemed to comfort her at the time, but it is hard for old people who have lived so long in superstition to forget all of their past beliefs. Just yesterday we learned of a awful custom among the women of these parts. When some one dies like "Matra's" daughter they will not be satisfied till they have taken out their revenge by sacrificing some one's life. I have not yet been able to learn just why they do this. While "Matra" denied it, it appears and is believed by many that that is the way "Armina" lost her life. Sad indeed, is it not? This woman came here in time of famine and has been here in caring for the children, but it is needless for me to say that she has been sent away and forbidden to come upon the Compound. The words of Jeremiah are true:—"The heart is deceitful above all things and desperately wicked; who can know it?" While we are quite certain of her guilt, the evidence is not sufficient to convict her in criminal court, hence probably nothing more will be done with her.

No one knows how many innocent children may be sacrificed in this way in the many villages around here. This is only one of the thousands of superstitious beliefs these people have. Time does not permit to tell of any others at this time. These things are almost too bad to tell but they are true, and that the readers of the HERALD may know what we have to work with we tell this story.

Do these people need the Gospel? Do we need more workers to tell them the word of eternal life? There are difficulties upon difficulties, but praise the Lord, He gives grace and help in every time of need.

There are also bright experiences and blessings which make us anxious to remain in the work and do for these people, to whom God has sent us, all we can.

Yours for the needy in India,
JACOB BURKHARD.

For the Herald of Truth.

A PLAIN TALK ABOUT MISSION WORK.

BY A. METZLER.

The Christian people of America are becoming more and more interested in foreign mission work. To be right and we are very glad it is so. We pray that a still greater interest may become manifest. Some people also take quite an interest in city mission work in our own country. We are not doing nearly enough along that line. A very few also see the need of mission work among their homes in the country. We are sorry the number is so small. The reason I suppose is because we are ignorant of the real condition of things right around our homes. Or perhaps that work looks too small for us.

Let me give a few facts: In the last few years we have received in the Menonite Orphan's Home at least nine children whose knowledge about spiritual things was about as limited as is that of those in the darkest heathen countries. One girl 11 years old and her brother 7, had never been to Sunday school before they were received here. Another boy 11 years old and his sister 8, when they came to the Home knew

nothing about God or the Bible. Two others, a boy and a girl of about the same age, were received in practically the same condition, while three brothers, aged from 7 to 14 years, had never been to Sunday school except once or twice and had never heard anything contained in the Bible.

But the stern fact about all these cases is that every one of them came either directly or from the outskirts of Menonite settlements in Ohio.

Talk about mission work in foreign lands, in our large cities, in some place away off! Why not allow the Lord to open your eyes to the condition of things in your own neighborhood, and to make you willing to do His bidding? You will doubtless soon discover some little (?) heathen right around you to enlighten *providing* the work is not too little for you. Get them into your Sunday school, or start a Sunday school right in their neighborhood or else go to them, talk with them and do some personal work.

By the way, we are assured of one thing that the nine children referred to above are all under Christian influences now, and receive their daily religious instructions.

West Liberty, Ohio.

For the Herald of Truth.

WE ARE THE LIGHT OF THE WORLD.

BY CLARA M. BRUBAKER.

Oh, that we could keep constantly before our minds these words! How differently we would live! Christ says, "We are the light of the world."

An old man, a skeptic, who is blossoming for the grave, says he has lost all confidence in Christianity because none live up to what they profess. He says, "None are poor in spirit." Need we wonder when we see the masses seeking to have their own way?

"There are none who mourn." What wonder when we see the light minded way in which many Christians live. "None are meek." He no doubt sees how they are grasping after popularity. "None hunger and thirst after righteousness." He probably knows of some who have no time to read their Bibles, some who cannot spend a few minutes each day for family worship, some who cannot go to church because it rains, is too hot or too cold, or must rest themselves and their horses for a hard day's work on Monday, or cannot attend week-day service because it is a busy time. "None are merciful." He probably heard some Christian speak harsh, un sympathetic words about a fallen brother or sister. "There are none pure in heart." He sees the many inconsistencies cropping out. "None are peace-makers." He has heard a bad word of Christians engaged in gossip and backbiting instead of telling forth the praises of God. We do not see this picture as dark as the skeptic paints it, but after all it is true enough to make us feel sad. Oh, careless ones, how many are going down to perdition because of your inconsistencies? Let us stop and ask the question, "Am I a light to the world? Am I leading in the right direction those who follow my light?" Let us climb the upward way, letting Christ shine in us.

For the Herald of Truth.

HOW ARE WE LIVING?

BY OLIVER GOOD.

"Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh." Matt. 24:41.

Not long ago I had the privilege of listening to a sermon which impressed me more than ever before with the thought contained in the above passage, and that we should live such lives that we would be ready at any time for the coming of the Son of man. We are told in God's word that He will come as a thief in the night and in an hour that we are not aware of.

We should so live on this earth that those around us can see that we have something better than this world can give. We should so live that we could say to them, "Follow us as we follow Christ."

In God's word we read about our bodies being "living epistles, known and read of all men." How careful then should we be that we do not leave the wrong impression on the minds of those around us. And as our actions speak louder than our words we should also guard ourselves very closely that we do not profess something and let our actions deny it, but let us at all times put our trust in God and ask Him to help us walk in His ways and keep us in the right paths.

We should so live that we can say with the apostle Paul, when we are called upon to leave this world, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing."

Oh may not one who may chance to read these lines be among those who will be placed on the left hand of God in the judgment day and hear the awful words, Depart from me, ye cursed, I never knew you," but that we may all be numbered among those who will be placed at His right hand and hear the welcome voice say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

May God help us all to "redeem the time" while time and opportunity are yet given unto us, for the night is approaching when no one can work. May God's richest blessing be upon every faithful worker in His vineyard.

Webb City, Mo.

For the Herald of Truth

A CALL TO AWAKE.

BY S. E. ROTH.

Awake! awake! put on thy strength,
O Zion. Is. 62:1.

It comes to us as a call to awake from a sinful sleep, and careless lethargy; from the thoughtless dreaming or slumbering ourselves "good enough" or better than some other Christian; from mere denominational religion; awake, indeed to see with wide open eyes our own relation with God and the condition of the fallen ones about us.

When we are awake the command comes, "Put on thy strength, O Zion, go forth in the strength of the Lord of

hosts to conquer all thy foes, to rescue the perishing and to do with a will what thy hand finds to do.

We should be willing not only to preach but to practice, to do gladly the work He assigns rather than to choose our own, willing to follow Him from the heart and not in mere words that we may be clothed in the beautiful garments of His righteousness, garments well fitted for a Holy City in which there shall be no unclean thing.

Whenever Zion is awake, has put on her strength, and is robed in her beautiful garments, then the Lord shall defend her and shall save her. "How great is his goodness, and how great is his beauty," Zech. 9:17.

"I will cleanse you from your idols; a new heart will I also give you." I will put my spirit within you and cause you to walk in my statutes." The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea.

How varied and beautiful are the promises and admonitions given us in the Word of God. Surely they will cause us to awake, to watch and pray, lest when the Master comes He will not find us ready.

Awake! awake! then Zion,
Go forth in thy Lord's strength,
For Judgment mightily thou
Must conquer by thy strength—
By charity and grace.
Till all these earthly days
Have passed into eternity,
And naught shall trouble thee.

Awake thou Holy City
And thy Lord's cause defend;
On his mountain thou shalt stand,
No longer shalt thou
Nor slothful lie asleep,
For soon thy glorious Lord shall come
To take his servant home
Handy, Oregon.

For the Herald of Truth.

ACTIVITY.

E. J. BLOUGH.

There is a time for every purpose and every work. (Eccl. 3:17.) Hence, whatever may be our vocation, appropriating it to be in accordance with God's will, it is our duty as well as our privilege to perform that work to the fullest extent.

The man following the plow or scattering his seed knows that there is a proper time to do it, and if he fail to do it, he will lose his seed. He will not obtain the result desired, or, in other words, he will not have a profitable harvest as a reward for his labor.

Is it not so in the spiritual field? If we fail to do what is our duty to perform, shall we not be counted as cumbersome to the Lord's cause? Shall we not be counted as hindering the work of God? If that knoweth to do good and doeth it not, to him it is a sin," James 4:17.

The prayerful, earnest, and sincere Christian will be guided by the Holy Spirit that he may know what is required of him. Should the call come to us to teach the word of God to a dying people, to visit the sick, help the poor, cheer the discouraged, or bind up the broken hearted, we should be willing to promptly follow the Spirit's guidance and go to work in earnest.

Moses gives us a very good example of sublimation. When God told him that he should not go over into the promised land and also told him of his

death, Moses at first could not understand why this should be so, but he meekly submitted to the will of God. Oh, that we, as brethren and sisters, might take a more active interest in all work where we see we can do something for the Master! We sometimes hear our brethren say, "Oh well, I can not do anything if I am in Sunday school." But if our conscience tells us that we should be there and we fail to attend we receive no blessing. Our very presence will tell to others that there is something in the religion of Jesus.

We need not look or wait for some great thing that we might some day perform in order to become famous in the community. Let us live one day at a time, performing what comes to us as day by day, and if we do this we need not wait for great things.

God's word has many excellent promises, maxims, and advices which, when judiciously used, may do good to many. "Let us not be weary in well doing; for in due season we shall reap, if we faint not. As we have therefore opportunity let us do good unto all men," Gal. 6:9, 10.

As long as there are the ignorant to instruct, the distressed to console, and the fallen to raise, let there be no drones in the great hive of God's kingdom. May God help us to meditate these words for Him who is the author and finisher of our faith.

Holtsapple, Pa.

WHITE GLORIES.

BY ADALINE HOIF BERRY.

When from the keen, chaste atmosphere
A new-born shower of snow
In pretty tumbles slowly lights
On the dark world below,
And all day long a soft warm robe,
The wee flakes cheerily spin,
And with a hush of tenderress
Tuck all the corners in.
When every angle, rut, and gnarl,
Is round, and still and white,
I cry to heaven, "How exquisite
The gift from thy pure height!"

When from the inner door of heaven
O comes the princely heir,
And with a beaming countenance
Looks down on earth so bare,
So void of peace and charity,
So rough with care and tears,
And offering his exalted robe
Stakes all-burned men his peers,
And as these sun-white miracles
New greens daily add,
I cry again, "How beautiful
A soul in virtue clad!"
—Gauguin, Messenger.

THE HIDDEN SIN.

A majestic tree fell at its prime—fell on a calm evening, when there was scarcely a breath of air stirring. It had withstood a century of storms and was now broken off by a zephyr. The secret was disclosed at its falling. A boy's hatchet had been struck into it when it was a tender sapling. The wound had been grown over and hidden away under exuberant life, but it had never healed. The secret of its weakness was now broken off by a zephyr. The secret was disclosed at its falling. A boy's hatchet had been struck into it when it was a tender sapling. The wound had been grown over and hidden away under exuberant life, but it had never healed. The secret of its weakness was now broken off by a zephyr.

So do many lives fall when they seem to be at their strength because some sin or fault of youth has left its wound and its consequent weakness in the heart.
J. R. MILLER.

HERALD OF TRUTH.

October 15, 1902.

SUBSCRIPTION PRICE.

THE HERALD OF TRUTH, one dollar per year. Foreign postage and mailing, one dollar per year. Both papers to one address, \$1.50 per year. HERALD OF TRUTH & WORKS OF CHURCH to one address, \$1.35 per year.

THE HERALD OF TRUTH is the Organ of the following Mennonite conferences.

1. Lancaster, Pa.
2. Eastern District (Franklin).
3. Franklin Co., Pa. & Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Penna. Amish.
7. Ohio Mennonite.
8. South Western Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District Amish.
13. Missouri, Iowa and K. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.

BUSINESS NOTICES.

Sunday-schools contemplating giving rewards at the close of their quarter will do well to write us. Our large variety of books, booklets, book-marks, cards, etc., enables us to give entire satisfaction.

Jacobs' Model S. S. Sec'y Record, in Manila cover, 35 cents. Meyer's Paramount S. S. Sec'y Record, cloth, 47 cents. The Superior Sunday School Teachers' Book, 5 cents each; 40 cents per dozen. Collection envelopes, 35 cents per dozen. Order now.

New designs of Sunday-school Scripture Text Cards have been added to our large line. We can now offer better value for the money than ever before. The popularity of our beautiful cards at low prices, is continually increasing. Orders are larger and there are many more of them. Send us 15 cents for a sample package. We know you will be pleased.

The large sales which GOSPEL CALL has enjoyed, must be ascribed to its merits. Large orders for Sunday-schools have been filled, and in every case the book has given entire satisfaction. It is an exceptionally well-collected selection of hymns, and the price is very low. In limp cloth binding, 29 cents. In board binding 25 cents. Send for a sample. You will like it.

Agents wanted—The Mennonite Publishing Co. has now a fine line of Bibles and other fast selling, first class subscription books. They desire to put on a number of agents at once. Persons desiring employment of this kind should apply at once. We give liberal commissions. Send for catalogue and terms. Address Mennonite Pub. Co., Elkhart, Ind.

Young People's Paper—Parents who desire to have the minds of their children turned into pure and elevating channels of thought should supply them with the YOUNG PEOPLE'S PAPER. Boys and girls who want pure reading matter should subscribe for the YOUNG PEOPLE'S PAPER. Address, YOUNG PEOPLE'S PAPER, Elkhart, Ind. Subscription price, 75 cents per year. Special discount to agents. Send for Sample Copies.

If you want a book which expresses in a vigorous, plain manner, the pop-

HERALD OF TRUTH.

ular line which are stealthily creeping into the church, then send us \$1.00 for a copy of "Mr. World and Miss Church-Member." It strikes at the root, and no one can read it without receiving great benefit. Over one hundred agents, including several ministers, are busy at work selling this book, and all find it a good seller. Our terms are very liberal, and we would like many more agents to take hold of the work. Write us at once.

The Peter Peter's Book—We have just completed an edition of the so-called Peter Peter's Book in the German language. This is a book of 500 octavo pages, five parts, containing:

1. Der Weg nach Friedensstadt.
2. Spiegel der Gierigkeit.
3. Spiegel der Barmherzigkeit.
4. Ein Christlicher Sendbrief.
5. Genannt Pruefsteln der Mennoniten.

Our Book Store—Let our readers remember that the Mennonite Publishing Company at Elkhart, Indiana is headquarters for Mennonite papers, Mennonite Sunday School Helps, Mennonite books and literature of every kind, Bibles, Testaments, hymn books, English and German. Also a large assortment of miscellaneous books. Send for a catalogue and prices. Address Mennonite Publishing Co., Elkhart, Indiana.

Hymns and Tunes—Our English Hymn Book, which is now being used in most of our congregations, and which is known among our people as "Hymns and Tunes," has been reduced in price as follows:

Cloth binding, per copy, prepaid,	\$.45
Cloth binding, per dozen, prepaid,	5.00
Cloth binding, per hundred, not prepaid,	35.00
Flexible leather binding, per copy, prepaid,	.55
Flexible leather binding, per dozen, prepaid,	6.25
Flexible leather binding, with tuck, per copy, prepaid,	.65
Flexible leather binding, with tuck, per dozen, prepaid,	7.50
We have also recently issued a <i>Word Edition</i> with paper covers, which we sell at the following prices:	
Per copy, postpaid,	\$.15
Per dozen, postpaid,	1.50
Per hundred, not prepaid,	10.00

The Words of Cheer is a weekly paper for the Sunday school and children in the home. It contains the choicest and best reading matter, and is highly appreciated wherever it is read. It should be used in every Sunday school in the land and find its way into every home. Among all the Sunday school and children's papers we have ever examined there is none that compares in its reading matter with this. Every boy and girl (and older people too) enjoy reading it with profit and benefit. SEND FOR SAMPLE COPIES. Show it to your friends, your Sunday school superintendents and teachers and get them to take it and introduce it into their homes and Sunday schools; get the young people, the parents, the minister and every body to read it. It will do them good, help them to grow strong in faith and in the Christian life, and will often help, when clouds of sorrow have darkened the pathway of life, to scatter the dark clouds and bring back the sweet sunshine of peace and love.

Place your order now for the FAMILY ALMANAC for 1903. The new FAMILY ALMANAC is fully equal if not superior to any former issue. It is without question the best family almanac for the Mennonite and Amish people, while the price is the lowest.

1 copy, postpaid,	\$.06
12 copies, "	.45
25 " "	.90
100 " "	3.50
100 " by freight or express, not prepaid,	2.50
250 copies, by freight or express, not prepaid,	4.25
500 copies, by freight or express, not prepaid,	7.50
1000 copies, by freight or express, not prepaid,	12.50

Send your order at once, enclosing the proper amount with same to insure prompt attention. Be sure to state whether you want English or German Almanacs. Address all orders to Mennonite Publishing Co., Elkhart, Ind.

SUNDAY SCHOOL LESSONS

LESSON III.—OCTOBER 19.

THE FALL OF JERICHO.

Josh. 6: 8-20.

GOLDEN TEXT—By faith the walls of Jericho fell down.—Heb. 11: 30.

INTRODUCTION.

TIME—Early in April, B. C. 1561.

PLACES—Gilgal and Jericho, both located in the fertile plain west of the river Jordan.

PERSONS—Joshua, the Israelites, the Canaanites.

JERICHO—Sometimes called the city of palm trees. This Canaanite stronghold was situated about six miles west of the Jordan, about the same distance northwest of the Dead Sea and fifteen miles northeast of Jerusalem. It was at this time the richest and most important city in the land of Canaan; yet it was not very large, for the Israelites encompassed it seven times in one day. To insure the conquest of Canaan it was necessary that Joshua with his army capture this city at the start.

INTRODUCTORY THOUGHTS—As soon as the children of Israel were encamped at Gilgal, two of their religious institutions were renewed: 1. Their peculiar covenant with God was renewed by the sign of circumcision. This covenant seems to have been suspended during most of the time of their wilderness wanderings. "It was the visible token that they were God's children and the inheritors of the promise. It gave them a firmer assurance that the promises were now to be fulfilled." 2. The Passover was also renewed. "This had been omitted since they left Sinai. It recalled to the mind the wonders God had done for them in delivering them from Egypt, the most powerful nation then existing. It thrilled them with assurance of faith. The song of God who 'hath triumphed gloriously, the horse and the rider He hath cast into the sea,' was again to be sung in action. He that saved them from the Egyptians could and would save them from the enemies now before them. They began their new life in their new home by observing their re-

ligious duties in honor and obedience to God, by whose power alone they could have a prosperous national existence."—*Penibel*. A revival of Christian duties is an evidence of a revival of grace and faith in the soul.

OCT. HOME READINGS.

13. M.—The Divine Captain. Josh. 5: 10-6: 7
14. T.—The fall of Jericho. Josh. 6: 8-20
15. W.—Destruction of Jericho. Josh. 6: 21-27
16. Th.—Judgment against idolaters. Deut. 7: 1-10
17. F.—Trust in God. 2 Chron. 14: 8-15
18. S.—Not by might. 2 Chron. 20: 14-25
19. S.—A song of praise. Isa. 25

LESSON IV.—OCTOBER 26.

JOSHUA AND CALEB.

Josh. 14: 5-15.

(Read ch. 13. Memory Verses 12-14.)

GOLDEN TEXT—He wholly followed the Lord.—Josh. 14: 14.

INTRODUCTION.

TIME—About six years after our last lesson, B. C. 1445.

PLACES—The place of division was at Gilgal, Joshua's capital. Caleb's inheritance was at Hebron, about twenty miles south of Jerusalem.

PERSONS—Joshua, Caleb, Israel.

INTRODUCTORY THOUGHTS—"The period of conquest from the taking of Jericho until the time of our present lesson, when the people were gathered together at Gilgal to divide the land, was about six years. The question is often asked, On what principle can the righteousness of God in exterminating the Canaanites be vindicated?" "1. They were destroyed for their excessive, wilful, habitual, and incurable wickedness (Lev. 18: 24-30). Their abominable customs show that the grossest vices had become inherent in their national character and constituted even a part of their religion, for they were done 'unto their gods.' Because of these heinous sins, and not to make way for the Israelites, they were cut off. 2. God's treatment of these crimes was impartial. The Jews, the chosen people, are told that they 'are like also.' 3. God suffered long with the Canaanites. In the days of Abraham, four generations before, it was said, 'The iniquity of the Amorites is not yet full,' Gen. 15: 16. For this reason Abraham was not given the country, but he had taken warning from the fate of Sodom and Gomorrah. 4. If the destruction be just, it matters little whether they are destroyed by earthquake, pestilence, or famine, which spare neither age nor sex, or by the hand of their enemies. In all national punishment the innocent are of necessity confounded with the guilty. 5. In the destruction of the Canaanites by God's people the nations were convinced not only of the supreme power of the God of Israel, but also of His utter abhorrence of the abominations for which they were destroyed. 6. Vice is infectious. If any of these idolatrous tribes were spared they would taint the Hebrews. See Deut. 20: 17, 18. More-

HERALD OF TRUTH.

over, this growing corruption might have polluted the whole ancient world if it had not been removed."—*Dr. Paley*. After the taking of Achan and the terrible punishment meted out upon Achan for his sin, which had caused defeat at the first, we have an account of the Gibeonites, "which is followed by the conquest of Southern Palestine. Then we have an account of the conquest in the north where the armies of the kings were defeated at the waters of Merom. Finally after about six years of war, the land was so far subdued that it could be divided among the nine and one-half tribes who settled west of the Jordan. It was assigned by lot at a general meeting at Gilgal."

OCT. HOME READINGS.

20. M.—Joshua and Caleb. Josh. 14: 5-15
21. T.—Promises of Caleb. Deut. 1: 19-36
22. W.—Blessings of godliness. Ps. 112
23. Th.—Reward of the upright. Ps. 18: 19-30
24. F.—Confidence in God. Ps. 37: 1-11
25. S.—A glorious inheritance. Ps. 37: 27-40
26. S.—Reward of true followers. Mark 10: 23-31

CORRESPONDENCE.

LANCASTER, PA., AUG. 29, 1902—Harvest services were conducted here on Sunday evening August 7th by Bishop Isaac Eby of Kinzer, Pa. Bro. Hershey Leaman of Chicago Mission preached for us on Sunday evening August 10th. On the Thursday evening following Bro. S. G. Shetler of Davidville, Pa., preached to us from the text, "Young man, I say unto thee, arise." Luke 7: 14. The next evening he preached at the Rockland St. Mission, using for a text "Ye are my friends, if ye do whatsoever I command you." John 15: 14. Sister M. Labertie Hess, who was recently baptized while on a bed of sickness, passed away on the 22d inst. She was buried at Strasburg on the 29th. May God comfort the hearts of her bereaved relatives and friends. Cor.

CHEERY BOX, MO., SEPT. 29, 1902—Greeting to all in the name of our blessed Redeemer. It has been some time since we noticed anything in the HERALD from this place. We will try and present a few thoughts. On the 4th of September we were favored, and much encouraged, with a visit from Bro. L. J. Lehman, of Culion, Ill. He remained with us until Sept. 16. During this time he held a number of meetings and pleaded very earnestly for the salvation of lost souls. One soul became willing to accept Christ and enter into fellowship with the people of God. May the Lord richly bless him, and may the step he has taken be the means of bringing others into the fold. May we all take the Word as presented unto us, and feed upon it and become stronger in the Master's cause. Sunday, Sept. 14, communion services were held. May God bless the earnest effort of our dear brother wherever he may labor in the service of the Lord. Let us labor in all things that our Master commands us and our life here on earth will be joy and happiness. IDA BISSY.

FROM TIGR, SOMERSET CO., PA.—The congregation at this place has again experienced a season of spiritual refreshing. There were preparatory and baptismal services held on Saturday, Oct. 4, and three young souls united with the church and sealed their vow with God and with the church by the ordinance of water baptism. We praise the Lord to see souls coming into His kingdom while young and thereby they escape many sin and temptation and devote their most useful days to the service of our Master and Master. Communion services were held the following day and many were the hands that were reached out to partake of the sacred emblems of a crucified and now glorified Redeemer. Bro. D. H. Bender preached the communion sermon, fully explaining the real purpose of the service. Bro. G. D. Miller spoke on the ordinance of feet washing, showing the importance of obeying every command of our Lord. A closing admonition to the brethren and sisters was given by the writer.

We trust and pray that this service may have refreshed our spirits and may prove a blessing to all who attended.

ED MILLER.

MR. ZION, MORGAN CO., MO., OCT. 7, 1902—Dear HERALD readers:—I trust all who have found Jesus precious are living holy, consecrated lives in His service. Oh, He has so abundantly promised to succor and help those who trust Him. We need not fear though Satan sorely tempts us and we are often cast down. His ever abiding Spirit keeps all who fully trust. On the 13th of Sept. Bro. J. S. Shoemaker came and held a series of meetings. He labored earnestly and presented the Word in much spirit and power. No doubt there were many new vows made to live more consecrated lives. We must remember vows made and not kept are just as well never made. May God help each one to faithfully keep his or her vows, that God may be glorified and souls led to the kingdom by the humble, consecreted walk and lives of God's children. While the church is much encouraged by the meeting, yet we are made sad that no soul was won for the Lord's kingdom that angels and men might rejoice together. Many were counting the cost, but why did they not accept salvation "now" we know not. Oh, may they yet come while God's children are praying and the Spirit is still pleading. Sunday the 29th communion was observed. Believers have when they meet around the table of the Lord partaking of the emblems of His broken body and drinking the wine representing His atoning blood, thus showing forth His death and suffering to the world until He comes. That God may continually keep us in His abiding love and that our lives be wholly surrendered to Him to lead, and guide as the Spirit directs, is what we ask in Jesus' name. Cor.

MEDITERANEAN SEA, SEPT. 24, 1902—Dear ones of the Mission Class:—Greeting in Jesus' name. As we glide along on the waters, our minds wander from place to place, first to the homeland, then to foreign lands. We are now realizing that which has so long been only visionary in the distant future. True, tomorrow never comes, but what was once future, becomes present.

It was quite cool, (at least quite cool) across the Atlantic, in England, and the first two days after leaving, but now it is fine. We spend nearly all our time on deck, reading, writing, seeing sights sometimes, and often in deep reflection or meditation. There are some verses of scripture and some songs that are much more real, and much fuller of meaning than they used to be. For example, when we entered Liverpool harbor, there were many bright lights that seemed to be welcoming us. Almost unconsciously we began to hum, "O, the lights along the shore that never grow dim." The large light-houses were very important, but somehow the smaller ones seemed so cheery. So I just thought, if we can even only be little lights, we can after all shine, and bring cheer to those around us. And the more shining ones, the more encouragement. And then, the Bay of Biscay is known as a stormy place, yet we resolved to "hope for the best, get ready for the worst, and take what God sends." Many on board have had some the way often, said they had never seen it so calm. It was like one great sea of melted glass, smooth and glistening.

We were the only missionaries on board across the Atlantic, but now there are twenty that we know, and at least eight more to join at Marseilles, Friday, Mr. Gray and wife, very fine old people, are going back to India now, where they have worked for forty years. It is his thirteenth voyage, and her ninth. Then there are ten young women going to China under the China Inland Mission Board. They are of different denominations, but have been together in some kind of a training school for some time, and will be at one for six months before they go to their stations, which are unknown to them until then. Two of them have been there before and one of them has passed through the experience. Uprising with a wonderful experience. She told us about it yesterday. Mr. and Mrs. Green, little John, three, and . . . five years old, with her, were the only ones left of the missionaries in their town unlaughed. They knew they were after them, so they fled to the mountains and lived in an old heathen temple for three days, when their biscuits were all gone. They prayed for food, and a Chinaman was seen coming. They went back quickly thinking him an enemy, but to their surprise he called Mr. Green by name, and said he had been looking for them. Even his leather had been led of God where they were hiding. They knew they were found, so they fled to a cave, where they stayed, I think, three weeks, and later to a farmhouse, where they were promised protection if possible. Once they thought they were meeting friends, and instead they were Baxters in search of them. They tied them, whipped and abused them, and once this Miss Gregg had her head put on the block and a knife raised to kill her, when one of the natives said, "Better not here," so they were taken to another city. Once on the way down the river with officials, they would have been taken had not a thunderstorm frightened away the Baxters (they are superstitious). They would have been killed in the beginning of the trouble if they could not have proved themselves Protestants by the reading of scripture or repeating of texts, we bowed in prayer. We all realized that this was our last oppor-

hearts of hardened men. She offered such simple little prayers too, and really showed more faith sometimes than the older ones did. "A little child shall lead them." This is at least nearly as she told it to us.

I do not want to tire you, pardon me, I forget myself sometimes.

We were at Gibraltar yesterday from 6 to 10 A. M., most of us stayed on board, and we want to get off at Marseilles where we have longer time. The rock stands as if defying Africa, which is perhaps one fourth or one half a mile away, and so much in need of the Gospel.

We are the only Americans on board, and it makes us wish that there might be dozens or even hundreds going with us or to other places.

The great mountains lift their heads high, and we see the mainland of Spain or islands most of the time to-day.

You may think it strange, but one gets so used to moving and bearing noise too, that it makes one feel as if when you get on land, and you wish for noise when trying to sleep.

The Red Sea will be extremely hot, we are told. Even now we keep heads out of the sun; there we will be about five days, and reach Aden Oct. 6th, the Lord willing, and Bombay, Saturday, Oct. 11th. We will be glad for that day, although time passes very quickly, and we are happy on the way.

We hope there may be more than two from the Institute next year, and many more from the churches, if the Lord direct, who shall sail the waters to darkened lands. God's grace has been sufficient thus far, and we trust Him for future supply.

I was going to tell you too, that the China Inland Mission Board stations those of the same denominations at one place, as churches could not be established elsewhere.

Mrs. Gray said that their missionaries get a salary, married ones furnish their own houses, but unmarried ones pay rent.

It is very helpful and encouraging to be with them. We have both been feeling ill all the way from London. We remember you in prayer, and know you pray for us. May God abundantly bless you all, and prepare you for definite work for Him.

Your sister,
BERTHA DETWELLER.

TO NEW YORK AND RETURN—Leaving Hocking Springs, Pa., at 4:42 P. M., Sept. 4, we arrived at Philadelphia at 4:50 A. M., Sept. 5, and there met Bro. Irvin and sister Bertha Detweller accompanied by a number of brethren and sisters from Bucks Co., Pa., and sister Detweller's parents, Bro. A. B. Zoak and wife, of Topeka, Ind. We reached New York about noon, and after we visited the pier we went to the Abington Hotel and took dinner and also made arrangements to stay until the following morning. In the afternoon Zoak's room and we went to the office of Thos. Cook & Sons, while the rest went to see the Brooklyn bridge. We all found our way back through the busy streets, and reached the supper which was waiting for us. After supper we all gathered in Bro. and sister Zoak's room and held services. After singing a hymn, "Jesus is mine," and the reading of scripture or repeating of texts, we bowed in prayer. We all realized that this was our last oppor-

ingly utters a scathing condemnation on him for falling so far short. It is not only when he maliciously slanders him. But at all times, often half unconsciously, it is righteously looking to him to give it uplift. It looks for his help and leadership in every movement for the betterment of men's bodies or souls. It looks for his hearty efforts to be the poor, to protect the man tempted to do, to win a rest-day for the struggling man, to win a pension and justice. It looks to him to set a better standard for honesty in business and purity in politics. The man of the world is often looking and even longing for the Christian at his side to speak to him of the Savior and of salvation for the soul. The man of the world. What the world openly asks of the Christian is frequently very different from what it really expects and ought to expect. It knows that the Christian has a higher ideal. No one that has a human heart can help having at times a hunger for that. How often is the world disappointed when it expects the Christian to hold up that standard in its sight?

It might sometimes save us from the fear of man that brings a snare and keeps us from doing what Christ expects of us, if we bore in mind that very often the world really expects the same things of us as it expects of Him. When we drop to its practices instead of reminding it of the true standard.

For the Herald of Truth.

THE TRAINING OF THE LITTLE ONES.

BY OLIVIA W. GOOD.

The question of child training is of such grave importance to the little ones we are not apt to feel satisfied with

A child may be very little likened to an acorn. Open the nut and notice the perfect form of the tree—leaf, stem, and root. A perfect specimen, but so small! It is a perfect specimen, yet it yet from that tiny thing is to come a gigantic oak, the king of the forest. Instead of destroying that acorn place it in its proper element, guard it from injury, see that no rude hand bend or break it, and in years to come a beautiful tree will cast its grateful shade to gladden some spot on God's beautiful creation.

Can you not see the resemblance to a little child? As the tree may be destroyed or maimed for life by neglect or improper treatment, just so may the child by careless training, or, what is but little worse, no training at all, have his pure and noble nature dwarfed and

The young mind is susceptible to very slight impressions. What slight and trifling things shape a child's destiny we can probably realize by studying our own childhood, noticing what little things have changed our course and helped to mold our character. As we grow older, our inclinations become more fixed and remain more and more in the same channel in which they are running. Was not Solomon thinking of this when he said, "Train up a child in the way he should go; and when he is old he will not depart from it" (Prov. 22: 6).

O, the importance of careful, consistent mothers and fathers! Some one has said, "Give me a child for the first seven years of his life and I care not

what you may do with him afterward." May the Savior not have had this in mind when He said, "Suffer little children, and forbid them not, to come unto me?"

If only we had His tender compassion for these helpless little ones we would, I believe, have the first necessary qualification for successful child training.

We handle a beautiful little child with great care and admiration, yet we too often fail to exercise as much gentleness toward a little child which is of far greater value.

Cockrell, Ill.

THE GREAT COMMISSION.

BY ANDREW MURRAY.

When our Lord gave the great commission to his church, namely, to carry the gospel to every creature, He coupled with it the promise of His own Divine Power and Presence. "All power is given unto Me. Lo! I am with you, and my strength will be perfected in their weakness. When repeating that last command, just as He was ascending to the Throne, He said, "Ye shall receive power when the Holy Spirit is come upon you, and He will witness to the end of the earth." The work that had to be done was so Divine and supernatural that nothing but God's Almighty power could accomplish it. Jesus spoke of all power being given Him; of His presence with them, of the Divine power of the Holy Spirit coming upon them—this alone could enable them to be His witnesses and carry the Gospel to every creature. As for us, the curing our redemption, God the Son came in the flesh; so, for proclaiming and communicating it, God the Spirit came dwelling in the bodies of redeemed men. The power of the Holy Spirit, coming upon and inspiring everyone who works for the salvation of souls at home or abroad, is the one thing needful if the Church of to day is to evangelize the world.

The truth is admitted by all. And yet very few prove that they believe it by their actions. When a man of rank, a king or a president enters a company, it is not enough that a place be given him. Not to give him the first place is an affront and an offense. Even so, when a truth of the first rank is accepted, and its importance acknowledged, and yet its supremacy over our whole thought and conduct is not yielded to, prove how little reality there is in our faith. It is thus with the truth of the Holy Spirit, working in the Church being the one thing needful. All admit it. Few prove that they actually believe it.

What was the proof that Christ's disciples believed that without the power of the Holy Spirit they could not witness for Him either at Jerusalem or to the uttermost parts of the earth? They tarried at Jerusalem, and continued with one accord in prayer and supplication until they were filled with the Spirit. As indispensable to power and success in Christ's service as the Spirit from heaven, is prayer from earth. Our prayer is the exact measure of our faith in the power of the Spirit. If we believe, we shall have the one thing needful, we shall above everything go ourselves to prayer. Let us learn from the disciples to pray as they prayed.

Just think of the four great marks of that wonderful ten days of prayer.

There was intensity—prayer and supplication. Their whole being had been aroused by the death and resurrection of their beloved Lord. They felt themselves helpless against their enemies, cast out by, and separated from, the world that had crucified their Lord. In face of great danger and an impossible work their confidence was in their Lord Jesus, and the power He had promised them.

There was unity—they prayed with one accord. In the love of Christ they had learned to love one another. They had, in intercourse with Him, become one body. His resurrection had made them one body in a higher sense. They were indeed agreed in what they asked.

There was perseverance—they continued in prayer. Nothing could turn them away from the promises of their Master. Home and work, friends and enemies, all were set aside. They prayed and fasted not.

And there was expectancy. They prayed till they received—till they were filled. True expectancy looks for a definite answer, and is ready to claim, to accept or to come.

And what was it that enabled these men to pray thus? One thing—their intimacy with the Lord Jesus. He was a living reality to them; He had possession of their hearts. In union with Him they were sure. His Spirit and power from heaven were for them.

This wondrous time of prayer lays down the law for all time. It is to the intense, united, persevering, expectant prayer of a Church given up to the Lord Jesus, of believers clinging to Him, that the Holy Spirit will be given as the Power on high to witness to Him to the uttermost parts of the earth. Let us all walk in the path the disciples opened up. As their true successors let us keep up an unceasing stream of prayer for the Holy Spirit's power. Let us give ourselves wholly to Jesus Christ, and cling to Him. He that believeth in Him, living waters shall flow out of him.

The one need of every worker at home or abroad, is to be full of the Holy Spirit. The only power by which our work can be lifted up to a truly spiritual level, can become a true partnership with Christ and His dying love, in winning men to God, is the powerful working of His blessed Spirit in us.

Let me beseech every reader to test and prove his faith in the Holy Spirit as the power of God by which alone the work of Christ can be done, by his unceasing prayer for the unceasing working of the Holy Spirit in himself, in his congregation and church, in the mission field, and throughout the whole Church of Christ.

HATRED OF MISSIONARIES.

That all India's heathen are not passive to the influence of mission work in India is plainly shown in an article which appeared in the "Arya Messenger," and which the "India Witness" reprints with comments. Truly the heathen rage and the people imagine a vain thing. But while they rise up against the Lord and His Anointed, they feel that they are on the losing side. The "Witness" says:

Just listen to this wall from the "Arya

Messenger" respecting the threatening famine in parts of Rajputana and Gujarat:

"The havoc which the demon of famine has made among us during the last decade cannot be forgotten easily. Scarcely had we emerged from the subjection and objective effects of the dire calamity when we were threatened with another. But the appearance of this evil, at which humanity shudders, only elicits a chuckle from the Christians. The scythe of the missionary is being sharpened against wheatstacks so that he should have less pains and greater facility in reaping and mowing down a rich harvest of the wails of the nation, with its indented hideous (sic) jaws the knife of the Christian missionary looks us in the face with a frown and tells us, as in a pantomime, what it would do. Surely our blood curdles in our veins when we think of this horror!"

I feel like saying to this horrified Arya brother, Let it curdle! Blood that courses through the veins of a man who can express himself after this disgusting fashion could hardly do anything else but curdle.

This vindictive Arya, who apparently would prefer to see the Jackals feeding on the carcasses of starved to death children, than that they should be cared for by Christian missionaries, continues his diatribe:

"Oh, how dreadful is the presentment! Oh, what a sad disparity between the feelings of one nation and those of the other! It is feared the Hindus will, to their utmost sorrow, witness many a nodding and green branch lopped off from the parent tree, while the Christians will feel as if in a glee over the expected conversion of the young children into their religion, be it for a morsel of food. Our brethren of the Arya Samaj are no doubt doing their best to save the younglings of the nation from the clutches of Christianity, but the want of money though not of energy cannot allow them to keep pace with their combatants. The Christian missionary carries the day while the Arya workers are seen treading lazily along the path and reaching the goal only when the game has been played and won. And why? A cry for money, which is the chief though not the only instrument of bringing about conversion, as it is called, is soon waived from over the sea to the far-off West and a response from beyond the Atlantic flashed across the wires, coupled with a smile from his master, at once replenishes the purse of the missionary. Equipped with money and perseverance he casts his lot with the poverty-stricken Hindu philanthropists and lo! victory is his. He defeats the latter and that most miserably. The poor wails cast upon the sea of misery without a sail or rudder, proscribed of their homes, prodded by all that is dear or near to them, find no asylum and a safe harbor under the roof of a missionary only for a morsel of bread, and abdicate their religion in favor of Christianity. Thus estranged from the parent stock they, on coming of age, fall upon the nation of which they were at one time members, with all that rivalry with which their *senior*—the missionary—had done upon them. We should not, however, despair. We should take heart and work on with a determination to succeed. Let the words of vedas, that truth is always triumphant, be our

watchword, and we are sanguine of that success we have for the last many a decade been endeavoring to gain."

What an unhappy spirit must tabernacle within the physical frame of this inhuman Arya who can indulge in such remarks in the threatened presence of dire calamity! How sad to reflect that it is men of this stamp who have foisted themselves quite numerously onto the rising generation in the Punjab, as their leaders!

LOSING TOUCH WITH GOD.

Individuals and churches do sometimes lose God out of their life. They once knew Him and enjoyed sweet fellowship with Him every day. The evidences of His presence were with them in the victories which they achieved and the fruits of their labors. The joy of the Lord and the peace of God filled their souls. But a change has taken place.

In some cases it is very easy to tell how this all happened. Some great sin committed at a definite time grieved the Spirit of God, and from that hour they have walked in darkness. In other cases the cause is not so clear. Men lose the joys of God's salvation without knowing exactly when or where or how. They are not conscious of any particular sin whereby they grieved Him. But a change has taken place, and they are no longer the men of God they once were. Like Samson when shot of his locks, they have to be awakened by some emergency to find out what has happened. It is said that "Samson wist not that the Lord had departed from him." He thought he was as mighty as ever. But when he rose up to shake himself and go out against his enemies he discovered that his power was gone. He was as weak as other men.

When the Spirit of God departs from a soul or a church the life is gone out also. Other things amount to little. What are health and culture and refinement and music in the church without God. Good as those things are, they are only accessories. It is possible for us to give the first place to these things and give the second place to God. Men may become devoted to the church as an organization, to the Bible as literature, to worship as an entertainment. Then God is forgotten. In such a church prayer is an empty form, preaching is sounding brass, and worship is a mere performance. Sinners are not converted, the kingdom of God is not advanced, religious efforts are unavailing. Then the inquiry, "What is the matter with the church?" is heard on every side. One says: "Nothing is the matter. It never was in better condition. I see no cause for complaint. I do not know how the church could be improved." Another says: "The trouble is in the policy of the church. Give us a change here and there, and the cause will prosper as in former days." Another believes that the difficulty is to be found in the kind of preaching they hear. It is not sufficiently learned, eloquent or attractive. Still another points to the worldly lives of all the members as the cause of all the trouble.

The danger is that mutual criticisms and recriminations will take the place of prayer and holy living. Brotherly kindness goes out and bitterness comes in. The members have no confidence in one another. Perhaps there

is no room for confidence, but each one thinks his neighbor is to blame, and few, if any, think to look in their own hearts for the cause of the trouble. They know not that the Lord has departed from them. The great need is that each one shall come back to God. Enter into the secret place of the Most High and seek a renewal of spiritual life.

The great need of the churches and of the country to-day is a closer walk with God. Methods and machinery are not useless, but without God they avail nothing. They are only useful when God is in them and in the hearts of His people. When weakness and fruitlessness begin to be manifest it is a sure sign that the people have lost touch with God. It is needless to inquire about other troubles. This one is sufficient to account for all our failures. The Spirit in the secret place. When the heart is right with God it will be easy to make all other adjustments. All other things will fall into place readily. Many are singing, "Nearer, my God, to Thee." It is well to sing it, but so long as we come no nearer to Him, the song will not avail much. How long shall we sing and continue to follow Him afar off?

SAND IN THE BEARING.

Riding recently upon a railway train composed of eight cars and a locomotive, we came to a dead stop without any seeming reason. It was not at a scheduled station, either regular or signal. There was no spreading of the rails, nor washout. There was no signal of danger, nor telegraphic order. There was no blow-out of piston cylinder, nor derailment of wheels. There was no obstruction in front, nor cause of delay behind; yet there we stopped and waited. Inquiring the reason of this hold-up, we received answer, "Only a hot-box." Of the one hundred and eighteen journals turning upon small bearings, one became overheated, and the oil instead of lubricating began to blaze. It was only a little thing, but it annoyed the engineer; worried the conductor; stopped the entire train; broke the schedule; set telegraph operators at work; made the train dispatcher anxious; belated one thousand passengers one hour each, an aggregate of forty-one days, and generally annoyed and inconvenienced everybody and everything.

What made it get hot? "Probably a few grains of sand in the bearing," answered the engineer. It was a very small thing to cause such general discomfort and hold up an entire train; yet it was sufficient. Some great cause might have reconciled us to this inconvenient delay. But just a little hot-box—well it seemed too bad. But it is the little thing that is responsible for large results. It is the daily running the train of life upon the rails of circumstances. We have to come into contact with people at a hundred points for business and conversation. Those meetings are the bearings of life, and should be well lubricated with the spirit of fairness, frankness and courtesy. But some little sand of provocation, stirred into one of these bearings, and before we know it, conversation is growing warm; manner is becoming heated; and soon some word or act bursts out in the flame of passion and anger. We part, but all the day

that fire continues. We try to center the mind upon other and necessary duties, but again and again the thought veers round to that subject. We endeavor to center the interest elsewhere, but as seemingly the mind recurs to that irritating little episode, the motives are stirred, and we wail we had not said it, or perhaps been a little less caustic in speech. Memory reviews the situation and imagination conceives how we will meet, and what we will do when the crisis of another meeting comes again. All this time, everything is delayed. Thoughts run in a circle instead of straight on. Motives and imaginations are held at stopping point; all the real vital interests are at a hold up, and the aggregate of delay cannot be computed. The schedule of life is broken; things generally disarranged, and many besides ourselves affected. And all this, not because of some great wrong or sin, but simply because of a little "hot-box" in life. Let us watch and pray that the spirit of grace may enter the very minutiae of our daily doings, and save us from the hot-box.

FELLOWSHIP WITH GOD.

Everything in the spiritual life depends upon the quality of our fellowship with God. All real life comes from God and is dependent upon Him for its sustenance. The air and the light of the sun are not more necessary to the healthful life of any body than is this vital communication between God and myself to the life of my soul. The air of yesterday will not do for to-day. The manna of yesterday becomes corrupt. Fresh infusions of life must be secured for the soul by a daily waiting upon God. Take time to meet God.

In all successful fellowship with God, two things are necessary. I must set God in His proper place, and I must take my own proper place. Everything depends upon my humbly giving God His proper place. He is the chief, the only one. He is the excluder of all else. Let the heart say to itself that God is. God is near. God is longing to communicate Himself to me. He longs to make Himself known to me. The soul must take time to realize this precious fact. This being assured, the attitude of the suppliant's heart becomes clear. Blessedness for the creature consists in a recognition of his nothingness. This is only emphasized by the consciousness that we are all sinful creatures. Self-abasement is the attitude of victory.

Having given God His place and taken our own, we are in a position to accept and appreciate the standing we have in Jesus. The only beloved Son of the Father is His chief delight, and He must be our chief delight also. In Him dwells all fullness. Through Him we are emboldened to enter the very presence of the Father. To do this is the great object of fellowship, and from it comes every good and perfect spiritual gift. In this way Christ is formed within us. And God, seeing Christ in us and us covered with Christ, finds His delight in us.

Christ thus is in us a power, His presence is with us as a person, and the mystery of mysteries, His likeness becomes formed in us in such a way that we partake of His nature and His image begins to shine out in us. This centered planing and adorning, is in the great and blessed work that results from fellowship and by means of

fellowship is carried on day by day. So certain is this that it is worthy of all acceptance. God loves the image of His Son. He longs to see it everywhere. He delights to reproduce it in us. And this gracious work may be counted on in so far as we wait on God and have fellowship with Him.

This is the special work of the Holy Spirit. He loves to take the things of Christ and make them known to us. He does not speak of Himself. He glorifies Jesus. As we wait before God, the Spirit takes these things of Christ and ministers them unto us. Let every approach to God be marked by the definite attitude of self-surrender and a worshipful exalting of the heavenly Father, and to the confidence of faith will be given the presence and power of the Holy Spirit, taking the things and the image of Christ and revealing them to and in us. —*Episcopal Recorder.*

BE STILL AND KNOW.

Nothing is more fundamental in life than the knowledge of God. Our imperfect acquaintance with Him lies at the root of all our troubles. We do not know Him, therefore we misapprehend both what He does and what He says. It is because we know Him so little that we dread Him so much that we run from instead of to Him. If we knew Him more, and with that trust would come deliverance from unworthy fear, increase of sorrow, emancipation, empowerment.

What, then, will make our knowledge, good? God says: "Be still and know." Stillness is the attitude and atmosphere of the learner. Truth makes little impression on that mind which will not hold itself steady and quietly absorb the impressions which seek to fasten themselves upon it. Only a transitory effect can be produced by a transitory contact. Permanent results are secured only by long continued juxtaposition. If we are bustling about, we cannot be in the frame that takes in. It is the ship at the wharf that receives the cargo, not the one tossing on the billows. The picture can be made only on the canvas or sensitive plate at rest. Be still; that is, cease from self, for self is ever restless and turbulent; cease striving and begin abiding. How can we know God unless we listen to Him?

And how can we hear His voice if our ears are filled with earthly noises, voices of men, voices of our own warring appetites and passions?

Inward stillness means a great deal. Vast numbers of Christians have not compassed it yet, may have hardly conceived what it can be like. They are very easily disturbed and agitated. Like Martha of Bethany they are "distracted about much serving, anxious and troubled about many things." They need to realize that only one thing is needful—a heart wholly stayed on God. Such a heart is kept in perfect peace. Though the storms roar without, they do not penetrate within. Restfulness is there, for refuge has been reached and nothing can harm. He who knows God will trust Him, and he who trusts Him will know Him. He who is still from the commotion caused by the swing of worldly ambition and strife, he who has ceased from self-centered planings and doings, is in the right frame of mind to take in all

that is meant by the grand declaration, "I am God." Such a one knows, and greatly rejoices to know, that Jehovah reigns, not chance or fate or fortune, or Satan, or wicked men, or good men, but the wise and loving Father of our Lord Jesus Christ. Such a knowledge hushes all murmuring, quiet all rebellings, dispenses all gloom, fills with serenity, tranquility, perfect peace.

"Calm me, my God, and keep me calm, Safe resting on Thy breast; Soothe me with holy hymn and psalm, And bid my spirit rest."

STAND BY YOUR PASTOR.

Stand by your pastor. If he denounces pride, or avarice, or dancing, or theatre-going, or vice, or intemperance, and some one murmurs or threatens to withhold his pew rent or pastoral support, stand by your pastor. He was sent to preach the truth. If he is not to declare the whole counsel of God, who is? He is set as a watchman upon the walls, and if he sees the enemy approaching and gives not the warning, the blood of the people will be required at his hands. If your pastor does not hide truly wisely, and some one proposes to withhold his support, or withdraw from the church, let him go, and for every such numerical loss you will have others to take their place who will be a source of real gain to your church. People who would lower moral standards of the preaching and the life of the congregation, are a blight and misfortune to any church.

In nearly every congregation there is some one or more who are always anxious about the favor and pittance of the worldly and the ungody, and they constantly hamper a preacher in his work. Here's an occurrence that might have happened. We give it as we find it: "As he was ascending the pulpit steps, one of the elders button-holed him to whisper an additional caution. 'The liquor dealer has just come into church, and he gives us a lift sometimes. I wish you would be particular not to allude to the whiskey business or the temperance question.' The young minister, getting frightened to see the bold ground thus steadily narrowing before him, inquired, 'Whom shall I preach against, then?' The elder's reply came with an air of triumph: 'Preach against the Mormons; they haven't got a friend in town.'"

LONGING FOR A HELPER.

It was a dark and stormy night upon the Atlantic Coast. Heavily did the rain beat against the window of a room in which a little girl was lying wide awake long after her usual time of falling asleep. Presently she was heard to say in a mild tone, "I want somebody's arm around me." There being no reply, she delivered her message again, and more earnestly. Then, for a third time, she spoke more beseechingly. And there could he no resting it further. In a moment her father was by her side, and she was snuggled within. And shortly there was calm in the little breast, despite the outward storm, so that soon she was sleeping sweetly.

The cry of infancy is the cry of the earlier and of the later manhood, of the first century and the last. We are all children who need his arm around us, and need his help. Yesterday's brightness has an unwelcome successor in present

gloom. Again and again the voice comes through the air: "I want some body's arm around me." The child arm? It matters much. The child learns later that the man who allayed her fears back yonder is not such a great protector after all. He can not check the raging tempest, nor hold the house in safety. The early ideas are shattered that something better and truer may take their room. Combine in other arms, and still there is unrest in the soul. In the good God, and no where else is there provision for man's utmost needs. "The eternal God is thy refuge, and underneath are the everlasting arms," said one of long ago. "Therefore will we not fear, though the earth be removed."—A. C. Chute.

MARRIAGES.

SETTLER—HARSBERGER.—At the home of the officiating minister, on Sept. 21, 1902, by S. G. Shetler, Bro. Jacob L. Shetler and Sister Katie C. Harsberger, both of Somerset Co., Pa.

BAER—SHANTZ.—On the 17th of September, 1902, at the residence of the bride's parents, Bro. and sister I. C. Shantz, of Breslau, Waterloo Co., Ont., by Diah, Jonas Snyder, of Waterloo, Ont., Simon Hiser, of Mannheim, to Luanah Shantz.

DEATHS.

MISHLER.—On the 10th of September, 1902, near Johnstown, Pa. (Chas.) David, son of Bro. David and sister Sallie Miesler, aged 7 M., 8 D. Funeral services at the Fire Hill German Baptist church by S. G. Shetler and Jonas Haisler. Buried in the Stahl Mennonite graveyard.

HERSBERGER.—Near Walnut Creek, Holmes Co., Ohio, on the evening of the 25th of Sept., 1902, of dropsy, widow Catharine Hersberger, daughter of the late Pre. A. Mast, aged 56 Y., 9 M., 11 D. Buried on the 26th at the Walnut Creek A. M. church, of which congregation she was a faithful member. Funeral services conducted by preachers Fred Mast and Levi Miller, both of Martinsburg, Ohio. The deceased was the mother of 13 children and 26 grand-children. Two sons and her husband preceded her departure. She bore her sufferings very patiently and often expressed her wish to leave this world of sorrow and suffering, the Lord willing, for the spiritual world beyond.

YODER.—On the 11th of September, 1902, near Elton, Cambria Co., Pa., very suddenly, sister Lydia, wife of Joseph Yoder, aged 48 Y., 3 M., 29 D. Sister Yoder was out in the stable helping her husband to do the milking in the evening and she fell over and in a few hours she was a corpse. Her two daughters (her only children living) were both away teaching school, and before they reached home their mother was gone. This indeed shows us the uncertainty of life and the certainty of death. Though we believe she was prepared to meet her God, it should be a loud call to us all, especially to the unconverted. Buried on the 13th at the Mennonite M. H. near her home. Funeral services were conducted by S. G. Shetler from John 19:27.

YODER.—On the 10th of Sept., 1902, in Wakarusa, Ind., of cancer of the stomach, Bro. John H. Yoder, aged 74 Y. and 4 D. He was born in Columbiana Co., Ohio, Sept. 6th, 1828. He was married to Mary Shantz, Dec. 23th, 1849. To this union were born 14 children. His wife and 11 children preceded him to the spirit world. Three children, two brothers, and two half-sisters survive him. There were also 19 grandchildren and 1 great grand child. He came to Indiana in 1850. He was a member of the Mennonite church about 40 years, and was much concerned for the church. He

was confined to his bed most of the time for about four months, but bore his afflictions with patience. When he realized that the time of his departure was at hand, he set his house in order, and made the necessary arrangements for his funeral. He was buried on the 12th of Sept., on which occasion services were conducted at the house by Pre. Dudley, at the U. B. meeting house in Wakarusa, by Henry McIlwain, and at the Olive Mennonite M. House, where his remains were laid to rest, by Jacob Shank, from Ia. 38:1. Peace to his ashes.

LANDIS.—At her home near Landis Valley Mrs. Catharine Heist, widow of the late Henry L. Landis, on Tuesday morning at 5 o'clock, aged 70 Y., 4 M., 18 D. She had been ailing for some time of dyspepsia and cancer of the stomach. She was a faithful member of the Mennonite church for some 40 years, a devoted Christian and a most faithful mother of fifteen children. She is survived by the following children:—

Andrew R., single at home who lived with mother all his life time; H. Heist near Litzitz; Peter R., Landis Valley; Mrs. Benj. H. Hrubak; widow of East Petersburg; Mrs. Lizzie H. Miller near Litzitz; Isaac H., Landis Valley; Jacob R., Landis on the old homestead near Oregon, Manheim Twp.; Mrs. Kasper Shantz; near Lancaster; Mrs. Ella Mumaw of Landisville; Mrs. Clara Weidman near Lexington; Israel R., near Landis Valley. Four children predeceased her to the spirit world. Benjamin R., the second son, met a tragic death two years ago on the Pennsylvania railroad cutoff near the Novelty works at Lancaster, while crossing with four horse team when he and two of his horses were killed. Emma, Mary and Alice died in infancy. Nearly all of the living have accepted Christ and follow in the path of their parents. One of her children who survives, thirty-eight grand children and five great grand children live to mourn her death. The funeral was held on Friday morning Sept. 26th from her late residence, at 9 o'clock and 9:30 at Landis Valley Mennonite meeting house where interment was made, services by Bishop C. B. Rissler, John Leffever and Abram Winters. Text, Isaiah 66:13. "As one whom his mother comforteth so will I comfort you; and ye shall be comforted in Jerusalem." Notwithstanding the inclement weather the house was well filled.

NUNEMAKER.—On the 30th of September, 1902, George N., son of J. M. and Hannah Nunemaker of Roseland, Neb., died at Eustis, Neb., of typhoid fever, at the age of 23 Y., 1 M., 6 D. Deceased was a bright, healthy looking young man, but in the vigor of life, that dread disease, typhoid fever, overtook him and as the fever rose, his mind was disturbed; his father and his brother Henry were with him and when they saw that death was near, they sent word to the mother and also to Miss Lola Coleman of Hastings, Neb., his bride, whom he had chosen as a life companion who came as soon as possible, but only to see him whom they had seen go away from home Aug. 1, in the bloom of youth—now a corpse, as he had died 20 minutes before they arrived. What adds to the sorrow and grief of the parents and the family is, that he kept putting off to accept and confess Christ as his Saviour. A solemn warning to the young people as well as for older ones that are without hope in Jesus. Now is the accepted time, now is the day of salvation. The remains were brought home, telegrams were sent to the children that were from home, Edgar and Noah, Sterling, Ill.; Cassie, Iowa, La.; John, Tacoma, Wash. The funeral took place on the 4th of Oct. at the Roseland Mennonite M. H., all the family being present with the exception of John, who was too far away. God had blessed this family with 11 children, four sons, was the first one to be called away after they had been an unbroken family for 32 years. Services were conducted at the house by Pre. Yost of the M. E. church of Roseland, from Psalm 39 and at the church by the

writer from Eccl. 11:9, 10, and D. G. Lapp from Eccl. 12:1. A very large concourse of people attended the funeral. A. BRECHT SCHIFFER.

MENNONITE OLD PEOPLE'S HOME

REPORT FOR SEPTEMBER 1902.

Contributions.

Balance on hand,	\$ 16 08
West Union Congregation,	
Amish, Wellman Washington Co., Iowa,	4 50
Dorcas Band, Alpha, Minn.	1 00
Joseph Kappel, Wayland, Iowa,	1 00
A few Brethren and sisters of North Lawrence, Ohio, for barn,	150 00
Lydia, Martin, Roseland, Nebraska,	3 50
Marion Dreyfuss, Souderton, Pa.	1 00
Poste Conrad, Treas. of M. B. of C. H., Rittman, Ohio,	152 15
J. L. Lind, Wadsworth, Ohio,	1 00
\$380 23	

Expenditures.

Postage, Lamp Chimney, etc.	1 19
Beef, sugar, Barb Wire, etc., Point for Barn, 87, 10, Shoe strings, etc.	7 15
Wine, Raisins, etc.	8 00
Freight, Postal Card, Apples, Medicinal, etc.	9 02
6 yards Calico, 25, Sash Stutman, 27 00,	2 45
Pair to Walter, Rubber Bands, 3 45	
Shank, near Lancaster, 4 25	
Pair Shoes, 82, 18, 60, Rubber Rings, 10, Sealing wax, 50,	1 75
Labor, 75, Flour, 81 00,	25 00
Lamp Chimney, Peaches, Bran, Fruit, Jar, Rubber Rings, etc.	7 50
Empty barrels, 3 20	
Fanny Kaufman, 1 00	
Crucifix, 2 50	
Meat for September, 10 68	
Balance on Spouting of House, 226 00	
Bread and Eggs, 2 46	
Balance on hand,	28 85
\$380 23	

Donations of various articles.

Alpha, Minn.—Dorcas Band, 5 sheets, 5 pillow case and 2 aprons call and mangle. Orrville, Ohio—Jesse Good, bests and grape spring Dan Schaeffer, apples, gal. apple butter, and grapes; Henry Hrenemann, tomatoes; Rittman—Wm. Kiefer, meat, cabbage, cranberries, 10 C. Annan, bests, cabbage, crab-apples, 8 chickens, and tomatoes; 2 M. B. apples, Wadsworth—J. L. Lind, tomatoes; Wellmanville—Z. Yoder, 18 apples; Maraballville—Abr. Burkholder, tomatoes, cheese, apples, gal. vinegar, Dutton: Levi Horn, apples, and peaches; Sterling, Ill., Congregation, 21 yds. coal.

FINANCIAL REPORT

MENNONITE EVANGELIZING AND BENEVOLENT BOARD FOR THE MONTH OF SEPT., 1902.

Received.

Evangelizing.	
S. W. Penns. S. Cong.,	\$ 12 53
St. Louis, Mo.,	61 30
Haidemans Cong.,	16 21
No Name,	4 00
\$ 94 04	

Chicago Mission.

A. B. Miller,	2 50
Pills, Mission,	2 50
Frances Zook,	2 00
Marion Buehler,	1 00
Fred and Mattie Shapard,	2 00
John Weaver,	1 50
C. P. Steiner and wife,	1 50
Friend, Ind.,	1 00
Sister Brabaker, Ill.,	1 50
Sister Brabaker, Ill.,	1 50
H. A. Munaw,	2 50
M. B. Seeger,	1 00
Sister Smith, Ohio,	1 00
Sister Rutt, Elkhart,	1 00
Friend,	8 00
Rents,	29 00
\$ 53 55	

India Mission.

Zion Cong. Goodland, Ind.,	\$ 6 28
Alford Neb. S. Cong.,	12 87
A Friend, Elkhart,	1 00
Bank Cong., Reekingham Co.,	5 10
Cullum S. N., Ill.,	31 00
Maize Grove Cong., Ind.,	31 00
Shore Cong., Ind.,	17 15
Nappanee Cong., Ind.,	16 27
Walnut Grove Cong., Logan Co., O.,	35 87

Pleasant Hill Cong., Wayne Co., Pa., 10 71
Amstutz S. S., Wayne Co., O., 7 61
Matin vana Cong., Milford Co., O., 8 84
Lancaster S. S., Blair Co., Pa., 21 58
Rearing Springs, S. S., Blair Co., Pa., 3 35

India Orphans
M. I. Burkholder, \$ 15 00
John and Rita Cosprider, 2 00
Anna Lecker, 15 00
Jacob J. Lecker, 15 00
Daniel Burkholder, 15 00
O. S. Miller, 15 00
Four Brethren Morgan Co., Mo., 15 00
Yellow Creek S. S., Ind., 15 00
Mr. and Mrs. M. L. Steiner, 1 00
Amos G. Horst, 2 10
Mennonite Cong., Pa., 15 00
Masontown S. S., Pa., 15 00
Metamora S. S., Ill., 6 07

Sent direct to J. A. Reesler, Dharmara, India, (July Report)
\$138 76

Orphans.

J. K. Zook,	\$ 28 03
Roeland S. S., Neb.,	14 00
\$ 42 05	

Mission.

South Union and Walnut Grove S. S., Logan Co., O.,	\$ 35 00
J. K. Zook,	50 10
S. S. Shoemaker,	10 00
Va. S. S., Central District Rockingham Co.,	105 00
Barth Over,	1 00
W. B. Page,	31 00
\$238 10	

New Station.

J. S. Shoemaker,	\$500 00
------------------	----------

Leprosy Asylum.

East Edinburgh, Scotland,	\$250 00
J. S. Shoemaker,	25 10
\$ 275 00	

Hospital.

Daystown S. S., Pa.,	\$ 10 00
----------------------	----------

Evangelizing.

Daniel Burkholder and work-ers in Neb.,	\$ 15 00
Postage,	5 00
Seely's Work,	20 00
\$ 40 00	

Chicago Mission.

Domestic,	\$ 6 00
Paints and Brushes,	3 50
Postage,	1 50
Laundry,	3 03
Car fare,	20 25
Living,	14 24
Sundries,	9 18
\$ 57 08	

India.

J. A. Reesler, Orphan Spec-	\$250 00
J. A. Reesler, Orphan, Gen-	75 50
J. A. Reesler, New Station,	99 80
\$400 00	

Orphan Home.

A. Metzler, Supt.,	\$ 18 45
--------------------	----------

Bro. and Sister Detweller's Trav-

and Lucid, Expenses, \$124 87

Bro. and Sister Detweller's for Mission in India, 46 92

\$171 89

Gratefully acknowledged, G. L. BENDER, Treas.

For the Herald of Truth.

MENNONITE ORPHANS' HOME.

RECEIVED DURING SEPT. 1902.

Solicited by Anna Stalter,

Eldis, O., \$ 36 00

Bethel Cong. (see Co. Mo.),

E. M. Lippincott, O., 4 00

Fannie Plank, Sampa, Idaho,

D. R. Kaufman, " 50 00

Mrs. A. Weaver, " 50 00

D. P. Bontrager, " 50 00

Friend, " 50 00

Sarah A. Yoder, " 50 00

Friend, " 50 00

J. J. Bontrager, Bellefont-

aine, O., 1 00

Yellow Creek, Ind., cong.,

Tinkling, Ill., cong., 21 00

Scottsboro, Pa., cong., 50 00

Solicited by Anna Stalter,

Eldis, O., 9 75

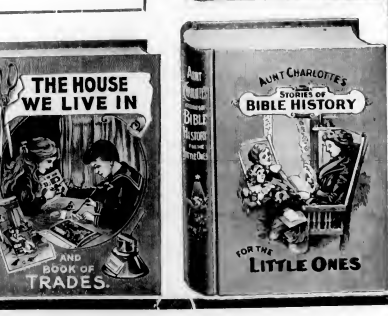
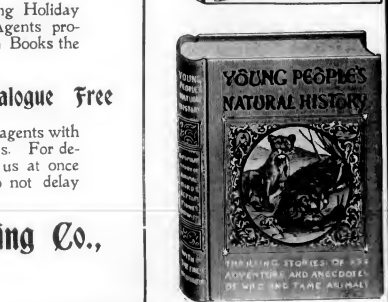
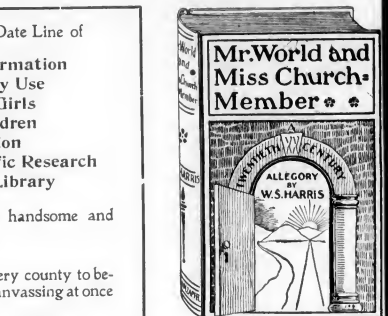
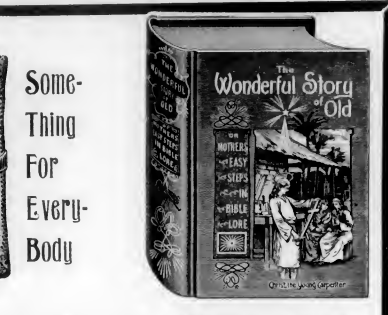
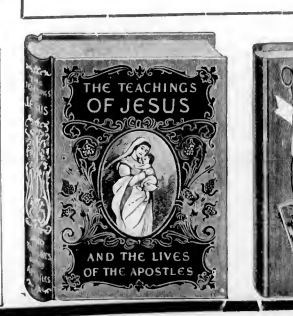
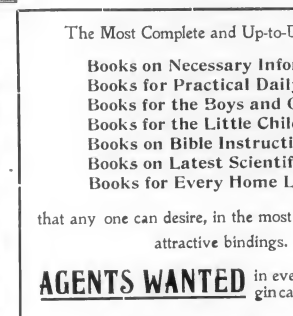
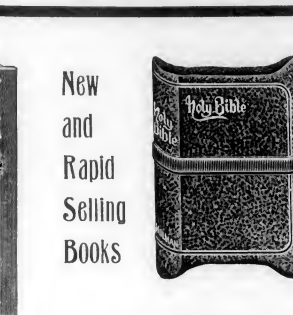
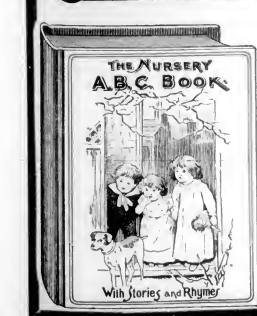
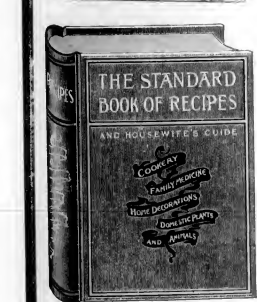
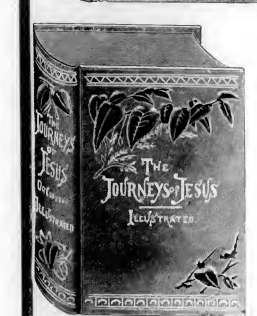
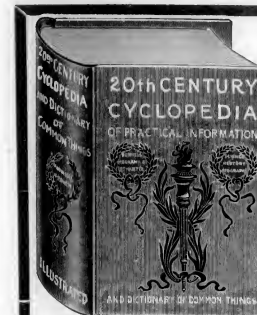
M. E. & B. H. Elkhart, Ind.,

Christian Cross, Shelby, O.,

From sale of property,

\$231 15

Gratefully acknowledged, A. METZLER, Supt.



New
and
Rapid
Selling
Books

Some-
Thing
For
Every-
Body

The Most Complete and Up-to-Date Line of
Books on Necessary Information
Books for Practical Daily Use
Books for the Boys and Girls
Books for the Little Children
Books on Bible Instruction
Books on Latest Scientific Research
Books for Every Home Library

that any one can desire, in the most handsome and
attractive bindings.

AGENTS WANTED in every county to be-
gin canvassing at once

Now is the time to begin taking Holiday
Orders. Experienced Book Agents pro-
nounce our line of Subscription Books the
best they have ever seen.

Complete Descriptive Catalogue Free

Send for one. We can supply agents with
elegant combination prospectus. For de-
scription see catalogue. Write us at once
for our very liberal terms. Do not delay
one day.

Mennonite Publishing Co.,

Elkhart, Indiana.

dla, writes to sister Lizzie K. Brubaker, of Little, Pa., who, with some others, has been interested in and supporting that mission, that one of their most faithful and capable native teachers, (manial), had passed away after a protracted illness. She was taken into the mission at the age of five, and was 28 years old at the time of her death. She was a very helpful and successful worker, and for many years was a living proof of the regenerating and uplifting power of the Christian religion with the heathen, and that in its wonderful workings it makes no difference whether the subject is white or black, red or yellow, heathen or civilized, the power to "become the sons of God" is the same.

EVANGELIZING WORK.

The time of the year is approaching when the harvests will have been gathered in and people will have more leisure. This is a good time for special work in the evangelistic field. It is a religious duty to take care of the harvest which God sends, and naturally when such work presses, the husbandman turns his attention largely to the care of these temporal gifts. There is a time for everything, and "it is time to serve the Lord" in any season and at all seasons. But those for whom special efforts are made in the evangelistic line need to be approached when they can be best reached. And there are many spiritual fields ripe for the harvest, while the laborers are far too few. Our dear Bro. R. J. Heatwole, district member of the Kansas and Oklahoma field, and who is one of the most active members that has ever been on the Board, has at times felt almost discouraged at his inability to supply the numerous places from which the Macedonian cry came, for workers. Other districts are probably just as much in need. It is true that the funds here have been low, but we do not doubt but that if more activity were displayed, and more said about evangelizing work by our ministers and THE HERALD, and more fervent prayers were offered in behalf of this part of the work the situation would be decidedly different. God will surely see to the funds if we as a brotherhood are interested enough in the work to make proper use of His gold and silver in the evangelistic field. Let the church wake up to her duty, and let our evangelists be evangelists indeed, and bear the great gospel message throughout the length and breadth of the land and let the church unite in prayer for the success of such work, and we need not guess about the results.

Mennonite Literature.—There is an increasing demand for Mennonite literature. This is encouraging. Only a few years ago it seemed that in some sections the literature of our church

was not appreciated by many of its members as it should have been, and many of our people felt a sort of secret shame over their denominational cognomen, and we found those, even, who looked upon Mennonite literature as far beneath their notice; even the strange writings and sayings of Sam Jones were valued far above those of Menno Simon and Deltrich Phillips and their compeers. It is also a source of regret and deep mortification, that many of our own people looked with disdain and reproach upon the unused volumes of the pious and devoted Mennonites of the past, as well as of those of more modern times, while authors like Keller, Pennypacker, Seldensticker, Rauchenbush, and others outside of the Mennonite church, found in these antiquated volumes in the Dutch, German and Latin languages, and in the libraries of Europe and America, rich treasures of thought, history and theology, well worthy the attention of minds of the most enlarged development and the ripest scholarship; and through disinterested men of this class, outside of the pale of the Mennonite church, these things, which our own people thought too insignificant to claim their attention, were brought to light again, and through their writings, a new interest has been worked up so that many who labored under these mistaken views have been led to see better things, in the doctrines, and teachings of their martyr forefathers, and it is very encouraging indeed to see a growing interest among the younger people of our church, in the lives, teachings and practices of those who have lived and died for this blessed faith once delivered to the saints.

There is still not as much of this as there ought to be, but the tender plant, so zealously fostered by stranger hands, may grow, and, in time, become a large tree, and bring abundant fruit, and prove a great blessing not only to the church but to all the world.

May the young and the studious not forget and neglect, (aside from the Bible), to study the doctrines of their own church and the lives of their own people, and like the men above referred to they will find subjects of deepest interest, and worthy of earnest research and study.

The great strike of the anthracite coal miners which has lasted for several months was practically ended on the 21st of October, and the men returned to work a few days after. The loss in wages and profits to the operators and railroads is estimated to have been considerably over one hundred million dollars, of which a large part falls upon the miners. It is predicted that the railroads which control the owners of the anthracite coal miners will advance the price of coal sufficient

to make good the net loss of earnings during the strike, which amounts in round numbers, to \$15,000,000. That will probably mean an advance of about 50 cents a ton over last year's prices. Both sides to the controversy have agreed to President Roosevelt's plan to submit the case to a board of arbitration. The main point at issue was the refusal of the operators to grant the miners a slight increase in wages. This will probably be granted in most cases, but it is not probable that the coal barons will cut down their net profits. It may simply mean a higher price for anthracite coal in the future. The Chicago Journal of Oct. 21, gives the following statistics of the strike.

Strike began May 12, 1902, duration	126 days
Miners and others thrown out of work	185,500
Number of women affected	105,000
Number of children affected	295,000
Capital invested in coal mines	\$51,500,000
Loss to operators in price of coal	\$5,100,000
Loss to strikers in wages	\$2,700,000
Loss to employers other than strikers	6,000,000
Loss to railroads in earnings	18,400,000
Loss to business men in the regions	36,800,000
Loss to business men outside the regions	10,800,000
Cost of maintaining coal and iron police	5,800,000
Cost of maintaining nonunion men	650,000
Cost of maintaining troops in the regions	850,000
Damage to mines and machinery	6,800,000
Total	\$142,500,000
Number of strikers	141,800
Number of men now at work	8,000
Number of mines now being operated	37
Tons of coal now produced daily	30,000
Number of mines that could be opened in three days	140
Tons that can be produced daily, after three days	140,000
Number of mines that can be opened within two weeks	815
Daily production, in tons, will be increased to	220,000
Total number of mines	857

The compiler of the above statistics however does not attempt to account for the broken heads and limbs, the animosities, even the loss of lives that result from the strike. All the losses can not be numbered, neither can they be estimated in dollars and cents. And yet it is to be hoped that the lessons learned from the strike just ended will help to cause such action to be taken as will make a repetition of the trouble less liable.

CHURCH AND SUNDAY SCHOOL HYMNAL.

We gratefully acknowledge the receipt of a copy of the new "Church and Sunday School Hymnal" sent us by Bro. J. S. Shoemaker, a detailed description of which appears in these columns. The selection of hymns in general is good, quite a few of them having been written for this book. There is rather a large proportion of modern hymns, and what is true of the

hymns is true of the tunes. We were surprised at the new harmony written for the well-known hymn "What a Friend we have in Jesus." The new harmony which the editor, Bro. J. D. Brunk, was obliged to use in order to obtain the use of the music at all, will not be acceptable to many because it is very much more difficult to read than the original harmony, which was beautiful in its simplicity, and the owner of the copyright, Mr. Converse, will not receive many thanks for the change. As in all books of the kind, compiled according to the plan adopted in this case, some people will be surprised that certain hymns and tunes found their way into the book and that others did not. We believe however that the editor used good judgment with the material at hand and deserves commendation for his work, and the presence or absence of certain hymns and tunes does not necessarily contribute to or detract from the excellence of the book on the whole. The book has a wide field to cover, in subject matter as well as regards the tastes of the people, for in this latter respect our people have, in the last twenty five years, diverged much more than they have converged, a fact of which the compiling committee was fully aware, and which it made an earnest effort to properly recognize.

One word in advance. The printers—The Rubesh Kleffer Co., of Dayton, Va.—have done their part of the work well. The printing and binding is very good. But if it is used in church and Sunday school it means that the book will be handled very much, and to a considerable extent by children. It may be a small matter to speak of here but the life of a book depends very much on the way in which the book is handled. The way many people drop or throw their hymn books into the book rack soon affects the best binding, in a book the size and weight of the new hymnal, and after being thus thrown for a hundred times people who do so complain that the books are poorly bound. This has been the case with the Hymns and Tunes, although the books were bound as stoutly as possible. Considering the price of the new hymnal, as listed in the advertisement of the book in this issue, this caution may be timely and applies to all books used as church property.

That the use of the Church and Sunday school Hymnal may be a blessing to our people is the earnest wish of the editor.

THE BIBLE IN PUBLIC SCHOOLS.

The United States is professedly a Christian nation, a Christian people. We do not like to think of it as a heathen or Jewish nation. The Constitution recognizes God. What we know of God we learn very largely from His word. We know Him because of His

word. The Constitution is framed in part at least after the code established by King Alfred the great of England, and he copied the code from the Books of Moses. The Constitution was not framed for or by infidels, but for and by believers in God. This country or any part of its governmental, social or educational conditions was not calculated for the special benefit of infidels, but for Christians, under whose liberal and beneficent laws all classes should have fair treatment and liberty within the limits granted by the letter and spirit of the Constitution. If, then, the Constitution is based on the Bible, then those living under the Constitution are entitled, if not required, to know what the Book contains on which the Constitution is based. The Bible has been taken out of the public schools in many places, because, it is said, in defense of this course, "we do not want a union of church and state;" "we want no state religion." But it is a serious question whether the banishment of the Bible from the public school is not in direct opposition to the wishes and intents of the framers of the Constitution. And if the use of the Bible in the schools for the first hundred years of our national life has not brought us one step nearer—if indeed in this time we have not gone farther away from the danger of a union of church and state, then the argument that we must because of this danger banish the Bible from the school, falls flat.

The simple reading of the Bible in school does not teach sectarianism any more than it teaches Mohammedanism or any other. It cannot be more objectionable to the infidel than much of the reading matter in the school readers would be. Besides it is a dangerous concession to infidelity and an insult to every loyal subject under the Constitution, if for the sake of the unbelievers the doors of the public school must be closed to the Book. The object of the use of the Bible in the school is not to teach sectarianism, or any particular religious belief, but to inculcate a reverence for God. The teacher who cannot read reverently from the scriptures is not morally fit to be a teacher of children, no matter what his intellectual abilities may be. There are many cases too, where about the only opportunity that children have or would have to hear God's name spoken reverently, is in the public school. If there are such—Jews, Catholics or others—who would not want their children to hear the scripture read, let them be excused from that part of the exercises rather than diminish the book from the school. Nearly all Catholics however, who are so pronounced in their views, usually send their children to the parochial schools anyway, and the others do not object. This at least holds

good in cities. The editor taught school for three years in a community where a large per cent. of the pupils were Catholics. Some of the parents were very devoted to their church. Nevertheless a passage of Scripture was read every morning and prayer was offered morning and evening, and yet there never was one objection made to these exercises.

This anxiety to get the Bible out of the public school is not excusable for the causes mentioned, but probably rather because of a pronounced antagonism to its use, on the one hand, by a few compared to the indifference of the many, on the other hand, who are professedly in favor of it, but whose influence is so weak that it counts for but very little. America is for Americans, not Jews or infidels. The public schools are for civilized beings, not for heathen, and our school system and the influence it is intended to wield upon growing young America cannot consistently be expected to be arranged with special deference to those who at heart are not in sympathy with the fundamental principles of this government and whose will, if embodied in laws, would undermine and overthrow the very liberties and privileges which the Constitution offers to all. These thoughts are written from the standpoint of loyalty to our government as it is. To take it up from the standpoint of Christian civilization would mean to make the Bible the first book in the school, and as such every Christian considers it. Let not the Bible be pushed out of the public school.

PERSONAL MENTION.

BRO. W. BEAN of Montgomery Co., Pa., has been on a visit to Canada recently, holding meetings at the various houses of worship.

ON THE 28th of Sept. Bro. Chr. Snyder, of Ayr, Neb., was ordained deacon in the congregation of that place. May God grant him grace and wisdom for the duties of his office.

BRO. A. M. FRETZ, of Souderton, Montgomery Co., Pa., minister of the General Conference (Oberholzer) Mennonites is at present on a visit to the congregations of that branch in Ohio, Indiana and Western Pennsylvania.

Sister Bertha (Zook) Detweiler kindly consented before her departure for India, to contribute articles for the WORDS OF CURER. Her interesting letters will no doubt be eagerly looked for by our little folk who take the children's paper. Those who do not, should subscribe for it.

ELD. J. H. MOORE editor of the Gospel Messenger, published at Elgin,

Ill., and a prominent minister in the Brethren denomination, paid the HERALD office and the printing-house a pleasant visit on the 18th of October. We were glad to spend a short time with our co-editor and shall be glad to have him call again.

BRO. D. H. BENDER, who is visiting the congregations in the West, spent several days in Elkhart, and preached Sunday morning and evening, Oct. 19. He left for Chicago on the morning of the 21st, from where he will go further west, and return via Kokomo, Ind., in time for the General Conference at Elda, Ohio.

BRO. H. H. EWERT of Gretna Manitoba, Superintendent of the Mennonite schools of the Province of Manitoba and also for many years a teacher, accompanied by Pre. Jacob Heppner, of Winkler, Manitoba, on their return trip from Berne, Indiana, favored the HERALD office with a pleasant and much appreciated visit on the 22nd and 23rd of October. They were much interested in the work of the Publishing House, as they passed through the different departments and seemed greatly to enjoy their visit. We are glad to have our friends drop in whenever they find it convenient to do so.

THE BROTHERS Henry Quiring and A. A. Wiebe of Mountain Lake, Minn. on their way home from the General Conference, held at Berne, Indiana, during the week ending Oct. 18th, stopped off a day at Elkhart, and we enjoyed a very pleasant visit with them during the afternoon and evening of Oct. 20th. They enjoyed looking through the several departments of the Publishing House and also visited the extensive plant of the Elkhart Carriage and Harness Manufacturing Co. Bro. Quiring is the successor of Blah Theodore Nickel, who died some years ago. Bro. Wiebe is a minister in the same congregation. The brethren proceeded on their homeward trip on the morning of the 21st, intending to spend the day in Chicago. May God grant them a safe return home.

THE NEW CHURCH AND SUNDAY SCHOOL HYMNAL.

After considerable delay on the part of the platemakers and printers,—and patient waiting on the part of those who had sent in their orders early for the New Hymnal, we are pleased to announce through the columns of THE HERALD that the long expected Church and Sunday School Hymnal has eventually put in its appearance. Judging from the general make up of the book, we believe the book has come to stay, and will be generally adopted by our beloved Brotherhood. The hymns and songs selected for the New Hymnal are of more than ordi-

nary merit. They constitute a collection peculiarly adapted to the various lines of church work, and suitable for all occasions of worship in the church and home. The Committees have endeavored to select and adopt only such hymns and songs as would tend to promote true devotion and a deeper work of grace in the hearts of all who shall engage in singing the same "with the Spirit and with the understanding also."

Briefly stated,—the Book is first class in every respect. Material and binding excellent. Type and music clear and plain. Arrangement of subject matter is all that could be desired. Size just right to be convenient. Number of hymns 412, with an appendix of 50 German hymns in one third of the edition. In fact the new Church and Sunday School Hymnal is of such unquestionable worth that it should be introduced into every home and congregation where a new hymnal is needed.

All orders have been filled up to date (Oct. 15). All orders promptly filled as long as the first edition is not exhausted. Prices are as follows: By express or freight, cloth bound, 75 cents per copy; leather, 90 cents. By mail, postpaid, cloth, 85 cents per copy; leather, \$1.00. Add 2 cents to pay extra postage when books with General Appendix are ordered. Books with General Appendix are not sent except when so ordered.

Hymnals may be obtained at the following distributing points: J. S. Shoemaker, Freeport, Ill.; E. S. Hallman, Berlin, Ont., Can.; John W. Weaver, Spring Grove, Pa., and J. D. Brunk, Bridgewater, Va. All orders however, should be sent to the writer who has charge of the financial part of the work, and the same will be filled from the nearest point where the Hymnals are in stock.

Yours in the service of song,
J. S. SHOEMAKER.
Freeport, Ill.

THE "PLAIN" QUESTION.

BY S. B. WENGER.

Much is said on the subject of plain dress. We realize the fact that on this subject as well as many others there are two extremes. I do not wish to argue extremes, but to look at a few points that are often overlooked. There is probably no subject in the Bible that is plainer to the honest Christian mind than that we are to be a separate people from the world. "Wherefore come out from among them and be ye separate," saith the Lord,—separate in many ways, not only in dress. "Be not conformed to the world." There are many ways in which we may conform to the world, but there is probably no way in which we may be so readily judged at sight as by our appearance in the way of attire.

I read with pleasure the articles on this subject in the Gospel Messenger and Herald of Truth, but it seems to me that they do not go far enough. I think it has a broader sense than merely dress alone. The dress question is probably the leading one of the many ways in which we may conform to the world. I wish to call your attention in particular to one subject of the subject that is usually untouched. It is dressing

HERALD OF TRUTH.

our innocent children. Many parents will dress plainly themselves, but they dress their children fashionably from the time they leave the cradle till they are grown up. Then they lament because their children will not come down to a plain church. If it is wrong for us as Christians to conform to the world it is wrong to lead our children that way. The person who unites with a plain church and takes off the finger ring and places it on the hand of her child can not have non-conformity at heart [and a plain, non-resistant people only because the church we belong to requires it, and we will go just as far as the reins of church government will allow, we are not a plain people at heart. God wants His people to be conscientious, true to their convictions, and their convictions based on gospel principles.

I have known parents to fix up their children as finely as they could and help them off early in the morning to a 4th of July celebration or to other worldly amusements, and then dress themselves in plain attire and go to church. Somebody started that child in that direction when it was younger. Who was it? "Train up a child in the way he should go; and when he is old, he will not depart from it."—Prov. 22:6. I have in mind two families. The parents of both were plain, plain Christian professors. The one dressed their children fashionably from infancy up. They are all grown up now and none of them have ever made a start in the Christian life. The parents of the other family had many sore trials and fought many hard battles with their children along the line of non-conformity, but doing it in love and assuring them it was for their own good. Every one of these children became Christians in early life, and are teaching the same principles of non-conformity to their children. Some of them went far out into the world, but soon returned to the fold of Christ. It is true there are exceptions, but in many cases the parents are responsible for the course of their children.

It is not heat, nor is it wise to be too harsh in enforcing the principles of non-conformity. It requires patience, prayer, forbearance, good judgment, good reasoning, firmness and love. Without these you may only drive the child to the other extreme. The child that loves its parents and knows that they love it, does not enjoy tramping under foot the principles held sacred by the parents.

The Mennonites, Brethren (Dunkards), Friends (Quakers), and perhaps a few other denominations are one on the principles of non-conformity. We ought to have a special regard, love and respect for one another and work together to maintain those principles. In this way we could have much more power in the world in pulling down the strongholds of worldly conformity, which we could be a great help to one another.

When we speak of the principles of non-conformity we should be understood to mean the subject in all its different phases, which includes non-resistance, non-swearing, non-secrecy, temperance, and many others as well as that of dress. If we have the real principles of non-conformity as been and show by our every day life that we are what we profess to be, there will be little room for the world to ridicule us. It is on account of our inconsistencies that we are ridiculed and scoffed at

How wise it would be if all the plain churches would show their appreciation of each other. How sad it is that there is sometimes a coldness existing between them and that they are sometimes heard tearing each other down. More harmony, more love to God, more consecration, more charity with our fellow beings, more conscientiousness, more real, true Christian living and conversation in our every day lives would be a great help in establishing the truth of these plain questions.

South English, Iowa.

For the Herald of Truth.

THEOLOGY AND MORALITY IN THE SIGHT OF GOD'S WORD.

In conversation with a man, not a Mennonite, a minister recently said: "You are a good Theologian and I am not, and I thank God that I am not."

It is not easy to interpret just what our friend, the minister, meant to say with the expression that he was "not a theologian." Probably he used the word without thinking or perhaps without knowing fully what the word meant. It may, therefore be well to consider the word briefly and see if we have a proper understanding of it or not.

People sometimes use words, because, to them, they seem to sound well, while they have either no knowledge at all of their meaning, or they have, in some way, learned them as meaning something that they do not mean. It is therefore important, especially for ministers and other public speakers, that they should know the correct meaning of every word they use, and when they have a choice of words, and use rather a simple, well known and well understood word than some great, high sounding one which neither they themselves understand, nor the people who hear them.

Theology means, "the science of God," and his relations to his creatures; the science which treats of the existence, character and attributes of God; of his laws and government; the doctrines we are to believe, and the duties we are to practice."—Webster.

We have several kinds of Theology, as for instance, Moral Theology, which teaches the divine laws as they relate to moral character and conduct.

Natural Theology, which signifies the knowledge of God from his works in the light of nature and reason.

Revelated Theology, That which is to be learned only from revelation, or the Bible, &c.

Every minister that has studied the Bible, understands the plan of salvation, believes in regeneration through the atoning merits of Christ and the power of the Holy Spirit, who believes in the general Christian church, the forgiveness of sins, the resurrection of the dead and the life to come, and preaches salvation through Christ alone, must be, and is, just that much of a theologian.

1. Morality means, the quality of an intention, a character, an action, a principle, or a sentiment when tried by the standard of right; the quality of an action that renders it good; the conformity of an act to the divine law.

2. Moral—Conformed to the rules of right or to the divine law respecting social duties, virtuous, just, &c.

In this sense Moral or Morality would be, *That which is in conformity to the divine law.* Swift, a writer of note says, "The system of morality to be gathered from the ancient sages, falls very short of that delivered in the Gospel."

When we speak of the morals or morality of the Gospel, we mean that pure, consistent, devoted, faithful, truthful Christian life inculcated by our Savior and his apostles, in other words the morality here spoken of, is nothing more nor less than the blameless life demanded of the Christian and inculcated by the word of God.

Morality is not conversion, and it is not faith, but it is the outward manifestation of the inward spiritual life of God. A man may live in his outward life this kind of morality to a degree that will give him the credit of a true Christian in the eyes of men, and yet he may not possess the true life of God in his soul; but no man can be a true Christian without possessing and manifesting this morality. We see here how close morality joins hands with Christianity.

Morality is good, and we should never deprecate or condemn morality in any way, because the Savior says: "He that is not with me, is against me." So from a human standpoint, no far as we are able to judge, the truly moral man is the one who, at least, shows the fruits of the spirit, by which we are told, we shall know the true followers of Christ.

The one caution that we must give is this, that we do not deceive ourselves and assume, that by our good works, or our nice Christian-like life we endeavor to gain salvation. This caution for the self examination of our individual selves. The only true hope of life comes to us by believing, repenting and obeying the Gospel of the Lord Jesus Christ.

Ministers sometimes say that the moral man is the most dangerous of all. The writer believes that this is not a correct statement. I would rather associate, and I would rather have my children associate with a good moral person than with an immoral one. The influence of the moral man is good. The influence of the immoral man is bad.

The self righteous man is a dangerous man, because he exerts the influence of his self righteousness upon others and is very apt to mislead them, but the moral man who lives in accordance with every known moral principle exercises a good influence on all around him.

Think of these things brethren, and if this is unscriptural, I shall be thankful if you will correct this explanation.

DIVINE CARE AND COMMON SENSE.

To day I find myself drawing a parallel line between divine care and common sense, and I see that as we trample upon the last, we always fancy that the first has been withdrawn from us.

So often have I written of an almighty faith that always about us is the unfailing care of the Helper divine, I have, unfortunately—and I deeply regret it—impressed some of my readers with the fancy that I believe this care will preserve us whether we will or no.

Why, I don't believe this. It is contrary to nature. God made nature, and

He will never make her contradict herself.

Whatever a man shall sow, that shall he also reap. This is not true because it is in the Bible, but it is in the Bible because it is true. Everywhere, like produces like.

I yield to no one in reverence for the Bible; but I do not believe anything is true simply because it is in the Bible. I believe every word in the Book is there because it is so true.

But to return to our theme. I do not believe divine love for me will ever frustrate the natural consequence of my own deliberate act. I do not believe divine care will ever affect my own individual responsibility or accountability. I do not believe that divine help will ever take the place of a proper exercise of my own energies.

My faith in the efficacy of prayer is very strong. I deeply believe in special prayer for special needs. I fully believe there is nothing too trivial, that can come in my life, for me to carry to my Father for His blessings or His help. If I am sick, I have the right to ask Him for health. If I am hungry, it is my privilege to go to Him for food. When I am in doubt or perplexity, I never hesitate to ask that He will choose my changes for me. In my humbleness, I can freely ask His blessings on my efforts.

When out of employment, I can ask Him to give me work. When ministering to the wants of my family, I can go to God for hourly strength, that I may not fail in this most sacred of all sacred duties.

I can rest in the promise of my Father that He will prosper my life as he will prosper the life of the just. I can even bring greatest good out of seeming evil. A blessed experience tells me these precious promises are not mere airy trifles, beautiful to the eye, but worthless in the grasp.

When my way is dark and thickly strewn with danger, the Comforter whispers—"Have faith in God." And I know, as perhaps some who read this page have not had opportunity to learn, on what a strong, unyielding staff I have to lean.

I want to be distinctly understood as having unlimited faith in God. But my faith teaches that He demands obedience to His commands, fidelity to His trusts and ordinary common sense in the use of materials placed at my disposal.

I believe in praying for protection from the evils which are often the accompaniments of inclement weather, but I believe a long way more in sensible wraps, overshoes, and a large umbrella.

When this shows, an unprotected throat and a lot of date sit give me pneumonia. When you now, I want no pious Christian standing beside my coffin, wondering at the mysterious dealings of Providence. No, indeed. I want no such nonsense as that said over me, when I, for want of common sense, commit a fashionable suicide.

I don't believe I could endure such bores, even if ever so dead. I got my feet wet, and my chest, not being sufficiently protected, I took cold and died. I brought this whole thing on myself, and am now suffering the consequences. Don't blame the Lord for what he had no hand in doing.

I ask for God's blessing on my humbleness. But if, for the sake of shining in society, or from pure laziness, I neglect my work, it will not be the Lord's fault if I come to want.

November 1,

1902.

HERALD OF TRUTH.

325

When out of employment, I gladly go to God and ask for work. But if I remain all the time on my knees, and never get out and try, I believe some one who perhaps was not praying—will get the position, which the Lord designed for me.

I may pray ever so much for my family; but if I do nothing but pray; if I do not, as far as possible, provide them a pleasant home; if I fail to teach by my example; if I neglect to make each one feel that they, individually, are the objects of my special love and prayer; if I use my influence to keep any form of sin in their midst; in brief, if I fail to work and watch as zealously as I pray, my prayers will be of little service to those I love.

My indel friend smiles, and says: "Ah, yes; but you are confessing it is your own work which brings the good. It is not prayer, nor the mercy of God."

But why did the Lord give me overshoes if he did not see I would need them? And if I don't put them on, whose fault is it? If by the rain penetrates to my unprotected feet, can I expect a miracle to prevent my taking cold?

Plainly the Lord teaches that human needs must be met by human agencies, with which we are abundantly supplied.

Some are so hardened with resignation, it is no wonder they lose their property, their children turn to evil, and they themselves die long before their time. If they had more grit and less of the false idea of resignation, they would get on better, and live to a ripe old age.

I don't believe in such resignation. A pious lady had a gifted and beautiful daughter to fall into sin. How my heart ached for the mother! I tried to remind her how strong was the arm of God, and how tender the love that would reach out and save to the uttermost. And then I whispered to her that I would not forget to join my prayers with hers that the shadows might be lifted.

"Oh, I prayed all night," sobbed the mother, "but I prayed submissively to the will of God. I said, 'if it is Thy will, O Lord, I will endure. Thy will, not mind, be done.'"

The will of God that a fair young girl should go out in blackest habits of sin, and drag others down in the filthy mire with her! Oh, thou sin bating, truth-loving God, what frightful deformities have we, Thy children, painted and called by Thy name!

God, give to me such resignation as will enable me to surmount every difficulty, not only by prayers, but by earnest, aggressive work. Help me to realize Thy divine and constant care that I can be resigned to any sacrifice of ease, time, money, comfort, that I may bravely and successfully do the work and live the life Thou has appointed me. Help me to use my common sense.

THE LORD'S DAY.

By O. W. ROWLAND.

(Selected.)

We would not have the day made a day of dread to our children by rigid prohibition of all innocent enjoyment as was done in the days of the Puritans, and, on the other hand, we would not have it a day of unrestrained license wholly given up to pleasure. There is a happy medium between these two extremes, which, when found and pro-

perly observed, make the Lord's day the happiest and most enjoyable day of the week, as it should be and as it was intended to be.

It is sometimes urged as an argument against keeping the first day of the week as Lord's day, that Paul and the other apostles taught in the Jewish synagogues on the Jewish Sabbath, but there is no force in such argument. It was the mission of the apostles to carry the good news to the world, first to the Jews and then to the Gentiles. The Jews were accustomed to assemble in the synagogues on the seventh day for religious instruction, and what could have been more natural and appropriate than for the teachers of the new religion, the ambassadors of Christ, to seek their audience where they could best find them, where they could get a hearing of the message they had to deliver?

It was on the first day of the week that Christ burst the bonds of death and conquered the last enemy; it was on the first day of the week that the apostles and the disciples were wont to assemble themselves together to commemorate this event, and by the almost unanimous consensus of opinion throughout the Christian world, it is the first day of the week that should be set apart as the great day of worship; the day that is sacred to the Almighty, loving Father and to the memory of our blessed Redeemer, Sunday in name, Sabbath in civil matters, let us remember its sacred character by always, when attending to it in connection with matters of religion, referring to it by the holy name "Lord's Day."

Awake, ye saints, awake,
And hail the sacred day;
In loftiest songs of praise,
Your grateful homage pay.
Come, bless the day that God has blessed,
The type of heaven's eternal rest.

On this auspicious morn.
The Lord of life arose
And burst the bars of death
And vanquished all our foes,
And now he pleads our cause alone
And repeats the fruit of all his love.

All hail, triumphant Lord!
Heaven with hosannas rings,
And earth in hallelujah strains
My praise responsive sings.
Worthy the lamb that once was slain,
Through endless years to live again.

THE MISSIONARY SPIRIT.

In missionary work, as in all other departments of human activity, "must" is a poor driver, but "want to" is an excellent leader.

A teacher may have no clear way of settling her pupils at specific missionary work, yet she is not living up to her privilege if she does not in some way try to influence those under her charge so that when the opportunity presents itself they are ready for it.

One essential for missionary work is a missionary spirit, and one way of inculcating this very necessary spirit is by supplying the right sort of information. For one cannot work unless he be interested and how can he be interested unless he knows something in which to be interested? Nothing quite so appeals to the human heart as the human mind as that which touches upon human experience. And missionary current history deals with facts which all the way from the needs in the next block to the needs of the youngest famine orphan, are human through and through. The daily life of the mission workers in every de-

partment, the heroism and bravery they show, their love and enthusiasm for the work, are topics upon which a teacher may ring endless changes. There are nowadays in the magazines stories from the "fields" that throb and thrill with human interest, pathetic, appealing, dramatic, rich in heart experiences, enthralling with their recitals of wants and needs, of strivings for better things. Many of these periodicals contain no less interesting news of life than those printed in the columns of the daily newspapers, and what is better, they are all true. Some of them are just as near our homes.

There is a strong lever in the thought that if we get so much that makes us better than others through our knowledge of God and Christ, or that we think ourselves better with this knowledge—how much better and happier the neglected ones would be and happier God! How much, too, we can honor God by helping others know him! If the Christian religion is so good for us, it is good for others. But have we any right to call ourselves better than those who know not the way of being better, and so cannot obey Christ and progress to what we call better living, if we sit still and keep our knowledge to ourselves.

As a supplement to this we can make much of the fact that many, many of the most heightened heathens, some of the most wicked men, on hearing the Word of God explained to them in its simplicity and truth, understand it readily, rejoice in its great meaning to them and become wholly converted, making sincere Christians, active, useful members of society. Knowing what they have been, they can that knowledge of God in His influence on their hearts, have wrought the change in them. And they find unending cause for gratitude in having found the better way of thinking and doing. What an appeal this is to those who have always known Christ's truths!

The rational stimulating way is to say little about what cold duty demands, little about making great sacrifices for Christ, about stooping to lift the sinner, but to teach, demonstrate, repeat that Christ loves souls; that all souls belong to Him by right of His love and His wonderful, universal plan of salvation from sin, that they are lost and missing infinite good, are suffering and sorrowing and uncomfortable without knowledge of Christ's love for them. Moreover, He has shown us a way to serve Him by asking us to help Him find His own.

We are really and fully believing and loving Christ, believing in Him as we believe in the sun's rising to-morrow, that is, letting the belief regulate our lives, when we want every human soul to know Him and to know what He can do for the soul. Then we are led by a "want to," one that looks toward doing something to spread the knowledge of Christ-love, one that prompts us to find impulse to action in the thought: If men far and wide know Christ and were obedient to Him, how much more happiness this world would hold, how much more God would be glorified!

Why shall not love send her light and cheer as far as commerce or adventure or science can send their votaries?—

Seek happiness for yourself, and you will lose it; seek it for others, and you will find it.

Seek happiness for yourself, and you will lose it; seek it for others, and you will find it.

Seek happiness for yourself, and you will lose it; seek it for others, and you will find it.

Seek happiness for yourself, and you will lose it; seek it for others, and you will find it.

Seek happiness for yourself, and you will lose it; seek it for others, and you will find it.

Seek happiness for yourself, and you will lose it; seek it for others, and you will find it.

THE WAITING SAVIOUR.

BY L. I. H.

Lines suggested by a letter from an erring one, clanking with the sad words: "Do you wonder that I find it hard to pray?"

O wanderer, earnest thou, "Thy hard to pray?"
Thou canst not, dar'st not, seek the mercy seat!
Nay, is not Jesus still the same today
As when, on this sad earth, his bread of feet
Ever on mercy's errands daily sped,
And his dear hands were raised to heal and bless?

The same who bitt' tears of anguish shed
O'er the beloved city's faithlessness?
Did he from penitent e'er turn away?
E'er spurn in scorn the trembling sinner's plea?

O, doubt not he is still the same to-day!
He waiting stands to welcome even thee.
Unwearied has he waited thy return,
Unwearied sought thee through the darksome night.

And fearst thou this Saviour e'er will spurn
His now repentant and returning child?

O see his arms of pity opening wide!
Hear thou his voice in tender pleading low—
"For thee, my child, I lived, and loved, and died."

To whom but me shouldst thou for succor go?
I didst love thee! I will thou not believe
That though thou canst not see me, I am near?
That I, even now, am waiting to receive
And pardon thee? O wanderer dost thou fear?

Come then, to him for pardon, healing, strength;
All that thou needest he will surely give,
Thy will with his righteousness, indeed, at length,
Thou to his glory shalt forever live.

O day by day yield thou to him thy life,
Let his dear service be thy best employ;
Thou shalt then, peaceful be amid earth's strife,
And know, e'en here, foretaste of heav'nly joy.

THE DIM LAMP.

A woman was constantly weeping because of the death of her child. She dreamt one night she was in a city blizning with gold and precious stones. Marching along the street was a procession of children clothed in white, and surpassingly beautiful in feature. Every child had a lamp in its hand. The mother saw her child in the company, but noticed its lamp was dim.

"Why, my child," she asked, "is thy lamp so dim, while all the others are so bright?" "Mother," was the reply, "your tears keep the flame low and pale."

She awoke, and was reproved and comforted by the memory of her dream. It would be too much to say that undue grief on the part of parents dims the beauty of their vanished children; but it is displeasing to Him who has taken them from their arms that they may be near His heart, and who is doing for them more than all their love could have done.

THE LOVE IN THE DEED.

It is not the deed we do,
Though the deed be never so fair,
But the love that the deed Lord looketh for
In the heart of the deed so fair.

The love is the precious thing,
The treasure our treasures must hold,
O'er every Lord will take the gift,
Or tell the worth of the gift
By the love that cannot be told.

Behold us, the rich and the poor,
Thy Lord, Lord, in thy service draw near;
One consecrateth a precious coin,
One druggeth only a tear.
Look, Master, the love is here!

—Christina G. Russell

MISSIONS.

MISSIONARIES FOR INDIA.

BY J. A. RESSLER.

It is not exactly a hospital we have or are having, but there are some of the elements of a hospital present. Bro. and sister Lapp both had sore eyes, brought on, they think, by their attending such cases among the children. They are better now but are still unable to read more than a short time without pain.

The writer has had what we call in this country "a go of fever." It was brought on by—need I finish the sentence?—over work and exhaustion. I had just recovered from the attack and did not yet recovered full strength when Bro. Burkhard began to complain of a tired feeling and lack of energy. We took his temperature. One hundred and one. He went to bed. That was a week ago. He was better yesterday but his fever was up to nearly 105 on Tuesday and it is higher again to-day than it was yesterday. Cause—Over-tired feeling and lack of energy. We took his temperature. One hundred and one. He went to bed. That was a week ago. He was better yesterday but his fever was up to nearly 105 on Tuesday and it is higher again to-day than it was yesterday.

Such a result was foreseen long ago. We felt that it must come sooner or later with the conditions we were working under. Last evening, after the meeting, some of our most trustworthy native helpers were talking to Bro. Lapp. They have seen how other missionaries work. They said it was simply impossible for us, so new to the country, to go on thus. A break down is inevitable. Bro. Burkhard has been in the habit of getting up soon after four o'clock to lead a Bible class among the boys. He sometimes took a rest at noon, but often he did not. No sleep until after nine o'clock at night. That may do for America, but India is not America.

Why, you ask, have we allowed ourselves to be placed into such a situation having been amply warned of the consequences? Perhaps you might find traces of guilt on our countenances as we reply and yet we can truly say we could not help it and feel that we had done our duty toward those for whose sake we are here. Our explanation may fail to make plain, but we shall try to give it and be brief.

First there was a famine which produced the foundation for our situation: It also helped to reduce the resisting power of some of us and sent one family to America. Then came those terrible after-effects of the famine and with them the nearly 600 children now in our care, and also the Leper Asylum. In the case of both orphans and lepers it was simply a case of letting them go adrift to destruction or assuming the responsibility for them. There was no other person or institution to care for them. Even the non-Christians of the community recognized this and brought us children and urged us to manage the Leper Asylum, while they helped to some extent with money. In that hour of these people's dire need if we

had said, "We can do nothing for you. We shall wear out ourselves if we do as you ask," and closed our hearts and doors against their appeals, how could we ever lift our faces again before them and claim from them a hearing for our Gospel message? But urges Timothy to endure as hardness as a good soldier of Jesus Christ. It is a good soldier's duty to take care of his own life but it is by no means his first duty. That soldier who should do nothing but take care that he himself did not get killed would never accomplish very much for the cause he pretended to be fighting for.

Had we had a prepared place for the care of these dependents on our love the task would have been much lighter. But we had to provide quarters while the people were already in our care. And even now we cannot say we are prepared. The fact that so many boys and girls are on one small compound has added not a little to the work and anxiety of the workers. Work on the new station is going on, but that takes additional attention for the time being. Even if abundant means are provided it will still take four or five months to get a sufficient number of buildings erected so that the girls can be moved.

Again, when we had no experience in the work and not sufficient knowledge of the language to attend to the details ourselves we employed many more native helpers than we do now. This made a large payroll. Some of our best friends in America with the one least friends in America with the very best intentions called our attention to the large expense involved and asked to a number of questions regarding a reduction of expenses. And this made us still more anxious than we had been before to cut our pay roll to the lowest figure possible. And other good friends kept urging industrial work and this spurred us on to greater energies in this direction. Supporters of orphans had information regarding their children. Accounts had to be accurately kept and reports made from time to time of our financial state. We found, moreover, that the natives are not to be implicitly trusted and we wished to assume more and more direct control of affairs ourselves. But with the discharge of each native helper came an additional weight of detail on our own mission workers. The industrial work is going but it cost a vast amount of expenditure of nervous energy to get it where it now is. The boys and girls make their own clothing but to teach them and now to direct them has cost an amount of physical "staying power" that people who have not had similar experiences might not be ready to believe.

Thus our "conditions" have been piling up and we assumed each additional duty cheerfully. And we are not now asking for an easier time for our work. But it is evident that if this work is to continue some steps must be taken to bring about a different state of affairs. God has wonderfully blessed us with health. There are other missions working on lines similar to our own who have suffered far more than we have so far. But there is a limit to human possibility and we may as well recognize the fact.

What shall be the remedy? Do less. Good. How shall we apply the remedy? Shall we drop some of the work begun and thus confess before these people that the God whom we claim to serve

and who keeps us and sustains us was unable to carry on the work? Shall we employ more natives again and let the children go under the control of those who are not Christians? We feel that the remedy lies in another direction. What the work needs is a number of Spirit-filled, consecrated, God sent workers from America with whom the present staff can work in harmony and in full confidence. We are glad for the two the way. We praise God for them. But when they shall have arrived and have learned enough of Hindi to be efficient we shall still have only half the number we feel to be absolutely essential for the successful carrying on of the work already begun here, not to mention the extension of work to other places which are calling so loudly for our help.

We do not mean to complain for we have enjoyed our work hitherto and the tasks we have undertaken were assumed cheerfully. But in the interests of the Lord's work here we feel that the workers called for should come. Leaving aside all sentiment and all moral duty to the workers themselves it is poor business economy to send out missionaries in such limited numbers that they cannot undertake the work so much needed in their field and then to refrain from sending helpers so that the workers in the field were out just as they begin to be efficient in the service. We were instructed to choose an uncultivated field and we did so. But with this field came responsibilities which our people, perhaps little thought of. Opportunity, duty, and responsibility all call for immediate action.

But let it not be understood for a moment that we desire that all persons who choose to fancy they like to try to be missionaries be sent out. There are many reasons why many persons should not be sent out. Let those who come be Spirit-filled, consecrated, and God-sent and they can be used. May we not hope that when the party to come out in the fall of 1932 is ready it will consist of at least six such persons.

Dhanarti, C. P. India, Sept. 18, 1932.

THE WELSH MOUNTAIN MISSION.

Believing that it may be of interest to some of the HERALD readers, these few notes are sent from this little corner of God's vineyard. Our work seems so small, and the results so meagre, that a report of the work may be of little interest to some. However, as all of Christ's disciples are members of the body of which He is the head, so, as a rule, all the bodies are interested in, or influenced by, the condition and the work of the other members, even though they are far distant, or are working along different lines.

This is a quiet season of the year with us, as most of the outdoor work for the season is done, and a number of those usually working here are now working with the farmers in the valley, or elsewhere. Beside this, Bro. and Sister Mack are at present on a trip through the west, their absence making the mission still more quiet. But those of us here have plenty to do and are busy in our work.

Our crops this season were, as a rule, good. Our potato crop amounted to

over eight hundred bushels. These are mostly fine, many of them weighing a pound or more apiece. Our corn on the old race track bought and planted to fruit trees by Bro. John Musselman, is only tolerably good. Bro. Musselman's fruit trees look very well, and have made a strong growth the past summer. Apples look very well on the hill, and as a rule, are more plentiful than in the valley. Late cabbage is good as it is almost anywhere, and as a result the market is dull. However, it is moving off slowly, and we are making considerable "sauerkraut," for which we have ready sale through the winter. Next year's strawberry fields look well, the stalks being strong and vigorous. It is expected before long to add blackberry culture to our industries, as the soil here is well adapted to the raising of these as it is to the raising of all kinds of fruit and vegetables, and they always meet with ready sale on market.

The shirt factory is busy again. While there are not so many working as during the past season, the work is going on well, and the quality is quite a quantity of work. After the fall work is done we will carry more seamstresses. The fall carpet trade is opening in a small way. We have one loom in operation, and are selling some carpets besides doing some custom work. We are hopeful for the coming season, and believe it will be the best carpet season we have yet had. We expect to start two more looms later on. Our broom maker is at work again, and we have a good stock of good brooms on hand.

Our store trade, outside those working here, is growing. People seem to like our store on account of its cleanliness, and the fact that neither cigars nor pipes are sold, and do not allow smoking or spitting on the floor, we are not troubled with loafers, and our goods are not tainted nor our customers annoyed with tobacco smoke.

We feel grateful for the interest and the sympathy shown by the many people of the mission found among all classes and all denominations. Among the many friends who have visited us this past summer, we had the names of A. H. Leaman and wife, D. H. Bender, A. C. Kolb, S. G. Shetter, Irvin R. Detweiler and wife, and many others from a distance, besides many nearby friends, ministers and Christian workers.

We have Bible reading every Tuesday evening. Sometimes we have a talk or a sermon in connection with, or instead of, the regular exercises. Sometimes we make appointments for visiting ministers. Bro. A. H. Leaman and Bro. D. H. Bender both preached for us, and their sermons were much appreciated. Christ's disciples are members of the body of which He is the head, so, as a rule, all the bodies are interested in, or influenced by, the condition and the work of the other members, even though they are far distant, or are working along different lines.

This is a quiet season of the year with us, as most of the outdoor work for the season is done, and a number of those usually working here are now working with the farmers in the valley, or elsewhere. Beside this, Bro. and Sister Mack are at present on a trip through the west, their absence making the mission still more quiet. But those of us here have plenty to do and are busy in our work.

Our crops this season were, as a rule, good. Our potato crop amounted to

November 1,

1932.

to the brotherhood and friends for the way in which they have remembered us, and would ask you to continue to remember us in your prayers and in any other way the Spirit may direct. And may we in common with all other Christian workers receive new strength and courage daily from the fact that "Hilberto hath the Lord helped us."

Yours in the work,

JACOB H. MELLINGER.
New Holland, Pa., H. F. D. No. 4.

ANOTHER NEEDY FIELD—SOUTH AMERICA.

BY J. R. SHANK.

As much as in me is, I am ready. Rom. 12:18.

The sentiment of this text was not alone the sentiment of Paul, but of the apostles and the early Christian Church. It is the lack of this sentiment that has cooled the Church of today and left millions without the message of salvation.

Our purpose in this article is to present a field lying at the door of our nation, known in the field of missionary intelligence as the "neglected continent."

South America has an area of 7,000,000 sq. mi., of which 6,000,000 sq. mi. are inhabitable. The natural resources are numerous and profuse, making it a country able to support a mighty nation and to furnish many products to the world for ages. It is more accessible than many other continents.

The coast line, river systems, and railroads make it possible to reach every part in a short time.

Comparing its natural resources with the ignorant, perverted and priest-burdened people we must acknowledge "that man liveth not by bread alone."

The moral condition of these people alone is a Macedonian call to the Christian people to "immediately endeavor to go." Priestcraft is one of the instruments by which a large number are held in the bonds of ignorance and degradation. It has been said that Rome and the devil have held Brazil for 400 years. The other countries of the Orinoco and Platte rivers, the Andes Mts., the Pacific slope, are also without the one thing needful. The wild Indians of the Andes have never heard of the message of love. The other states have had a beginning, but no strong effort has been made, by the Church, to sow the Gospel seed.

There are other conditions which make the call urgent. The country is open to immigration and thousands of European people are coming yearly to fill up this territory. These people, who are to be the elements of a future nation, are largely French, Italian, Spanish, and Portuguese whose native countries are under the yoke of Romanism or in the darkness of infidelity. While many of them are seeking deliverance from the bonds of Romanism, without the proper light of the Gospel, they are utterly failing to better their condition. There is a general sentiment in favor of North American institutions. The people are trying to imitate our nation in government, but with the moral corruption of their society they are utterly failing. Civil strife and bloodshed is constantly going on, keeping the people in a feverish state of

tumult. The priests take advantage of this condition often originating strife for the purpose of personal gain. "Yes they are greedy dogs which can never have enough, and they all look to their own way, every one from his quarter." Jas. 5:74. Will the Christian Church strike the blow now in the beginning of this tide of immigration, or wait till the devil has his bulwarks established? Many more things might be given, but we will leave them for you to study for yourself. The fact that there is any one who is neglected is sufficient to awaken the sincere Christian's sympathy. Is it needful to repeat the command, "Go ye into all the world, or the promise, 'I am with you always'?" Are we among those who are "at ease in Zion" and inquire, "Am I my brother's keeper?" Are we overwhelmed by the magnitude of the work and sit idly looking on hands?

Nay rather hear the voice of Jesus. "As the Father hath sent me into the world, even so have I sent them into the world." "Put on the whole armor of God" in the name of Him who has chosen the foolish things of the world to confound the wise, and the weak things to confound the mighty. Yes, let us "know Him and the power of His resurrection and the fellowship of His suffering," that with Paul we may be ready to say, "I am debtor to both the Greeks and Barbarians; both to the wise and unwise. So, as much as in me is, I am ready to preach the Gospel to them that are at Rome also. For I am ashamed of the Gospel of Christ, for it is the power of God unto salvation."

Our desire will then be that not only the 38,000,000 people in South America may know and believe, but that the earth may be full of the knowledge of the Lord as the waters cover the sea.

To this end let us pray, for this purpose let us work, for this cause let us, if need be, die.

Ekhart, Ind.

MISSION NOTES.

Chicago, Ill., Oct. 20, 1932.

Dear HERALD READERS:—Greeting in Jesus precious name. The past four months of my life have been spent in the vicinity of the Mennonite Home Mission, 115 W. 18th St. and I am pleased to say that the work which has been entrusted to me is growing very promising.

During my stay here in the city, I have been engaged in factory work, and find that the employees are, as a rule, very careless and indifferent spiritually. In speaking to them about their salvation they hardly know what you mean. Their homes are in the slum districts of the city, and they very seldom go to church, consequently they remain ignorant in regard to the way of salvation. On one occasion after inviting the question, "What do you do at the meetings and how much does it cost to attend?" Another, after being invited, said that he had never been in a mission or church. So it is necessary that some one go to the homes of these poor ignorant people and tell them about the Savior who died for them. This is what the workers at the Home Mission are doing, with quite a degree of success. They go to the poor homes, read

HERALD OF TRUTH.

327

the Bible to them, and pray for them, leaving the results with God. They also invite the children to the Sunday school and children's meetings. Many homes have been changed, because the little ones have learned about Jesus, and carried their little hearts filled with His love into their dark homes, and made them more bright and cheerful.

Through the children the parents are often reached. By this time the children who had been in the country have all returned and are busy with their school work, yet not forgetting the many pleasant days which were spent in some country home, and looking forward with much joy to the next summer vacation, when they may again enjoy the fresh country air. But this depends upon those in the country, whether or not they will invite the children to their homes.

Another line of work being carried on is visiting the sick and the aged. Last week Bro. Leaman and the writer visited the Cook Co. Hospital and distributed tracts among the sick.

There is a great opportunity for doing good along this line. Many who are careless and indifferent, when they are brought face to face with eternity, are caused to think very seriously about their future destiny. So the work goes on. But in order that it may be carried on successfully and in accordance with the Father's will, it requires the prayers of the entire Church. Dear reader, are you a member of the Church? If you are, will you pray for the work?

On every hand souls are perishing. Satan is busy dragging souls down to an awful hell. O beloved will you not ask God in behalf of the work here, that those who are now living in sin and superstition may be brought into the glorious Gospel light of Christ Jesus.

In His Name,

P. W. DIERBERGER.

MENNONITE HOME MISSION.

Amber and Dauphin Sts., Philadelphia, Pennsylvania, October 17, 1932.

—Dear brethren and sisters and all HERALD readers:—Greeting in Jesus' name. "That in all things He might have the preeminence." Col. 1:18. The writer regards it a rare privilege to join

formed interested ones of God's work as carried on by our people in this city. I have just this evening returned from a visit to the Nazarene Home, an institution for the aged and infirm. Here are found some sixty or seventy old people, many of whose countenances speak of sin, sadness, misery and woe. To the intelligent child of God the face of such a scene is a sermon. The one who has left his sins at the cross and is looking to Christ for strength to bear his sorrows, burdens and cares, is almost constrained to whisper to them, "God's love is as a precious ointment and joy" (Josh. 1:8. Ps. 113:3. Ps. 81:11) and to unravel to them the cause of present failure and eternal doom. To the sympathizing child of God it would be a relief to tell them that, success and prosperity, with sin covered up in one's life, is as impossible as the poor coveteth his sins shall not prosper, but who confesseth and forsaketh them shall have mercy." Prov. 28:13. At this place the work of showing people "a more excellent way" than they are pursuing is going on steadily and not

without God's blessing. God's ears were open to our cry for help in the Sunday school. Brother Isaac and sister Hettie B. Kulp are helpers much needed and appreciated during these exercises. The Sunday school is a fruitful means of reaching homes and hearts. Many of the "flying links that bind us" were not, but for the Sunday school. New song sheets have lately been received. Children appreciate things new, and we trust these will prove no exception to this rule. Sister Amanda Musselman returned from a short stay at her home and with friends in Lancaster Co., where she had gone to attend the communion services. A visit from Bro. and sister Michael Ebenrole of Sterling, Ill., was much appreciated. Visitors seldom realize the blessing they may be to the work as well as to the workers. After some careful researches on the part of the sisters and some brethren it has been found that, scattered throughout different parts of the city, are about fifty members of our church. So that in some of our services many of our congregations are represented. Among this number is an aged invalid widow living with her daughter in two rooms on a third floor. Although feeble with age, this sister and her daughter just lately moved to where they are now staying, there being less rent to pay for their present quarters. Among those who took part in the moving were the "sisters" and the writer. For the benefit of those whose hearts sympathize with want, disease, old age, and sorrow, I would say, that any money, fuel, or estates would be appreciated by them. The "sisters" would rejoice in giving to them anything you might have for them. On every side are those going down to eternal ruin. Pray that God's Word may take hold of many. Pray for more definite and whole soul conversions to God. We truly realize that prayers are going up and are being answered, but past blessings served for past necessity, principally. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

In His service,

J. D. MUNINGER.

QUARANTINE YOUR HOUSE.

You must quarantine against immoral literature. This is a deadly poison. It comes in various and attractive disguises. Exclude it as you would the germ of a pestilence. To effectually protect your homes from its baleful influence, supply them with healthy literature. It is as easy to cultivate a good as a depraved literary taste in children. They will read something, and what they read will exert an important influence on their character. Let your most earnest effort be exerted to keep out of the house the sensual, novel, the blood curdling tale of vice, the obscene pictures, and the whole flood of wicked, degrading, crime-producing literature that threatens us. Put in reach of your family good papers, magazines and books. Bathe their minds with the Word of God. Keep them supplied with wholesome knowledge. A bad book may prepare your son for the cell of a felon. A novel may vitiate the whole life of your daughter.

HERALD OF TRUTH

November 1, 1902.

SUBSCRIPTION PRICE.

THE HERALD OF TRUTH, one dollar per year. *Readers and Agents*, one dollar per year. *Agents*, one dollar per year. *Foreign*, one dollar per year. *One address*, \$1.35 per year.

THE HERALD OF TRUTH is the Organ of the following Mennonite conferences.

1. Lancaster, Pa.
2. Eastern District (Franklin Co., Pa., & Washington Co., Md., & Virginia).
3. Ohio and Pennsylvania.
4. Ohio and Pennsylvania.
5. Indiana and Michigan (Spring).
6. Indiana and Michigan (Fall).
7. Illinois.
8. Western District (Michigan).
9. Missouri, Iowa and Kansas.
10. Kansas, Nebraska and Oklahoma.
11. Minnesota and Minnesota.

BUSINESS NOTICES.

Sunday-schools contemplating giving rewards at the close of this quarter will do well to write us. Our large variety of books, booklets, book-marks, cards, etc., enables us to give entire satisfaction.

Jacob's Model S. S. Sec'y Record, in Manila cover, 35 cents. **Meyer's Paramount S. S. Sec'y Record**, cloth, 47 cents. **The Superior Sunday School Teachers' Book**, 5 cents each; 40 cents per dozen. **Collection envelopes**, 35 cents per dozen. *Order now.*

New designs of Sunday-school Scripture Text Cards have been added to our large line. We can now offer better value for the money than ever before. The popularity of our beautiful cards, at low prices, is continually increasing. Orders are larger and there are many more of them. Send us 15 cents for a sample package. We know you will be pleased.

The large sales which GOSPEL CALL has enjoyed, must be ascribed to its merits. Large orders for Sunday-schools have been filled, and in every case the book has given entire satisfaction. It is an exceptionally well-collected selection of hymns, and the price is very low. In limp cloth binding, 20 cents. In board binding 25 cents. Send for a sample. You will like it.

Agents wanted.—The Mennonite Publishing Co. has now a fine line of Bibles and other fast-selling, first class subscription books. They desire to put on a number of agents at once. Persons desiring employment of this kind should apply at once. We give liberal commissions. Send for catalogues and terms. Address Mennonite Pub. Co., Elkhart, Ind.

Young People's Paper.—Parents who desire to have the minds of their children turned into pure and elevating channels of thought should supply them with the **YOUNG PEOPLE'S PAPER**. Boys and girls who want pure reading matter should subscribe for the **YOUNG PEOPLE'S PAPER**. Address, **YOUNG PEOPLE'S PAPER**, Elkhart, Ind. Subscription price, 75 cents per year. Special discount to agents. Send for Sample Copies.

If you want a book which exposes in a vigorous, plain manner, the op-

HERALD OF TRUTH.

ular sin which are stealthily creeping into the church, then send us \$1.00 for a copy of "Mr. World and Miss Church-Member." It strikes at the root, and no one can read it without receiving great benefit. Over one hundred agents, including several ministers, are busy at work selling this book, and all find it a good seller. Our terms are very liberal, and we would like many more agents to take hold of the work. Write us at once.

The Peter Peter's Book.—We have just completed an edition of the so-called Peter Peter's Book in the German language. This is a book of 500 octavo pages, five parts, containing:

1. Der Weg nach Friedensstadt.
2. Spiegel der Gierigkeit.
3. Spiegel der Barmherzigkeit.
4. Ein Christlicher Sendbrief.
5. Genannt Pruefsteln der Menschen.

Our Book Store.—Let our readers remember that the Mennonite Publishing Company at Elkhart, Indiana is headquarters for Mennonite papers, Mennonite Sunday School Helps, Mennonite books and literature of every kind, Bibles, Testaments, hymn books, English and German. Also a large assortment of miscellaneous books. Send for a catalogue and prices. Address Mennonite Publishing Co., Elkhart, Indiana.

Hymns and Tunes.—Our English Hymn Book, which is now being used in most of our congregations, and which is known among our people as "Hymns and Tunes," has been reduced in price as follows:

Cloth binding, per copy, prepaid,	\$ 45
Cloth binding, per dozen, prepaid,	5.00
Cloth binding, per hundred, not prepaid,	35.00
Flexible leather binding, per copy, prepaid,	4.25
Flexible leather binding, per dozen, prepaid,	45
Flexible leather binding, with tuck, per copy, prepaid,	.65
Flexible leather binding, with tuck, per dozen, prepaid,	7.50
We have also recently issued a <i>World Edition</i> with paper covers, which we sell at the following prices:	
Per copy, prepaid,	\$.15
Per dozen, prepaid,	1.50
Per hundred, not prepaid	10.00

The Words of Cheer is a weekly paper for the Sunday school and children in the home. It contains the choicest and best reading matter, and is highly appreciated wherever it is read. It is the land and find its way into every home. Among all the Sunday school and children's papers we have ever examined there is none that compares in its reading matter with this. Every boy and girl (and older people too) can read it with profit and benefit. SEND FOR SAMPLE COPIES. Show it to your friends, your Sunday school superintendents and teachers and get them to take it and introduce it into their homes and Sunday schools; get the young people, the parents, the ministers and everybody to read it. It will do them good, help them to grow strong in faith and in the Christian life, and will often help, when clouds of sorrow have darkened the pathway of life, to scatter the dark clouds and bring back the sweet sunshine of peace and love.

List of ministers. As stated in our last issue, it is our intention to prepare a list of ministers and their addresses similar to the booklet issued for 1901. These lists have been very convenient in various ways, one of which is the matter of obtaining half fare permits for our ministers on the railways, one of these booklets being sent to the Clergy Bureau of each of the Passenger Associations and used for reference there. We would be glad to have the secretaries of the different conference districts send us a list of all the bishops and ministers in their respective districts and give their addresses in full. Be sure to spell the names correctly and write plainly and send in the names not later than Nov. 15, so that the list can be ready by Dec. 15. Address your corrections and additions to A. B. Kohl, Elkhart, Ind.

Place your order now for the FAMILY ALMANAC for 1903. The new FAMILY ALMANAC is fully equal if not superior to any former issue. It is without question the best family almanac for the Mennonite and Amish people, while the price is the lowest.

1 copy, postpaid,	\$.06
12 copies,	.90
25 "	2.50
100 "	3.60
100 " by freight or express, not prepaid,	2.50
250 copies, by freight or express, not prepaid,	4.25
500 copies, by freight or express, not prepaid,	7.50
1000 copies, by freight or express, not prepaid,	12.50

Send your order at once, enclosing the proper amount with same to insure prompt attention. **Be sure to state whether you want English or German Almanacs.** Address all orders to Mennonite Publishing Co., Elkhart, Ind.

Christmas Music.—We have several especially arranged Christmas exercises, embracing songs, recitations, responsive readings, etc., appropriate for Christmas service as follows:

Christmas Service Nos. 1, 2 and 3, each per single copy, 5 cents; per dozen, either kind or assorted, postpaid, 40 cents; per hundred, either kind or as assorted, postpaid, \$3.00.

The Manger's Treasure, The Star of Hope, The Redeemer's Birth, each per copy 5 cents; per dozen, either kind or assorted, postpaid, 55 cents; per hundred, either kind or assorted, \$4.00. *The Paramount S. S. Recitation Book* comprises 300 choice selections for all occasions. Special collection of poems for Christmas. In strong paper cover, postpaid, 30 cents; in board covers, postpaid, 50 cents. Send in your orders at once.

MENNONITE PUBLISHING CO., Elkhart, Ind.

Four "Oughts" for Mennonites.—1. Every Mennonite family OUGHT to have a Mennonite family Almanac for 1903. Send for it now. 2. Every Mennonite family OUGHT to subscribe for and read the Mennonite church paper, the HERALD OF TRUTH for 1903. You will get three numbers free if you send for it now. 3. Every Mennonite family OUGHT to buy their Bibles, Bibles, Christmas Gift Books, Mottoes, Cards, etc. at the

Mennonite Book Store at Elkhart. You will get good values for your money. They have a fine line to select from. 4. Every Mennonite Sunday school OUGHT to use the Mennonite Lesson Helps, the Mennonite Sunday school Papers, Gift Books, Cards, and other Sunday school Supplies, and order them from the Mennonite Publishing House at Elkhart, Ind. It looks strange to see a foreign Sunday school literature in Mennonite Sunday schools when our own publishing house furnishes them just as good and just as cheap.

SUNDAY SCHOOL LESSONS

LESSON V.—NOVEMBER 2.

CITIES OF REFUGE.

(Text) Psal. 46. Memory Verses 3, 5.

GOLDEN TEXT.—God is our refuge and strength, a very present help in trouble.—Psa. 46: 1.

INTRODUCTION.

TIME.—About the time of the division of the land, B. C. 1445 or 1444.

PLACES.—Shiloh, the religious capital of Israel, situated about seventeen miles northwest of Jerusalem.

PERSONS.—Joshua, Israel.

INTRODUCTORY THOUGHTS.—"God gives us to know that his love life is precious; He shows this by the love He has implanted in our nature. The tendency to start at sudden danger, to seek places of safety and to protect ourselves indicates this fact." Under the law God ordained that murder should be avenged. The punishment for the crime of homicide was death. He said, "Whoever sheds the blood of man, by man shall his blood be shed." Gen. 9: 6. The avenger of blood was a near relative of the victim whose duty it was to slay the murderer of his kinsman, but lest the avenger should shed innocent blood, some provision must be made to protect him who had unintentionally killed another, else two lives innocently perish instead of one. For this reason God commanded Moses that cities of refuge should be provided when the children of Israel should be settled in the land of Canaan. In many respects those ancient cities of refuge were suggestive of the salvation procured for us through our Lord Jesus Christ. "Those cities were so arranged that they were easily reached from all parts of Israel. Christ our refuge may be found by all who are in earnest to find Him. Roads were carefully made to these cities of refuge, and the way to Jesus is always clear and the gates of gospel grace are ever open. The cities of refuge were for the protection of those who were innocent of blood, but our refuge is de- voted to those under sentence of death. The avenger of blood is upon our track and will find us sooner or later unless we take advantage of our refuge. The glorious fact in connection with our fleeing to Christ is, that no traitor goes guilty we may have been, coming in God's way, shall be saved from our guilt, and shall be as innocent as he had never sinned. It is, however, essential that we remain within our refuge as long as we live, for danger and death are outside. Thousands have found a glorious refuge in the hope set before us in the gospel. The child of God, hidden in Christ, his refuge, has found his home, his life and his all."—D. S. Warner.

November 1,

1902.

HOME READINGS.

27. M.—Cities of refuge. Josh. 20: 1-9.
28. T.—Cities of the Levites. Num. 35: 1-15.
29. W.—The command by Moses. Deut. 19: 1-13.
30. Th.—A safe refuge. 2 Sam. 22: 1-20.
31. F.—Christ a refuge. Matt. 11: 25-30 Nov.
1. S.—Strong and sure. Heb. 6: 13-20
2. S.—A refuge for me. Psa. 91

LESSON VI.—NOVEMBER 9.

JOSHUA'S PARTING ADVICE.

Josh. 24: 14-25.

(Read Josh. 24: 1-13. Memory Verses 14, 15.)

GOLDEN TEXT.—Choose you this day whom ye will serve.—Josh. 24: 15.

INTRODUCTION.

TIME.—According to the common chronology it was about B. C. 1420. Eighteen years after our last lesson, the twenty-fifth year of Joshua's rule over Israel.

PLACE.—Shechem, between the Mounts Ebal and Gerizim. Shechem was the political capital, while Shiloh was still the religious capital.

PERSONS.—Joshua, the Israelites.

INTRODUCTORY THOUGHTS.—The last two chapters of Joshua are either two different reports of the same address, or two similar addresses given on the same great occasion to different audiences, the first to a mass meeting of the people and the second to the officers and judges of all the tribes assembled at Shechem, probably on the sloping sides of Mounts Ebal and Gerizim, where they had gathered twenty-five years ago on their first entrance into the Promised Land and made the most solemn promises to God. Joshua had been watching the tendencies of the times and knew well the character of the people, and the peculiar dangers to which they would be exposed. Therefore he determined to make before he died one more appeal to them under the most solemn circumstances possible. No circumstances could be more impressive, as amid these hallowed associations and memories, the white-haired, bearded leader, solemnly in character and touched with the light of a near eternity, arose in the presence of the assembled multitude and made his dying appeal, something like the Apostle John, when in old age he writes to believers, saying, "Little Children, love one another." In his address Joshua first recounts, as in a panorama, with scene after scene, some of the great things God had done for these people in the past. No idol had ever done such things for its adherents. On the contrary, Jehovah's victories for them were victories over false gods. In view of these things there was but one thing to do.—Peloubet.

HOME READINGS.

3. M.—An old man's warning. Josh. 23: 1-13
4. T.—Reminder of mercies. Josh. 24: 1-13
5. W.—Joshua's parting advice. Josh. 24: 14-25
6. Th.—Death of Joshua. Josh. 24: 26-33
7. F.—Call for decision. 1 Kings 18: 17-24
8. S.—Living for Christ. Phil. 1: 8-24
9. S.—The first claim. Matt. 6: 24-34

HERALD OF TRUTH.

329

CORRESPONDENCE.

FROM MORRISON, ILL.—The congregation at Morrison, Ill., held communion services on the 5th of October, on which occasion all the members present communed, and three young persons were received into church membership by baptism. May God bless and prosper the congregation at this place.

FROM WHITE CLOUD, MICH.—Communion services were observed in the White Cloud Congregation in McCoske Co., Mich., Sunday, Oct. 5th. The brethren report a pleasant and harmonious meeting, and all the members present participated in the emblems of the broken body and the shed blood.

FROM KENT COUNTY, MICH.—Communion services in the Boone Congregation were conducted by Bish. Jacob P. Miller, of White Cloud, Sunday, Sept. 28th. They have a good new house at this place and the church appears to be in good condition, though on account of the measles prevailing in the neighborhood many could not be present. On Monday communion was held in the Caledonia Congregation, in the same county.

GAP, PA., OCT. 13, 1902.—We are glad to announce to the readers of the HERALD that twenty-one young souls have been admitted into the Millwood A. M. church by water baptism. Bish. Gideon Stoltzfus officiated. We hope they have started on their journey as it were to a far off country, and have hidden Satan and his angels far away from their company any more. We wish them God's speed.

A BROTHER.

FROM THE CLINTON (BRICK) CONG., GOSHEN, IND., OCT. 20, 1902.—We have again experienced a season of spiritual encouragement. On Oct. 11th votes were taken for the ordination of a minister and five brethren received votes. On Oct. 18th another meeting was held at which time the lot was taken and Bro. Samuel Honderich was ordained to the office of minister. He is yet a young man and we hope that God's blessing may be upon him that much good may be done through him for the upbuilding of Christ's kingdom. On Sunday, Oct. 19th communion was observed. Nearly all the brethren and sisters were present and took part in the communion. Bish. John Nee of Morrison, Ill., was with us in these meetings and officiated. Bro. S. G. Shetler of East Davidson, Penn., was also with us on Sunday and assisted in the services. On Oct. 18th Bro. D. H. Bender of Tab., Pa., was with us and held an interesting service.

ABRAHAM HONDERICH.

GARDEN CITY, MO., OCT. 14, 1902.—Greeting in Jesus' name: God has again seen fit to abundantly bless us in permitting one of His servants to come to us with the life giving Word. Bro. J. S. Shoemaker came on Sep. 30th and remained with us until Oct. 10th. The Word was preached to us in the power of the Spirit and although the meetings could not be held for three nights, and the attendance at the communion services was not full on account of the heavy rains, we can say,

that God with his convicting spirit was with us, and five dear souls became willing to take a stand for Christ, and the believers were greatly encouraged on the way. The Bro. gave one half hour to Bible teaching each evening before the services which was greatly appreciated and proved very helpful. May we all become better acquainted with God's word. And say with the Psalmist, "Thy word is a lamp unto my feet and a light unto my path."

May God richly bless the brother in all his labors. A SISTER.

ELKHART, IND., OCT. 22, 1902.—On Sunday, Oct. 19th, Bro. D. H. Bender, who came to this place on Saturday, formerly a minister in the denomination of the United Brethren in Christ, whose application for membership was accepted by the Conf., was also accepted by the congregation at this place. The attendance at this service was large and a warm interest was manifested. We anticipate holding the communion service in the near future. The Sunday school decided to support an orphan in India and held a special collection for that purpose a few weeks ago.

FROM JOHNSTOWN, PA., AUG. 16.—Bro. Joseph Zook, of Millfin Co., Pa., came to us, and on the 17th he preached twice in the Amish M. Ch., near Davidsonville. In the evening he assisted L. A. Blough in the Tirehill, M. H., Monday night he preached in the Miller M. H., Tuesday night in the Weaver M. H., then left for Blair Co., Pa. On the 18th Bro. J. N. Kaufman, of Rockton, Pa., came into our midst, and on the evening of the 21st he preached in the Blauch M. H., and on the evening of the 22d in the Tirehill M. H., on Saturday night in the Salem M. H., Sunday night in the Blauch M. H., again from 1 Samuel 2: 19. Fathers and mothers let us think of this text often. Monday he left for Scotland. May the Lord richly bless the dear young brother in his new field of labor. Bro. Jacob Minter, of Philadelphia, Pa., on his way home from the conference at Scotland, stopped with us for one week and while here held a very interesting Bible readings in the different meetings here. I would say in the name of the church and to these brethren, Come again, for your visits were appreciated. May the rich blessings of God rest on us all as a brotherhood. LEVI BLAUCH.

NAPPANEE, IND., OCT. 18, 1902.—To the Editor and all HERALD readers, Greeting in Jesus' name: We are all happy because of the beautiful weather with which the Lord has blessed us these few weeks. Last Sunday communion services were held at the Mennonite church. Services were conducted by Bish. Miller, of White Cloud, Mich. He also conducted services Saturday and Sunday evenings. Bro. Yoder and wife, of Wakarusa, preached a short time in the English, after which Bro. Miller preached in German for the bene-

fit of those who could not understand English very well. Once more we have had the privilege of listening to the preaching of the Gospel, which was a great blessing to us. Many words of encouragement were given. Could only the hearers ponder them in their minds until they could use what there is contained in it for them. We may sit and listen to the sermon of an angel, for that matter, and yet if we do not remember the words or obey the instructions given, it "availeth nothing." We only learn by taking to heart and meditating upon what we hear. The reason that so many of us are cold and indifferent is because what we hear goes in at one ear and out at the other. It never remains where it should be kept. Are we lukewarm? Woe to us if we are.

Yours in His name, L. S. YODER.

FROM SOUTH FORK MOUNTAIN, PENNSYLVANIA, OCT. 12, 1902.—On the morning of the 10th inst. the writer in company with the ministers, A. B. Burkholder and Jacob A. Heatwole, came to this part of the State from the Shenandoah Valley, traveling by horseback and private conveyance some 36 miles across the mountains. On the same evening after our arrival here an interesting and edifying discourse was preached at New Election S. H. by Bro. Burkholder. After this meeting we separated. Bro. Burkholder going on alone the next day to his regular field of work in the North Fork Valley and across the Allegheny in Randolph county.

He had only temporarily left his work in this State to be present at the fall session of the Virginia Conference which was held at Triesse's M. H. in Rockingham Co., Va.

Bro. Heatwole and the writer have remained at this point visiting among the members and holding meetings. (Owing to the general inclemency of the weather, the preparatory service announced for Saturday afternoon was rather sparsely attended and the meeting at night proved a failure. But to-day (Sunday), the weather being fair, a large attendance of people came out on which occasion the members became partakers of the broken body and shed blood of the World's Redeemer, and also engaged in the ordinance of feet washing.

After an interesting meeting which was held at the Temple S. H. late this afternoon, we started on our journey just as the sun sinks in the west, expecting to cover the entire distance of 32 miles by moonlight, and if spared will reach home by cock crowing in the morning.

L. J. HEATWOLE.

WINDOM, KANS., OCT. 20, 1902.—Recently Bro. D. D. Yoder and wife, my wife and I, in a private conveyance, took a round trip of about 360 miles to visit the brethren in Oklahoma. We first visited at Springs, Okla., where there is a little congregation of 18 members, with Bro. Hinkel as their minister. We found a good interest manifested in the Sunday school services. Bro. Yoder and wife boarded the train at this place and went to Weatherford, Okla., about 10 miles from which place there is an interesting little Amish congregation

with a one mi. inter located with them. Ten years ago none of our people were located here but a few of the River Brethren denomination were at that time settling near by. At Milan, Okla. we found the brethren all of good cheer. They have two ministers, and brethren Landis and Hartsberger, and the church built a few years ago is scarcely large enough to accommodate the people. They have Sunday school, preaching service, and Bible reading every Sunday. The Harper county brotherhood, near Harper, Kas., have also one minister, Bro. H. H. Kars, and one deacon, Bro. E. C. Weaver. We were greatly pleased once more to meet Bro. and sister Elvin Rohrer at their home near Lyle, Okla. Here we also met Bro. Hare of Lancaster Co., Ia. who was visiting Bro. Rohrer. Bro. Rohrer is living far away from any of our people but they are faithful in the good work and desire to have their children gathered into the fold of Christ and wish us to send them a minister sometimes. May the Lord send many more laborers into the places from whence the Macedonian cry comes. The annual Conference held last week at Spring Valley, Mo. H. was well attended and greatly appreciated. Twenty-one ministers and one deacon were present. The conference was to all present a season of refreshing.

R. J. HEATWOLE.

DEGRAFF, OHIO, Oct. 21, 1902.—While in Idaho we visited quite a few of the brethren and sisters, and seemingly they all like their new homes in this far away country. In driving over the country we saw hundreds of acres of land all covered with sage brush, which we think would be very productive if cleared off and farmed and the rainfall were more abundant. In places they have had no rain this year. Not much farming is done here, some wheat and oats are raised. Clover and alfalfa are their main crops, the latter being a very heavy crop this year, the third crop being almost ready to cut. We also saw much very fine fruit, such as apples, pears and prunes. Fruit of all kinds does well here where there is plenty of water to irrigate. But very little corn is raised in this part of the state. We bade our friends farewell here and started homeward. We saw many beautiful sights—hundreds of acres of rocks upon rocks as if they had been built up in this way, and the railway winds round and round them. Indeed sometimes the sun would be shining on one side of the car and again on the other. We had a very beautiful view of the American Falls.

Passing through Wyoming one sees but very little beside mountains and rocks and much barren land. Cheyenne, the capital of the state, is a very beautiful town without street cars or electric lights. In Nebraska we saw much beautiful country and many horses and cattle. In Iowa and Illinois we saw much good corn and any amount of wheat and oats in shock that is spoiling on account of the rain. After about 78 hours on the train, changing once at Chicago, we arrived in Elkhart where we were met by Bro. George L. Bender who very kindly contacted us with our baggage to the Mennonite Publishing House. Here we met many of our friends, such as Bro.

J. F. and A. K. Funk, A. C. and A. B. Kolb and others whom we were truly glad to meet again. We took dinner with Bro. J. P. Funk and were truly glad to meet his family again. We spent the afternoon at the Pub. House, examining books and we found many very interesting ones here. We spent the night with Bro. Funk and family. Next morning we were shown through the many different departments of the Pub. House by Bro. Funk and were much surprised indeed to see the many improvements in the way of building and machinery since our last visit here almost eight years ago. We were also glad to meet with S. B. Mennan, editor of Y. P. P. We spent the rest of the forenoon with books again. Bro. A. C. Kolb showed us quite a number of books he had just received, and I must say we find this the most complete line of books we ever saw, very reasonable in price, and well bound and affording good reading for old and young. We also find a large line of Bibles of different styles, very reasonable in price. We were more fully convinced than ever that more of our people should patronize our own Publishing House more than we have been doing in the past few years. We have come to the time and age of the world that our young people are going to read, and why not supply them with good, religious literature. We are often made to feel sorry when we see the kind of literature that is being sold broadcast over the land, tending to draw the minds of our young people away from that which is good, to that which is poison to their souls. Let us all be on our guard and see if we cannot make many improvements along this line.

We also spent a short time at the Institute building. Again we met several of our brethren and sisters whom we were very glad to meet. We now bade our kind friends at Elkhart good bye. We thought of the words of the poet, "We'll never say good bye in heaven." We leave them with many "God bless you's" and start for Middlebury where we met Bro. Wm. B. Page with whom we spent a short time, sister Page having gone to her parents' home, Bro. Thine, where Bro. Page and I called a short time after. We found them all well and were glad to meet them again. We stayed all night with J. W. Bontrager. On Sunday we attended Sunday school and church services at the Furks meeting house, Bro. Page taking us to this place, where we enjoyed ourselves very much. As Bro. Ben Bontrager was not quite a few of our friends and stayed with them all night. Next morning Bro. Bontrager took us to Goshen where we boarded the train for Degraff, Ohio, where we arrived at 4:15 P. M. the same day where we were met by my wife and son. Truly we were glad to see them again. We feel truly grateful to the Giver of all good for watching over us by day and by night through this long journey. We also feel to thank our many friends, brethren and sisters for their kindness shown us while with them, hoping to trust the good Lord will reward them for all.

J. J. BONTRAGER.

We shut our eyes to the beginnings of evil because they are small, and in this weakness lies the germ of our misfortune.

CONFERENCES.

A MINISTER'S BIBLE CONFERENCE will be held at the Mennonite M. H., Berlin, Ontario, Dec. 9, 10, 11. The programme promises a feast of good things.

The Lord willing, there will be a Bible Conference held at the Pike M. H., Allen county, Ohio, November 15-21, 1902. All interested in the study of God's word are invited to attend this Conference. Any further information can be obtained by writing to the undersigned.

J. M. SHENK.

EVANGELIZING BOARD MEETING. By the kindness of the congregation near Elda, Allen Co., Ohio, the biennial meeting of the Mennonite Evangelizing Board will be held at the meeting house of the above congregation on the 12th of Nov. As this is immediately before the day set for the meeting of the General Conference, it is hoped that there may be a large attendance of ministers and others. An invitation is extended to all who are interested in the extension of gospel work.

A. B. KOLB, Pres. M. E. & B. B.

ANNOUNCEMENT.

The committee appointed by the General Conference held near Sterling, Ill. to determine time and place for holding the next General Conference of the Mennonites of the United States and Canada, who adhere to the Nonresistant Faith and Doctrine as taught by Christ and His Apostles as set forth in their Confession of Faith, adopted by our forefathers in their Conference held in Dort, Holland, April 21, A. D. 1632, have, after due consideration decided, to hold the next General Conference in the meeting house of the congregation near Elda, O., Nov. 13 and 14, 1902. That the various district Conferences of said faith may be well represented, having the love of God shed abroad in their hearts being guided by the Holy Spirit so that the entire work of said Conference may redound to the honor and glory of our heavenly Father and the advancement of Christ's Kingdom, is the prayer of your humble

Committee:

NOAH STAUFFER, Strasburg, Ont.
D. G. LAPP, Roseland, Neb.
C. Z. YODER, Wellsville, O.

INDIANA-MICHIGAN CONFERENCE.

In accordance with previous appointment the annual conference for the Indiana and Michigan district met at the Shore meeting house, in LaGrange Co., Ind., on Thursday, October 9th, 1902, at 10 A. M. And while the bishops spent the forenoon in the counsel room considering questions, etc., the congregation was engaged in singing and listening to short talks given by the ministers. Bro. N. O. Blosser opened the services by reading I Cor. 3, from which he made earnest and appropriate remarks and also led the prayer, and was followed by other ministers who gave short but profitable and edifying addresses. Conference then adjourned for noon intermission.

Thursday afternoon session was opened with singing, and 1 Cor. 3 was read by Bro. Moses Brenneman, and after giving an earnest admonition led in prayer. The conference was now organized. Bish. J. M. Shenk was chosen Moderator; Bish. John Niese conference address; N. O. Blosser was chosen Assistant Secretary.

Bro. Niese in the opening of his address read Eph. 2:19 to the end of the chapter. The following are some of his remarks. A conference is not anything new, but is of apostolic age. When they had a misunderstanding concerning circumcision, they came together at Jerusalem to confer one with another on this question, and they agreed, and this should be our object to-day. We should be sure to build on the solid rock, Jesus Christ, the chief corner stone. Then we should be careful how we build thereon. Preach and teach the gospel of Jesus Christ, the "Thus saith the Lord," "Christ and him crucified," and not a man's own opinion. If we turn the wicked to turn from their wickedness and they turn not, their blood will be upon their own heads and if we warn them not they shall perish, and their blood will be required of our hands. We should preach in love and not in revenge and to find fault. We should teach as though we believed it ourselves, and not only preach and teach, but live the principles of the gospel. If we preach nonresistance let us not resist with the tongue. There are more weapons than the sword. We as a body of ministers believe in the doctrine of nonconformity to the world, but if we in our homes show a conformity to the world, to what will our preaching amount? We must be transformed by the renewing of our minds and not have a form of godliness and deny the power thereof.

Remarks by J. M. Shenk. Text, "Behold how good and pleasant it is for brethren to dwell together in unity." Let us look to God for grace to live the principles the brother has pointed us to. We are willing to confess to day that we have much room to improve in our lives. Let us endeavor to live more and more the principles that we may prove to the world the righteousness of Christ by lifting up Jesus to the world. "If I be lifted up, I will draw all men unto me." We must first be regenerated, then comes growth followed by fruit-bearing. We are to follow the Lord Jesus and become more like Him. It is not enough for us to know the Word of God, but we shall possess it.

Remarks by Bish. Jacob P. Miller.—Let nothing be done through strife or vainglory. I hope that we all came here prompted by the love of God, and remember what we are here for. Have we simply come for a good time in a temporal sense? Or have we come to feed on the good things that God may have for us spiritually.

The following bishops, ministers and deacons now responded in rotation as they were called upon by the Moderator, giving testimony to what the bishops had said, as well as a short sketch of the condition of their respective home congregations:

Moses Brenneman, Elda, O.; David Burkholder, Nappanee, Ind.; J. F. Funk, Elkhart, Ind.; N. O. Blosser, New Stark, Ohio; Jonas Loucks, Goshen

Ind.; Noah Metzler, Goshen, Ind.; P. Y. Lehman, Goshen, Ind.; Jacob Shank, Goshen, Ind.; J. S. Hartzler, Elkhart, Ind.; Yost Miller, Shipshewana, Ind.; Amos Cripe, Emma, Ind.; John Hygema, Wakarusa, Ind.; Jacob Christopel, Goshen, Ind.; Henry Weidy, Wakarusa, Ind.; John Garber, Shook, Ind.; Jonathan Kurtz, Topeka, Ind.; Jonas Misher, Shipshewana, Ind.; Jacob Hersberger, Middlebury, Ind.; Noah Hoover, Goshen, Ind.; Daniel Coffman, Elkhart, Ind.

The congregation also gave testimony by a rising vote. After singing the Doxology, and a short prayer by Bro. Niese, conference adjourned.

Friday Morning Session.

Bro. N. O. Blosser read Rom. 12. After prayer two more ministers reported, who were not present on Thursday viz.: Peter Keim, Mich., and Harvey Friesner, Bristol, Ind.

The following questions were then considered: 1. Is it advisable and proper for each congregation in a conference district to send a delegate or delegates to the conference.

Resolved, That we encourage congregations that have no ministers or deacons to represent them at conference, to send a brother or brethren to represent them and bring with them a report of the same.

2. If there is only one bishop in a bishop's district, in the case of his death how should the vacancy be filled? or who is to take his place as bishop?

Resolved, That when any district is without a bishop for any cause, that they appeal to conference for a bishop. If bishop's service be needed before the convening of conference, the congregation shall have authority to invite a bishop to do their work.

(No resolution having been framed to Ques. 3, that question is omitted in the report. See Conference Resolution '94—Ed.)

4. How may Christians enjoy the abiding life in Christ? Text.—"He that abideth in me and I in him, the same bringeth much fruit." Jno. 15:5.

Resolved, That we can enjoy the abiding life in Christ (John 15:5). "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." The following are some practical thoughts given by different ministers in discussing this question: Subdue our wills to the will of God. Self-denial. Not be desirous of vainglory. Eat the flesh and drink the blood of Christ. Take time to be holy. By being fully consecrated to God. Separation from the world. Make the root good. Putting on the Lord Jesus. Grafted into the true vine.

5. What does this conference consider an ideal Christian life?

- (a) In a young Christian.
- (b) In an older Christian.
- (c) In a minister.
- (d) In a deacon.

Ans.—The ideal Christian must be born again. Then let every brother and sister in the laity carefully follow 2 Pet. 1:5-8. The deacons keep 1 Tim. 3:12-13 before them. As ministers, seek to follow 2 Tim. 4:2 and 2 Tim. 2:15. As bishops, look to Titus 1:5-10 and 1 Tim. 3:1-13.

6. What attitude does this conference take toward the General Conference?

Resolved, That this conference adopt the General Conference and that this conference send delegates.

7. What means does this conference advise as helpful to the spiritual growth of the individual members of the church?

Resolved, That this conference advise that we exercise more sobriety seasoned with gospel truth and grace especially toward the sick and cold, and indifferent in God's service.

Miscellaneous Business.

Three delegates were appointed to represent the Indiana-Michigan Conference at the convening General Conference.—Yost Miller, John Hygema, J. S. Hartzler.

The ordination of Bro. Jacob Miller of White Cloud, Michigan, as bishop which by some brethren for certain reasons was claimed to be unscriptural was taken into consideration by conference and acknowledged as legal.

The congregation at Emma, LaGrange Co., Ind., presented the following appeal:—"We, the members of the Mennonite church, living in the vicinity of the Emma Mennonite church (lately built) desire to be organized into a congregation at the above named place and beg leave to ask this conference to be admitted into and recognized as a part of the body of believers composing the Indiana-Michigan Conference district and to be governed and kept house by the rules of said conference." The request was granted. Permission was also granted to ordain a minister and deacon at this place.

Conference also granted permission to ordain a minister in both the Shore and the Clinton congregations. Bro. Geo. Lambert made application to be received into membership with the Mennonite church. In accordance with a conference resolution adopted in 1893 he was accepted by a vote of 19 to one, subject to the counsel of the congregation in the district in which he resides.

The term for which the present Secretary had been elected having expired, conference re-elected him for the coming year.

It was decided that the conference for 1903 shall be held in the meeting house at Bowne, Kent Co., Michigan on Thursday preceding the second Friday of October.

There being no further business conference adjourned.

DAVID BURKHOLDER, Secretary.
N. O. BLOSSER.

FIRST ANNUAL SUNDAY SCHOOL MEETING OF THE TORRISON'S COVE, PA., DISTRICT.

The meeting, which was held in the Pleasant Grove M. H., was opened at 9 o'clock A. M., with devotional exercises, conducted by Bro. Abram Snyder.

The Organization: Moderator, Oliver H. Zook; Assistant Herman Snyder; Secretaries, Levi Sauder and Hannah Durr.

1. "Why is the S. S. a mission?" Mary Byers.—Because we work with our souls for Christ. Because we have many children in S. S., to prove that it is a mission. Do all you can in this

great mission, and God will bless you. Pre. Jos. Zook.—If we are willing to obey God we will follow where He leads us. S. S. work is doing more for Christ. This shows clearly that the S. S. is a mission.

2. "The best method of effectually teaching primary classes." Essay by Sarah Kurtz. She not being present, Nora Metzler read it. First empty self and have an indilling of the Holy Spirit. Practice what you teach; prepare your lessons so that you are able to teach. Never pass your scholars unnoticed.

Levi Sauder.—We must be consecrated to God. Teach by practice, Phil. 2:5-8. Be a child among them. Draw lessons from picture cards. A chart may be helpful.

A very able Missionary sermon was then delivered by Pre. Abram Metzler. After the announcements were made the meeting adjourned.

Afternoon Session.

Opened at one o'clock with song service, conducted by John I. Byler and John L. Zook.

3. "The teachers' meeting." Bro. Frederick.—It promotes interest, attendance in S. S., preparation for more consecrated spiritual work and will increase the church and mission work.

Lydia Kanagy.—A teachers' meeting is a meeting where S. S. teachers meet to study the lesson. It is helpful to teachers. Teachers will have the same line of thought in teaching the lesson. Have meetings regular, even if only a few attend.

4. "What are the leading causes of S. S. failures?"

I. M. Zook.—The main cause of S. S. failures is the lack of spiritual life in the S. S. workers. A teacher, Supl., pupils and all should be prompt. Have perfect discipline. Study the nature of pupils and teach God's word, and you will not see any failures.

M. R. Brumbaugh.—We must be prompt and work in earnest. Worldly amusements never fail, because their promoters devote all their time and energy to the work they are engaged in. In S. S. we learn of Christ and if we do not work as energetically in our work for Him as the worldly man does in his line of work, we are bound to make a failure.

5. "How may we be instrumental in promoting spiritual life in the S. S.?" Hannah Durr.—Leaders of S. S. must become spiritual themselves, full of the love of God. Luke 9 we find that if we ask, it shall be given unto us, and Rom. 12:1 we find that if we wish to receive the Spirit we must be truly consecrated. Do not quench the Spirit. Love is the root of success and will promote spiritual life in S. S. church and everywhere.

Herman Snyder.—More prayer is needed in behalf of the S. S. We must love the sinner, John 15:13. We do not receive the baptism in store for those who labor earnestly for God. The reward is in the end. Rev. 22:12, 13.

6. "How to study the Bible." Andrew Kaufman.—The Bible is God's word and we should believe it. Have Bibles in the kitchen where they are handy. Pray God for help, wisdom and guidance.

Pre. Brumbaugh.—We want to know more about the Bible. How to get it. We must have a desire. Spirit tells us

how. John 4:24. Deep devotion. Let us read all. Do not take some passages which seem to harmonize with your life. Study by text or by book.

7. "The S. S. and its relation to the church."

H. B. Ramer.—Closely related. The Bible in both. Church the tree, S. S. the branch. Church needs the S. S. for its evangelizing agency.

Pre. A. Metzler.—The S. S. is part of the church. Church should oversee the S. S. If you neglect the S. S. you will likely neglect the church.

After the report of the S. S.'s, the afternoon session closed.

Evening Session.

Opened with song service at 6:30 P. M.

9. "Evergreen Sunday Schools." S. S. King.—When we say "evergreen" we mean the full year. Third month S. S. cannot be spiritual. Trees lose their garb in winter and are apparently dead. A frozen S. S. cannot be warmed up in six months. Rev. 22:2

John L. Zook.—Feed a child six months and refuse food the same length of time and see the result. We cannot stand still in God's service. Let us press toward the mark."

10. "The needs of the S. S. to-day"

Jacob Snyder.—We need more consecrated workers. An apprentice never learns his trade if he does not have the tools in his hands. This is true of S. S. workers and is one of the needs to-day. Put the young to work. Let us be ourselves at all times and take God's word for our guide.

11. "Unity between the old and young."

Lizzie M. King.—Love unites old and young. Unity exists where love exists. Jesus prayed for old and young. Satan delights to break this link between old and young.

Oliver H. Zook.—One of the greatest mistakes we make is that we are inclined to think that the old and young are separate. The old stood the trials, we fill the vacancy when they pass away. If old and young combine their efforts in the right direction there cannot be anything else but union.

12. "Evils that threaten our young people and how to overcome them."

Pre. J. N. Durr.—People are of different natures, hence, trials and temptations are different. Unbelief threatens our young people, also envy etc. Give up pleasures of this world and enjoy more pleasures in the world to come. We cannot enjoy both. Satan has many evils with which he confronts our young people and it is only by consecration that we may be truly consecrated. Do not quench the Spirit. Love is the root of success and will promote spiritual life in S. S. church and everywhere.

Meeting adjourned with remarks and prayer by the Moderator. The following resolutions were unanimously adopted.

1. That we, the Mennonite S. S. of Morrison's Cove, assembled in conference, realizing the blessings, temporal and spiritual, that our Heavenly Father has vouchsafed unto us, feel truly thankful and pledge ourselves to try in our weakness and by God's help and grace to do more and better work for Him in the future than we have in the past, that Zion's borders may be widened and we may be multiplying in faith once delivered to the saints.

2. That we hold another S. S. meeting next year in the spring instead of the fall.

3. That the Moderator of this meeting appoint a committee to arrange time, place and programme for next meeting.

4. That we pledge ourselves to assist our brethren and sisters of Woodbury in the organization and maintenance of a S. S. at that place, beginning on the last Sunday in March, 1902.

5. That we call for more consecrated workers, seeing the fields are white to harvest, and the laborers are few.

6. That we thank the brethren and sisters who have come from a distance and have aided us in the cause.

7. That a copy of these resolutions be spread upon the minutes of this meeting and be sent for publication to Gospel Truth, Herald of Truth and Martinsburg Herald.

(JACOB SNYDER,
Committee.
MARY BYERS,
FRED KATZMAN,
LEWIS SAUDER,
Sec. J. HANNAH DURR.

REPORT.

Of the Ninth Annual Sunday school Conference of the Kansas and Nebraska District, including congregations in Oklahoma, Idaho and Oregon. Held Oct. 14, 15, 16, 1902, in the Spring Valley M. H., near Canton, McPherson county, Kansas.

Conference was opened by Bro. S. C. Miller, who conducted the devotional exercises, after which, in a brief address, Bro. D. A. Diener extended a hearty welcome to all visiting friends to partake of the comforts of life with us during their stay at Conference.

Among the responses to the question: "What prompt me to attend Sunday school?" were these:

Bro. Hinkle.—That God may be glorified in the teaching of His word to the children.

R. J. Heatwole.—That I may, by my presence, encourage others in the way of right.

Sister Means.—All have an influence. I want my influence to count for God.

R. R. Landes.—To redeem every opportunity for Christ. "Who knoweth whether thou art come to the kingdom for such a time as this?" Es. 4:14.

A Sister.—"I love to tell the story of Jesus and His love." The Sunday school affords me this opportunity.

Organization.—Moderator, D. Garber; Assistant Moderator, G. B. Landes; Secretary, Fannie Landes; Treasurer, Aaron Landes; Chorister, R. J. Heatwole.

Reading of Sunday school Reports.

Sunday schools of Jackson county, Kansas. Membership small, assisted by M. E's, doing what they can.

Pleasant Valley S. S. of Harper county, Kansas, from Oct. 1, 1901, to Oct. 1, 1902. Total enrollment, 83; No. of classes, 7; average No. officers, 2; average No. teachers, 5; total average, 49; total collection, \$25.80. B. S. Horst, Superintendent.

Catlin S. S. of Marion county, Kansas. Average No. of pupils in attendance during the year, 30; No. of classes, 6; average No. officers, 3; average No. teachers, 5; total average, 40; total collection, \$39.35. I. B. Good, Superintendent.

West Liberty S. S. of McPherson Co., Kansas. No. of scholars enrolled, 131; No. teachers, 9; No. officers, 5; total at-

tendance in year, 3,830; amount of money collected for Home Missions, \$26.25. Report from Jan. 1st to Oct. 1st, 1902. T. J. Cooprider, Superintendent.

Roseland S. S. of Adams Co., Nebraska. No. of sessions, 48; No. of classes, 17; average No. teachers, 13; average No. scholars, 91; amount collected for Missions, \$9.31; for school, \$27.24. Chas. Burkhard, Superintendent.

Millan Valley S. S., Oklahoma. Attendance of officers, 5; teachers, 6; scholars, 54; total average attendance, 70; amount of collection during year, \$14.02. Moses Hershberger, Superintendent.

Spring Valley S. S. of McPherson Co., Kansas. No. scholars enrolled, 114; No. officers and teachers, 10; No. classes, 9. School in prosperous condition. Aaron Landes, Superintendent.

The Sunday schools at Larned, Kans., and at Newton, Harvey Co., Kans. were also represented, but no written report was given.

WEDNESDAY MORNING.

Devotional exercises by M. E. Horst.

1. "What have we gained by the past Sunday school Conference?"

J. M. Nunnemaker.—Vast improvements in the organization and manner of conducting our Sunday school.

R. J. Heatwole.—It makes us artistic wells of spiritual good things.

2. (a) "How is God glorified in the Sunday school?"

Albrecht Schiffer.—By feeding His lambs. By being so filled with the spirit of God that He will pour out His own word through us, and trusting God for the good seed and trusting God for the increase. By persistent, unceasing prayer.

Discussion.

R. J. Heatwole.—By the spirit of oneness. The more we are united in our teaching and work the more God is glorified.

R. M. Weaver.—By getting in touch with the great Fountain Head so we will be ready to do even the little, obscure things for His glory.

The Word of God taught more clearly and thoroughly. Gained souls for the kingdom of Christ.

T. M. Erb.—It has been a great benefit to me in getting spiritually and socially acquainted with my brethren and sisters in Christ. It has been the means of implanting into the hearts of the children the principle of giving. Brought to us the blessing of giving to others helpful thoughts. Not all can drink in; some must give out.

Discussion.

G. B. Landes.—The object of the Sunday school is to defeat Satan in his soul-destroying work. The Sunday school Conference informs us of the best method for doing this.

J. M. Nunnemaker.—By going after the indifferent, getting them interested and bringing them to Sunday school.

(b) "How not?"

D. D. Zook.—By being indifferent and careless about our lessons. By teaching without the Christ life; by failing to lift up Christ and showing forth His mighty power to save. By teaching the letter only, by teaching what we think, by irrelevant conduct.

Discussion.

C. Hostetler.—By refusing to teach a class when called upon.

N. Eby.—By neglecting to prepare the lesson and offering that as an excuse not to teach.

S. C. Miller.—By coming wrapped up in self. God wants to be all and in all.

T. M. Erb.—By consulting all the commentators and neglecting to wait before God on our knees.

3. "What are the important points to remember in organizing a Sunday school?"

N. Eby.—The first in importance is to have Superintendents and teachers who have been converted, born of God. Get the right person into the right place. Tact must not be disregarded, but salvation must be considered before tact and ability to speak.

Discussion.

The importance of having the Holy Spirit to preside was much emphasized.

J. Eby.—If workers are few, obey God; as He leads, so follow. He will save people and prepare them for workers.

4. "When, how and where is the spiritual power of the Sunday school teacher lost?"

H. Horst.—Obedience is the first in importance in retaining spiritual power. Disobedience, in the seemingly unimportant, will cause one to lose power. We lose power by looking to people instead of to Christ, and by failing to walk in the light as He reveals it to us.

Discussion.

D. Garber.—By neglecting to live the truths we teach.

R. J. Heatwole.—By indulging "idle words." The "thought of foolishness is sin."

R. M. Weaver.—By being right only on Sundays and following the world on week days.

J. M. R. Weaver.—By neglecting to "put on the whole armor of God," more especially the "shield of faith" whereby we overcome all the fiery darts of Satan.

Closing prayer by J. M. R. Weaver.

AFTERNOON SESSION.

Song.—"Our Savior will descend again."

Remarks and prayer by D. D. Zook.

Reading of Samuel Burkhard's paper on last topic of forenoon session.

5. "The Spirit of the age against the Spirit of Christ."

C. D. Yoder.—The Spirit of evil and the Spirit of God have been in opposition since the world began. The Spirit of the age makes a pretense of progression but in the light of Divine truth it is retrogression. Very necessary to be before God often to be able to successfully resist the spirit of the age.

R. M. Weaver.—The spirit of the age is to seek wealth and honor. To get men saved without the work of Christ on the cross.

Discussion.

J. M. R. Weaver.—The spirit of the age is against Christ. It is not alone in those degraded and deep in sin, but abounds in the Protestant churches. It is not to crucify the old man but to culture him and make him morally good—to bring the carnal mind into heaven. To get numbers is the spirit of the age.

D. Garber.—The spirit of the age is to "turn away their ears from the truth" and to "heap unto themselves teachers, having itching ears." 2 Tim. 4:3, 4.

6. "Encouragements and discouragements of the Sunday school worker."

Simon Hershberger.—Encouragements.—Interest, punctuality, good or-

der, regularity. Discouragements.—Tardiness, disorder, absence, excuse.

N. Eby.—Satan stirring up people to find fault, and making us think our work useless, a discouragement.

Discussion.

Abr. Hees.—Let "By the grace of God I'll try" be your motto. Nothing is more encouraging than to feel that you have done all you could for God and He will take care of results.

D. Garber.—Sow in hope, sow the seeds of truth and God will give the increase.

7. "Methods of successful Sunday school work."

R. J. Heatwole.—(a) To make Sunday school work successful superintendents and teachers must be Christians who are deeply consecrated to the work of saving the lost and encouraging those who are saved.

(b) Classes should be small enough so that teachers can be understood without speaking in a loud tone.

(c) To have success teachers and scholars must always study their lessons well.

(d) Another successful method is for superintendent and teachers to make private visits to the scholars during the week, especially the unsaved.

(e) Go to God in secret prayer.

T. J. Cooprider.—To be a success in Sunday school work is essential to be filled with holy zeal for the work and depending much on the inspiration of the moment for the manner of presenting it. We conclude from observation that a lack of spirituality is the chief cause of lack of success.

Prayer led by Ben. Horst.

Dismissed by Albrecht Schiffer.

THURSDAY MORNING.

Devotional exercises conducted by D. G. Lapp.

Half hour with the children, Fannie Landes.

Lessons from the leaves.

Song—"Jesus loves little children."

Talk to children continued by Noah Mack.

8. "Nonconformity—How best taught in the Sunday school."

G. R. Brunk.—(a) It should be taught fully. This is usually the most overlooked subject ever taught. Plainness of attire is usually the thought of the mind when nonconformity to the world is spoken of.

(b) Teach the subject in its fullness and all fairness, not only in personal attire but in all respects. Do not allow people to draw from your teaching that we must have our eyes on the world and whatever it does we must do differently. We shall not study the world but the bible to get our principles.

(c) Teach it plainly. When it comes to an unpopular thing the temptation is to hint at it and go on. Unpopular things must be taught plainly and not hinted at.

(d) Teach it with love.

(e) By example. Without this you may as well be silent. Practice it in all its grace and bearing as God gives you grace and wisdom.

Question box was given in charge of G. R. Brunk.

The Sunday school superintendents present were appointed to select a committee for the arrangement of next Sunday school Conference programme. T. M. Erb, Dan'l. Hees, Wm. S. Landes and D. A. Wenger were chosen.

Collection of freewill offerings. Closing remarks by the Moderator.

Light brings with it responsibility. There was shown a great deal of enthusiasm; shall we carry that spirit into our home work? Superintendents and teachers, be of good courage, how glad we should be for the privilege of gathering in souls.

Closing prayer by N. Mack.

Fannie Landes, Secretaries.

REPORT.

OF THE FIRST HOLMES COUNTY MENNONITE SUNDAY SCHOOL CONFERENCE, HELD AT WALNUT CREEK

M. H., NEAR CARLISLE, OHIO, OCT. 11, 1902.

Opening Exercises.—Scripture reading and prayer by Bish. Fred Mast.

Organization.—Moderator, Fred Mast; Assistant Moderator, C. Z. Yoder; Secretaries, A. W. Hershberger and J. J. Hostetler; Treasurer, A. M. Yoder; Query Committee, S. H. Miller, D. S. Troyer and Hiram Yoder; Choristers, Calvin Mast and D. W. Hershberger.

Topics.

1. Object of the Sunday school. L. D. Miller being absent the subject was opened by Solomon Hostetler. Object is to instruct children and adults in God's ways and word.

M. A. Mast.—Preparing for the Kingdom.

C. Z. Yoder.—Two fold object: to build up in Christ, and to raise souls up for Christ.

2. Duties of Teacher.

M. D. Beachy.—Good preparation. Referred to Moses' forty years preparation. Christ lived a preparatory life for thirty years, for a work of three years. Deeper spiritual life. Spirit filled teachers, having for their aim Christ.

Hiram Yoder.—Bible, five letters and their meaning. (1) buy our bibles, do not borrow. (2) investigate, (3) believe, (4) love the Bible, (5) exemplify it, live it out.

General discussion.

3. Duties of Parents.

Herbert Snell.—The Sunday school is a union of parents.

A. M. Yoder.—Our first duty we owe to God. Do not only send, but go yourself, and take the children along. Study the lessons prayerfully during the week with the children. Fear God and keep His commandments.

4. Responsibilities of Sunday school workers.

Maggie Yoder.—Presented the subject in an essay.

D. S. Troyer.—For ourselves and wrong impressions, but above all our "commitments."

Encouragement by Asst. Moderator.

Keturah and Orpha Hostetler sang the song, "Loving Words," and Orpha Hostetler gave an impressive reading of the "Little Messenger."

Song by the children.

Benediction by S. H. Miller.

Song service. Reading of Psalm 133, and prayer by C. Z. Yoder.

5. The effect of the Sunday school on the church and home.

Elmer Zook. Get in Bible line and the effect will be great.

Zana Beachy.—Essay.

General discussion.

6. Hindrances to Sunday school.

Rita Miller.—Essay.

Mary Hostetler.—Unqualified teachers. Coming without preparation.

D. S. Troyer.—Questioned the exclusive use of quarterlies.

C. Z. Yoder.—Encouraged the use of the Bible more.

7. How can we induce scholars to study their lessons before coming to Sunday school?

J. F. Miller and William Miller.—Get them to think, why do we study. Motto, "Learn to think, and then think to learn."

8. Order and Discipline.

D. W. Hershberger, J. J. Hostetler and Fred Mast.

Recitations.

Beautiful Christians.—Roy Hostetler. The good that I can do.—Elna Hostetler.

Praying.—Edith Troyer.

Advance Work.—Virginia Mast. The Twin Ballads.—Virgil Yoder.

Playing the Drunkard.—Verbal Yoder. 9. The Minister's work in Sunday school.

David Mast.—Punctuality is a great influence.

Isaiah W. Royer added many helpful thoughts.

Closing prayer by M. A. Mast.

EVERING SESSION.

Song service. Devotional exercises. Prayer by Fred Mast.

Queries.

1. Are the use of maps of the Holy Land in the Sunday school objectionable? If not, why not encourage their use?

C. Z. Yoder, Fred Mast and D. S. Troyer. The speakers encouraged the use of such maps.

2. How should the Superintendent be elected?

C. Z. Yoder referred to church conference decision. Appoint a committee of three members in good standing to select candidates and let school or brotherhood vote.

3. Shall we encourage a bible school in near future?

The comments by Bro. S. H. Miller and C. Z. Yoder were in favor of such a school and the meeting manifested approval by a rising vote. Bro. S. H. Miller was appointed to investigate and secure a suitable instructor.

Missions. The Master's Command.

J. T. Mast and E. T. A. Zook. The Master's command is the most sacred of all commands. His last command the greatest. He always reserved the best for the last.

S. H. Miller.—Christ's mission was to save sinners; our mission is to teach them to observe all things whatsoever Christ has commanded. Pray the Lord of the harvest to send laborers into the field.

Mission talk by Isaiah Royer concerning Chicago Mission.

Closing exercises by Asst. Moderator, C. Z. Yoder.

Moved by Bro. D. S. Troyer and seconded by M. D. Beachy, that this report be sent to the Editor of HERALD OF TRUTH for publication. Carried.

Prayer and Benediction.

A. W. HERSHBARGER, Secretaries. J. J. HOSTETLER.

THE loving compassion of Christ is in no way more clearly shown than in the following scriptures: Gal. 6:1, 1 Tim. 5:2, 21, and 1 Thes. 5:14.

Question 1.—Can this Conference fix a definite length of time for a minister

VIRGINIA CONFERENCE MINUTES.

OCT. 3RD AND 4TH, 1902.

The Semi Annual Conference of Virginia met at the Tripled M. H. (Lower District), on Friday, October 3rd, 1902, and was opened at 9 o'clock A. M. by the reading of the 4th chapter of 2 Corinthians by Bishop A. P. Heatwole, and prayer.

Christian Good, the Moderator, read the rules of Conference.

The Bishops, L. J. Heatwole, A. P. Heatwole, and Lewis Shank addressed the conference, drawing attention to the foundation on which the church needs to build, the needs of the church as a body and as individuals, as well as the dangers that threaten the church. Bish. Heatwole reported eight accessions and four deaths in his district during the past six months. The counsel meeting in the various districts showed the church to be at peace.

Further remarks by ministers and deacons:

Without the presence of Christ in our conference our meeting will be in vain.

Christ chose His witnesses while here on earth. Are we their worthy descendants?

We need missionaries at home as well as in foreign fields.

Each generation has its particular work to do, and each depends upon this generation as to what our church will be in the future.

The Lord has left with us His will and desires it executed to the letter, but individuals are trying to nullify it. God is the fountain head and we are only the vessels through which the fountain flows.

The power that we exert lies as much in our living as in our preaching.

We cannot always be at conference or on the mount of transfiguration, but we must again go home to our individual work, to the valley of humiliation. Shall we be faithful?

Do we, like the flower in the desert that blooms in all its beauty and fragrance regardless of man's presence to appreciate and enjoy it, always bloom for Christ regardless of man's appreciation of it?

It is possible that we look too much on the dark side of life, and fail to reflect God's life and image as we should.

The Moderator announced an intermission of 15 hours, and the forenoon session closed with silent prayer.

Afternoon session opened by singing and prayer. The Moderator declared Conference ready for business, and asked the bishops to present anything they had in readiness.

Bishop Shank asked, Does an open transgression require an open confession before the church and the world? If so, where is the Scripture requiring it?

In answer, many phases of this subject were mentioned and discussed and much light shed upon the same, and the conclusion arrived at, is, that the church having such cases in hand must decide what is best for the purity of the church and all concerned, and act accordingly. In the light of the following scriptures: Gal. 6:1, 1 Tim. 5:2, 21, and 1 Thes. 5:14.

Question 1.—Can this Conference fix a definite length of time for a minister

to remain in his West Virginia appointment?

Resolved, That the time be limited to twelve months, beginning January 1st of each year, and that the work of supplying the field or filling vacancies be made the duty of the bishops of our Conference.

Question 2.—Can we consistently hold those as members who get a divorce and marry another?

Answer.—We cannot hold such a one as a member. See Mark 10:11-12 Matt. 5:32.

Conference session opened Saturday morning with devotional exercises, after which the Moderator announced Conference ready for business.

We the committee appointed by the last Conference to consider the advisability of building a house of worship in Fauquier county, beg leave to submit the following report: We visited there and took looked over the field and consulted with the members there, and decided that it would be best to defer the matter at present, and await further developments.

A. P. HEATWOLE, JOS. W. GIEL, S. M. BURKHOLDER.

Question 3.—If a divorced member who marries again is put away from the church, can he or she again be received into the church?

On motion, the question is tabled.

Question 4.—Should not unfornemented wine be used at the time of communion instead of fermented wine?

On motion, question is tabled.

Bro. Henry Blosser asked for some thoughts on James 5:19, 20.

</

BIG FOUR ROUTE

to the world famed Virginia HOT SPRINGS. Fine train service, dining cars, Pullman Sleepers, observation cars. The new fire proof Homestead Hotel, entirely rebuilt, will be opened March 10, 1902.

Reduced rate tickets now on sale. For full information call on agents of the Big Four Route, or address the undersigned.

WARREN J. LYNCH,
Gen. Pass. & Tkt. Agt.,
W. P. DEPPE, Asst. G. P. & T. A.
Cincinnati, O.

HOMES IN THE SOUTH

is one of the very best illustrated Sunday school and family papers published. It should be in all the families where there are children to read it, and in families where there are no children the old people, the fathers and mothers, can read it with profit. If you do not get it through your Sunday school, subscribe for it and have it sent to your address for the benefit of the family. It comes weekly and will do you good. It costs only 50 cents a year.

Reduced rates will be made for excursion tickets from Chicago and Milwaukee to points in Northern Wisconsin and the upper peninsula of Michigan and via the Chicago, Milwaukee & St. Paul Ry. A synopsis of the game laws now in effect may be obtained on application to E. G. Hayden, Traveling Passenger Agent, 217-218 Williams Bldg., Cleveland, Ohio.

Every family ought to have and can now afford to buy WEBSTER'S UNABRIDGED DICTIONARY. We are offering this very excellent work for only \$5.50 by express. It is the authorized and copyrighted edition, contains 2,012 pages, and over 3,000 illustrations. It is double indexed, and is bound in full law sheep. It should be found in every family library and at this extremely low price, no one can afford to be without it.

"Roman Catholic priests say to us that the heathen, 'Our crucifix is not an idol but only a symbol.' And the heathen answer, 'Our idols, too, are only symbols.' God knew human hearts and how easily they would come to regard the symbols of gods, and worship them in the spirit of idolatry. But we must worship in spirit, which is much harder than going through empty forms. The absurdity of idol worship is humorously pictured by a Port Royal pilot, who was wrecked in the Bay of Bengal years ago. Only three escaped to land. They were soon in straits for hunger, but from a hiding place natives set savory dishes before a high altar. The three men, who were troubled with the idol and eat these savory dishes each day when the natives were gone away. They did so for a week but were discovered in the very ac-

**International
Holman
Combination
Nelson**

Family	Teachers'
Pulpit	Linear
Devotional	Pocket
Reference	Text and

Write for descriptions. Very liberal
Inducements to Agents.
Mennonite Pub. Co.
Elkhart, Indiana.

are cheaper than in the North. Living is cheaper, too, in a climate where pasture is good 10 months in the year, and clothing and fuel requirements are comparatively light. When you go south remember that the Queen and Crescent Route offers the best inducements. Free reclining chair cars are carried on night trains. Parlor cars on day trains. Homeseekers' tickets sell at only a small amount over one fare for the round trip. Free books, maps and further information as to stock and fruit raising in the South will be sent on application. W. C. RINKARSON, G. P. A., Cincinnati, Ohio.

The Most Complete and Up-to-Date Line of

Books on Necessary Information
Books for Practical Daily Use
Books for the Boys and Girls
Books for the Little Children
Books on Bible Instruction
Books on Latest Scientific Research
Books for Every Home Library

that any one can desire, in the most handsome and attractive bindings.

Now is the time to begin taking Holiday Orders. Experienced Book Agents pronounce our line of Subscription Books the best they have ever seen.

Send for one. We can supply agents with elegant combination prospectus. For description see catalogue. Write us at once for our very liberal terms. Do not delay one day.

Mennonite Publishing Co.,
Elkhart, Indiana.

Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., NOVEMBER 15, 1902

VOL. XXXIX, No. 22.

ABRAM B. KOLB, Editor

Entered at the Post Office at Elkhart as second class mail matter.

Contents of This Number

Editorials/Personals	357
God and Man, A Sad Picture	358
Thanks Giving or Thanks Living	358
We'll Know and Understand	360
From Under the World because of Offenses	360
True Thanksgiving	361
Pinlessness, Best Ways of Helping	346
The World of the Bible	346
Does Mission Work Pay	347
The New Tract of Land	347
A Witnessing People	347
Send Joy, How to Please God	347
Business Notices, S. S. Lessons	348
Correspondence	348
Conferences	348
<i>Sowing the Seed</i>	349
A Decided Step	349
Strength-giving Sympathy	349
The Promisè Message	349
<i>The Uncertainty of Life, Temptations</i>	349
<i>The Mention of His Name</i>	350
Marriages, Deaths	350
Financial Reports	350
Items, Advertisements	351

EDITORIAL NOTES.

Let us be thankful always.

No two days find us alike. We are either higher or lower on the plane of life than we were the day before.

After a while many of us will be ashamed that we spent so much effort trying to make mountains out of mole hills.

All belongs to God. We set in action the powers and faculties He gives us, and after we have done what we can, nothing will come of it all unless "God giveth the increase."

Sad indeed if the waving harvests, the bending fruit trees, the increase in business, and the blessing of general prosperity does not move the heart to thanksgiving.

The subscription price of "The Mennonite", an eight-page weekly published at Berne, Ind., in the interests of the General Conference of Mennonites of North America, has been increased from \$1.00 to \$1.50 per year.

Communion Services were conducted on the 19th of October at Bossler, Lancaster Co., Pennsylvania. The house

which is now very large, was filled to its capacity. Bishop Martin officiated and about 200 members partook of the emblems.

October, made preparation for the event. Many of the farmers left their stock and their crops out in the fields and joined the waiting band of Adventists. Such fanaticism is not an unusual thing. It is remarkable what unscriptural things have been done as a result of overwrought feelings and mistaken inspirations of individuals. The end of the world will come in due time. For those who have passed away the end of the world has already come; for us who are still here it is folly to try to figure out the day, or the hour, or the year, or the decade, or

Some preachers excuse themselves for discussing temporal matters in the pulpit by saying that we are living in this world and are a part of it and people want to know what is going on about them. True, we are in this

To those who object to the price of the new Church and Sunday School Hymnal we wish to say that Bro. J. S. Shoemaker of Freeport, Ill., who has assumed all the financial responsibility in connection with the work, does not reap a profit from the sales of the book. In fact it is more than probable that the handling of the first edition means an actual financial loss to him. Bro. Shoemaker has not asked us to make any statement like this. He does not know that it will appear, but we say this in simple justice to him. For the time that he has spent upon the work he receives nothing so far as we know. Yes, a book of the size of the new hymnal could be produced for less money, but it would not contain much of the modern music that is used in many places. In Sunday school and church services, however, nearly all such music is copyrighted, and when \$50 or more has to be paid for the mere privilege of using a certain tune or hymn it does not take many such to make the price per copy on a small edition soar.

ever deny, all having their own particular creeds, customs, codes of morals, etc., but all differing more or less radically in stigma from the Greek Church. Among the most prominent are the Staro-obrazdi (who are subdivided into two main branches), this sect of "Old Believers" is the most numerous and numbers, among its offshoots, some of the most fanatical elements in the country, as for instance the Begumii who several years ago buried fifteen of their members at Tiraspol, near Odessa. Others that are more or less known are the Dukhobors, of whom many have recently settled in Northwestern Canada; Molokani, Stundists, the followers of Count Tolstoi, Zionists, Skopists, etc. The Mennonites, Baptists, etc., are not mentioned as they are not offshoots of the Greek Church. The Holy Synod has established strict laws against evangelistic work in that country, and a vigorous campaign has recently been opened against the sectarians in those provinces where their numbers are latterly more largely increasing, says the London Standard. The powers of the specially appointed "missionaries" (they should be called spies) will be supplemented by those of the police. Apostasy from the orthodox church is still a criminal offense in Russia. It may be added that while our Mennonite people in that country are prohibited by law from doing any mission work at home they are supporting mission work in other countries, especially in the island of Java. It is highly probable, too, that with the recent changes in the personnel of the Holy Synod, some measures less stringent toward the sectarians will soon be adopted. But religious toleration as we see in the United States and Canada un-dreamt of, is still far from a reality or probability in Russia.

PERSONAL MENTION

Bish. John Nice informs us that after Nov. 1, his address will be Madison, Ill., R. F. D. No. 1.

Pre. Jacob Gascho, formerly of Canada, now of Minnesota, accompanied by his wife, recently visited the

brethren in Oscoda Co., Mich. Pre. Ahr. Troyer and Manasses Bontrager of Indiana were also recent visitors there.

Bro. S. G. Shetler and wife, of Davidville, Pa., who are in the West at present, arrived at Elkhart on the 7th. Bro. Shetler preached a very practical sermon in the evening from the text, "What seek ye?" John 1:38. On Saturday morning they and Sister Hough visited the Herald office. They went back to Lagrange Co. in the afternoon.

We are sorry to learn that our friend, Bish. S. F. Sprunger, pastor of the large General Conference Mennonite Cong. at Berne, Ind., has been suffering for some time with a sorely afflicted left eye, it finally becoming necessary to remove the member, which was done at Fort Wayne, Ind., on the 23d of October. We hope his recovery may be rapid.

Pre. Joseph Egly, of the Hopedale (Ill.) Amish congregation, stopped off between trains at Elkhart, on the 5th of the present month and took the opportunity to look through the several departments of the publishing house. He had been to Shipshewana, Ind., to visit a sister, who, while visiting among friends in that vicinity, was taken down with typhoid fever.

John Hertzler, Sr., of Port Royal, Juniata Co., Pa., the author of the Hertzler Genealogy, widely known and highly esteemed for his many good qualities, fell from the stairs in his barn, on the 21st ult., and injured one of his ankles so much that he has suffered great pain and it is feared he may be permanently crippled. The shock was severe for one who, at the time, had nearly reached his eightieth birthday (Nov. 8, 1902). His many friends will hope that he may again be restored to his usual health.

For the Herald of Truth. GOD AND MAN.

When we consider the greatness of God and the littleness of man, we see before us a wonderful contrast; and the difference is so great that we cannot comprehend it any more than we can comprehend God Himself. We admit that we cannot comprehend God, and we are taught in all orthodox theology that God is an incomprehensible Being, but when we consider man we are sure that it is an easy matter for us to comprehend or understand ourselves, and the condition of the human race in general, because these things lie open before us like an open book, and we can certainly analyze and comprehend these things quite readily.

But let us think a moment. We cannot understand a grain of sand, a blade of grass, a leaf from yonder

tree, a flower that blooms and withers under our feet; on every side and at every step we meet mysteries in science and nature which we can by no means grasp by means of our finite understanding. There are mysteries all around us, and if we cannot understand so many of these natural things what shall we say of that man, that mechanism which according to the declaration of the Psalmist is "fearfully and wonderfully made"? And if we cannot comprehend even ourselves, what shall we say about God?

From the Sacred Scriptures, however, we can gain some knowledge, imperfect as it may be, of the magnitude, power and love of the Almighty.

Let us look at some of the sayings of the divinely inspired men of the past. Job says (Chap. 4), "Behold, He (God) put no trust in His servants; and His angels He charged with folly, and how much less (will He, or can He put trust) in them that dwell in houses of clay, whose formation is in the dust, which are crushed before the moths? What is man that he should be clean, and he which is born of a woman that he should be righteous? Can a man be profitable unto God, as if that he were wise may be profitable to himself? Is it any pleasure to the Almighty that thou art righteous, or is it gain to Him that thou makest thy way perfect? * * * * Is not thy wickedness great? And thine iniquities infinite? How then can man be justified with God? Or how can he be clean? * * * Behold even to the moon, and it shineth not; yea, the stars are not pure in His sight, how much less a man that is a worm, and the son of man which is a worm?"

Let us carefully consider the above quotations from the word of God, and try to understand as well as we are able, how little, how low, how helpless, how sinful, how unworthy, how lost and degraded we are—how vain and impure all our thoughts are, and how we are as nothing, and less than nothing from the standpoint of God and His blessed word; and yet God in His eternal majesty, prompted by divine love (which we likewise cannot comprehend) sent His only begotten Son into the world to redeem and save the fallen, sinful race of Adam, and through our divine Redeemer prepared a place for all His faithful children, that finally we may dwell with Him in the fullness of eternal joys.

Oh, when we consider these things, how insignificant how small we must feel? How little there is for us to boast of? How we must feel humble before the great and eternal God, but what a grand thought it is that when we realize our unworthy, helpless position and truly humble ourselves as into the very dust, then and then only can God use us to His glory; for then God will let us enjoy the blessedness of His promises.

He that humbly himself shall be exalted.

God resisteth the proud, but giveth grace unto the humble.

He that humbly himself as a little child, shall be called greatest in the kingdom of heaven.

HERALD OF TRUTH.

Dear reader, if you have not yet learned true humility, seek it now.

"Oh, to grace how great a debtor Daily I'm constrained to be! Let thy goodness like a fetter, Bind my wandering heart to thee. Prone to wander, Lord, I feel it; Prone to leave the God I love—Here's my heart, Oh, take and seal it, Seal it for thy court above." F. B. P.

For the Herald of Truth A SAD PICTURE.

By Benjamin B. Weber.

In the Sept. 1 No. of the Herald of Truth we noticed an article titled as above. We are sorry to say the picture is not overdrawn. We see day after day the cause of Christ suffering from the lack of funds to successfully carry forward the cause. Then we say within ourselves, Why this state of affairs? Why is it that man is so selfish with these riches of which God has made him a steward? We read in God's word that "the earth is the Lord's, and the fulness thereof." Psal. 24:1. Again we read in Psal. 50:12—15, "If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving; and pay that thou vowest unto the Most High. And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." Furthermore we have such scriptures as Ex. 9:29; Ex. 19:26; Deut. 10:14; Job 41:11; 1 Cor. 10:26, 28, to prove that the earth and all that is contained therein belongs to God. Let us consider what we really own. Does not the Lord give unto us all we have? We read, 1 Tim. 6:7, "For we brought nothing into this world, and it is certain we can carry nothing out." Read also Job 1:21; Psal. 49:17; Prov. 27:24; Eccles. 5:15. Now since we can prove by God's holy word that God is the proprietor of all things, and that we own nothing; but that God has only put us here as "stewards" over His earthly possessions, let us also see what God wants us to do with these possessions over which He has made us "stewards." Scripture teaches us that in Bible times God's people were required to give Him one-tenth of their increase. Read Gen. 28:22; Lev. 27:30; Prov. 3:9; Mal. 3:8. Furthermore, He has promised blessings upon the giving of tithes. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10. "Honor the Lord with thy substance, and with the fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3:9, 10. Read Prov. 11:24—26; Psal. 112:9. "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." 2 Cor. 9:8—10. Now, my dear readers, can we not grasp the blessed truths contained in the above scriptures, which are given us for a "lamp unto our feet, and a light unto our pathway"? Will we not be condemned if we know these things and do them not? Scripture says, "He that knoweth to do good and doeth it not, to him it is sin." Let us awaken to a full sense of our duty, and not let the cause of Christ suffer loss because we are unwilling to give what really belongs to Him. Men are dying by the hundreds daily, and will we yet withhold? Will we be at ease in our comfortable homes with plenty and to spare, and not share with those who have not? Will we yet continue to hoard up, and to "tear down and build greater," so that we may yet be able to "store more of this world's goods for our own gratification"? If this is our purpose, that some day, sooner or later, God may say as to Dives, "This night thy soul shall be required of thee, then whose shall these goods be?" And let us also remember the dear brethren and sisters who have sacrificed their belongings, wealth and probably health and have gone to distant lands where no familiar face could greet and welcome them, but altogether in a strange land among a strange people to spread the gospel of salvation to those un saved souls. Oh, it is well worth considering. Let us all begin a new epoch in our lives by way of charity. And when we have ended our pilgrimage here below, and shall be escorted into the realms of glory in the world beyond, then we shall strike glad hands with those whom we, by God's grace, have been instrumental in helping to save; and not only those, but all who have had their robes washed in the blood of the Lamb.

"THANKS GIVING" OR "THANKS LIVING"?

Mattie Herbruck.

Christian gratitude, is the thought implied in this topic. Though so strikingly similar at first glance, they each, however, contain a comparative weight of their own. Indeed; though apparently sufficient of themselves in the singular, they are really of so should be, absolutely inseparable. Yes, where thankfulness and gratitude sufficiently abound in a life it should reasonably be expected to spring forth conspicuously in the living characteristics of the person. Most fitting, just here, as a further demonstration of our argument, is the parable of the ten lepers. And in order that the evil thoughts that were passing through the minds of the disciples, and He sat down and called the twelve and said unto them: "If any man desire to be first the same shall be last of all, and the servant of all." The desire to be the greatest

the blessing which resulted from the Lord's miracle, but the tangible acknowledgment thereof was lacking. Ah! how significant are our Master's words when taken in conjunction with these thoughts. "Not all who say Lord! Lord!—give thanks—but they who do the will of my Father—live thanks—shall enter the kingdom of heaven."

Akron, O.

For the Herald of Truth WE'LL KNOW AND UNDERSTAND.

By Mattie Herbruck.

We often wish for clearer light. For a plainer path to tread; We long to find for every step. A trusty "God hath said." Oft we are prone to chafe and fret, Beneath that Father-hand, And wish before our 'lotted time, To know and understand.

Perhaps, we cannot always see. The whole long pathway through; But Father will make our next step clear, And that is enough to do. 'Tis faith we need to spur us on, And trust to conquer grand; Until at last, the victory won, We'll know and understand.

What if, for now, our eyes see not, But just a little way; Our Father has promised us in His word, Sufficient, will be our day; Needless to know life's burning waste, The desert stretch of sand, For at the end, our journey through, We'll know and understand.

We'll know and understand! Oh, God! When Thou dost deem it well, Why should we ask Thee, Oh, Father, blest,

Thy secret plans to tell? Nay! we can trust Thee, Father, God, Whatever Thou thinkest best; When Thou shalt will it, we will know, And understand the rest. Akron, O.

For the Herald of Truth. WOE UNTO THE WORLD BECAUSE OF OFFENCES.

By R. E. Buckwalter.

"But whoso shall offend one of these little ones, which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea." Matt. 18:6.

Christ warned His disciples to be humble and harmless, to avoid offences, and not to despise the little ones. And in order that the evil thoughts that were passing through the minds of the disciples, and He sat down and called the twelve and said unto them: "If any man desire to be first the same shall be last of all, and the servant of all." The desire to be the greatest

HERALD OF TRUTH.

showed forth the self and pride dwelling in the hearts of the disciples. He who truly humbles himself becomes vile in his own eyes and has no delight in the praise of man. Many men are in the notice of the world and of fond of the notice of the world and desire to be accounted wise. But such, says Christ, shall be last of all in the kingdom of heaven, and those who humble themselves as a little child shall be the greatest. "And whoso shall offend one of these little ones that believe in Me, it were better for such that they were drowned in the depth of the sea." There are many ways in which we may offend others. We may cause offences by doing the right. The Scribes and Pharisees were offended with Christ when He told them the truth, Mark 6:3; and many there are today who are offended with you if you humbly try to do the right, and reprove them of evil. They call you lordling, and do not desire to be in your company. As long as there are some who will not cast off the works of darkness, it is impossible to avoid offences, for light cannot dwell with darkness. But this is not the offence that Christ speaks of in the above text. To offend in this case means to draw to evil, or hinder in obedience, to cause to sin, or neglect duty. Therefore Christ says: "If thy hand or thy foot offend thee (cause these to offend) cut them off and cast them from thee; and if thine eye cause thee to offend, pluck it out and cast it from thee." The Lord only knows how many who were once humble, have been filled with pride, and have been made to fall by others who are not willing to cast off these evil desires of the hand, foot and eye. The sins of the eye are greater than those of the hand and foot. The hand and foot could not do anything that would offend anyone, could we not see to perform the evil. Through the eye we are tempted in thousands of ways. The man who died a drunkard would never have died so, had he not looked upon the wine. "Look not thou upon the wine when it is red, when it gleeth its color in the cup, when it moveth itself aright; at the last it biteth like a serpent, and stingeth like an adder." Prov. 23:31, 32.

The person who attends places of amusements where sinful people indulge in their sinful pleasures, would never have been misled had he not first looked upon those pleasures which lead but for a moment. The person who is tempted to array himself in fashionable attire, would never have been so tempted had he never seen anyone so attired, and would not, as it is, could no one see him but God and His holy angels. Yet what is so fashionably arrayed? Yes, say some by their actions, I do not desire to be in the company of those who dress modestly and out of style, and if you were to ask them why, they could not tell. The only thing they could say is that to be so arrayed is offensive to their eyes; it does not look nice. That which is highly esteemed among men is an abomination in the sight of God, and creates pride and lust in the hearts of those who were once humble, and it is well if it were once humbled and such and their

admirers into the lowest depth of hell. Oh, my brother and my sister, let us cast off these evil desires, though it may cost us as much pain and distress in the flesh as it would had we lost a hand or a foot or the eye, naturally speaking, rather than to offend anyone. Better would it be for us, says Christ, to be thus afflicted in the flesh than to have both soul and body to be cast into everlasting fire. "Forasmuch then as Christ has suffered in the flesh, arm yourselves likewise with the same mind, for he that has suffered in the flesh has ceased from sin."

1 Peter 4:1.

But there are other members of our bodies through which we may cause offences besides those above mentioned. The tongue is a deadly weapon and can be used for good or evil. The words of a "false-hearer are as wounds," says Solomon, and a brother or a sister thus offended is harder to be won than a strong city. Prov. 18:19. Then how important it is that we bridle our tongues and keep them in subjection to the will of God, when He says, "We should speak evil of no man." We might enjoy much peace, if we did not busy our minds with what others do and say, in which we have no concern. But how is it possible for that man to dwell long in peace who continually intermeddles in the affairs of another? "Woe unto the world because of offences, for it must needs be that offences come," as long as there are such who go abroad seeking occasions of dispute.

It is better to suffer for well doing, than for evil doing; so then let none of us suffer as a busybody, in other men's matters, but keep our eye inwardly upon ourselves that we cause no offence. Woe unto the man by whom the offence cometh.

Kinzer, Pa.

TRUE THANKSGIVING.

Peter Rudolph Pickel.

"O, give thanks unto the Lord, for He is good." Psalm 107.

Oftentimes we find it very hard to be truly thankful for what we have; the reason for it, is, that we are not grateful, but our mind constantly reaches out for the things which we do not possess.

We restlessly anticipate that which we do not possess and this is disastrous to the spiritual welfare of our souls, as well as making our bodies weak and unfit for the work here.

It is only human to be discontented, but it must not be. To cultivate a habit of true thanksgiving for every blessing by which we are strengthened our selves for almost any affliction or sacrifice which we may be called upon to bear. This is not an impossibility.

Let the attitude of thankfulness and good cheer be the constant view of your life. I never disturb my peace of mind by brooding over the things which God has refused me, for my faith is large in Him who will shape my life to a perfect end, and I can almost say with Diogenes: "O God, how many things this world has which I do not want!"

This is the spirit to cultivate and it will surprise you how little will satisfy you and make you happy.

If you have reason for complaint and

dwell upon it you will take all the sunshine out of your life; besides you are not master of yourself. It is a noble soul that can smile through adversity upon the world. It is a soul in course of perfection. Do not complain that you have nothing to be thankful for, but do your soul a helpful service and just sit down and seriously count the benefits that you enjoy. You will be surprised how great the number will be.

Let this thanksgiving be a new chapter in your life. Look out upon the morning sunshine and with a thankful heart feel that it is a blessed thing to live, with work to do and to reach a helping hand to those who need it. Then the noon-day, with business all in its highest course, when your small deed may be the one thread to make a great and valuable fabric. Then comes the glorious evening when toll is done, and you return to your loved ones, who gather about you for parental approval. Is not life after all a real treasure? You may not have wealth and moreover you do not need it. Your faith is the mystic talisman which will bring you into a closer communion with God. If your faith is right you will not think it an unpardonable offense because God has not given you more. True thankfulness should not be classed as a duty. It should be a pleasure and as such it is a means of spiritual growth.

The person who continually grumbles strikes because he lives in a stifling atmosphere, but the one who is cheerful and thankful permeates the atmosphere and his influence is far-reaching.

As this is a season for reunion and happiness let us think only of the pleasant things. Let us recall only the bright side of life's dark experience. Make the most of what God has given you. There is nothing so bad that it could not be worse and God deals with us according to our needs, not to our wants.

Rejoice, be glad, let your days be like a joyful note on the harp of life. Face your future with a larger faith and the happy gift of contentment shall be yours. Let us make most of what we have. Let God lead us away from the shadows and point us to the light. Let us think only the brightest thoughts, and with true thanksgiving look to Him from whom all blessings flow.—Evangelical Mess.

THE SPIRIT OF THANKSGIVING.

Three thousand years ago the Jewish Feast of Tabernacles was one of the harvest was an important one to the Jews, with its picturesque festivities, magnificent rituals and melodious choirs.

Of Israel gives a glowing description in his Tancrod of the glory of this great Hebrew festival which suggested our historic holiday of Thanksgiving. The Feast of Demeter, referred to in Theocritus, was closely allied in spirit to this day; also, the harvest festival of the Romans, called Cerealia, or the rustic ceremonies of which Virgil alludes; also the Merry Harvest Home of the English; and the Festival of the full moon of September, and in the late Indian summer, the red men of our forests held a wild-wood carnival of eating and revelry.

The first Thanksgiving service held in North America was observed by religious ceremonies conducted by an English minister named Woffall, in 1587, on the shores of Newfoundland. This man accompanied the expedition under Frobenier, who brought the first English colony to settle on these shores.

The Puritans rejected Christmas as a relic of Popery, but in its place instituted Thanksgiving. No preaching the whole year was so impressive as that morning's sermon, full of gratitude for blessings received and expected.

Virginia always made much of Christmas, but New England reverences the memories and traditions of Thanksgiving. Its first appointment as a national holiday was made by Washington in 1789, but every day may become a thanksgiving for those who seek out the hungry in body and spirit to feed, and the naked to clothe.

The significance of the day is maintained, although from fasting and thanksgiving, it has become feasting and thanksgiving. The full storehouses and well-garnered harvests make a day of joy in reality as well as one of seeming, and upon those who cannot say that they have much to be thankful for, to whom the year has brought hard paths, uphill roads and stony places, this phase of Thanksgiving must not be forced. The minor key must have its melody this year, but the future holds for them unknown Thanksgivings.

Life is too great to make it possible for us to judge it from day to day, and God's purposes are too vast for us to trace and read them year by year.

The sting which goads a man into heroic action is worth more to his character than the ease which turns him into idleness. Our times are always in God's hands.

Every blessing we possess is in itself a suggestion of another's privation.

This broadest day of the year is a time for meditation and gratitude; unlike Christmas, it opens its arms and takes in Jews and Mohammedans.

Thank the Lord for all sweet and pleasant passages in the great story of life, and that this year the harvest has been white in those unseen fields where all that is noblest in a people's life comes to flower and fruit.

PLAINNESS.

My mind has often been brought into much painful exercise on account of the many departures from the wholesome Christian testimonies of simplicity and plainness; testimonies faithfully upheld in earlier days and times of greater purity; leading to humility and meekness, and to the avoidance of pride and high-mindedness.

There is no difficulty in ascertaining from whence these testimonies were drawn, even from Jesus Christ Himself, that great example of meekness and self-control; and the source, from whence every wholesome admonition, and good and perfect gifts are received. And if through all good conscience we will "observe whatsoever He commandeth us, even to follow Him"; and what the apostles

preached and observed also, we shall find it needful to make a stand against the insidious pursuits of vanity, and a worldly spirit, and a nurturing of the will of the flesh. The apostles declared that "the grace of God which bringeth salvation," teacheth also the denying of ungodliness and the world's lust; and this truth, with the declarations of Christ Himself, teacheth us: "If any man will be My disciple let him deny himself and take up his daily cross and follow Me"; and "Take my yoke upon you, and learn of Me, for I am meek and lowly of heart"—this coming to be a disciple of Christ and wearing His yoke, brings us to the denying of what another apostle calls "the lust of the flesh, the lust of the eye and the pride of life." It is by this practical self-denial that the followers of Christ are distinguished from other people. It is not what men say, or profess, that makes the true distinctive character, for a man may think much, and believe much, and rely much upon the sufferings of Christ upon the cross and at the same time be an utter enemy to the cross of Christ, as it regards his own practical endurance of it, a thing indispensable to a disciple of Christ; and it is very evident that there can be no true follower, without possessing so much of the spirit and power of the cross, as will work in him to the mortifying of the desires of the body; to the sanctifying of the spirit, and to the subjugation of the will of the flesh.

And a good degree of this experience is undoubtedly witnessed by individuals under different denominations; but we, from the first, found it needful to adhere to greater plainness of manners than that other professors have done, in order to be more perfect followers of His example, as well as of His doctrine of the straight and narrow way which leads to life, believing indeed the verity of the truth of His sayings; and that His doctrines of the cross are unequivocal; and finding by practice, too, that the bearing of His cross patiently and honestly, did in very deed, work to the mortifying of the deeds of the flesh; hence as a people we have seen more than others the necessity of "always bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." "For we which live, live are always delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh." 2 Cor. 4:10, 11.

Whatever then may be the practices or sayings of others, we feel bound faithfully to adhere to the commands and doctrines of Christ and His apostles as recorded in Holy Writ, as well as to the word of God's grace in our hearts, to the denying of all desires after the maxims and manners, fashions and customs of this vain world.

And as this was a subject not unworthy of the Son of God and His apostles in His and their preaching and personal simplicity, none will do well in charging His more scrupulous followers with narrow-mindedness because of their conformity to the doctrines and practice of Christ and His apostles; seeing that everyone of His disciples should conscientiously keep His commandments and follow His

example of meekness and humility. Nor let anyone be deterred from the practice of a self-denying life because he may sometimes see traditional or hypocritical professors trusting in a form of godliness without the power, for there is not one of the Christian virtues but attempts have been made to counterfeit it; and they also who make such attempts are enemies to the cross of Christ and Him crucified, which is the power of God, and which alone the apostle told one of the churches, he was resolved to know amongst them. There was, I think, more than one reason why the peculiar and primitive testimonies of plainness were given to and upheld by us, and first because they are congenial to the very nature of Christianity in its purest form, and agree better with its other testimonies. And secondly, because if conscientiously maintained they would serve to exhibit this constant acknowledgment to the world, "I am the Lord's!" And thirdly, because it would be an enclosure round about the tender plants of the rising generation. For by observing these peculiarities in language, manners and appearance there would not be that inclination to mix familiarly with others; and this has proved to our beloved youth a great preservation from the corruptions and vanities of the world. In this point of view, the benefit to our people has been incalculable; for though it is not these peculiarities of plainness that cause us to be fruitful, yet by them as an enclosure, the fruit may be kept from being devoured. It is the good soil of the garden, well cultivated, that bringeth forth the fruit, but it is the fenced wall of God's providence round about, that keepeth it from being devoured by the creatures without.

And as far as this testimony from being a burden or a hardship, it is through the gift of Him that helpeth, a choice blessing from His hand, and a blessing, too, which if we as a people begin to despise and lightly esteem, God will in His displeasure perhaps remove from us. Yea, and if the vine which He has planted, when He looked for grapes, should be found bringing forth only wild grapes, He will certainly remove this safe enclosure, and suffer the wild beasts to tread it down; and He will also command the clouds that they should rain no more upon it. And as a small leak, if suffered to continue, will sink a ship, however good and richly laden; and as a small breach in the enclosure of the vineyard, however fruitful, will let in the devourer, so I believe if this testimony (however small any may deem it) should be abandoned, it would greatly endanger our safety. Yea, and if the boundaries of demarcation between this people and others, as exhibited in our peculiar testimonies, were removed, or suffered to go down through the fear of controversy or of singularity; then should we be prepared to go back, and mingle again with others, and that definite and honorable characteristic by which we have been known and distinguished from all others would be seen and known no more. Hence I consider it highly important to be ourselves faithful, and to train up, and instruct our families in these Christian testimonies and other doctrines of Christ by a con-

stant exhibition of this good and comely order and example, as well as by clear, plain argument, and open and full declaration of the hope within us.

And if the true ground of the gospel of our Lord and Savior in its primitive purity as seen by us cannot be supported without controversy; then let it be done in the meekness and wisdom of Jesus by controversy; for the cause of the blessed Truth is worthy both of controversy, and of a warfare, too, under the banners of the Prince of Peace.

And now—in conclusion—I feel a fervent solicitude that all may stand fast in the Lord, and hold the profession of their faith without wavering, cleaving to the blessed truth and submitting to its humbling power; and thankfully receiving every provision of God's providence, which is dispensed to us in common with others, and holding fast to those which have been in a more peculiar manner mercifully committed to us, as the testimonies and statutes of the Lord were to a people formerly. Then might we not all well say: "Woe is me, that I sojourn in Mesecah, that I dwell in the tents of Kedar," even in the land of Midian, for the crown of his pride must be brought down in Israel; and again: "Though Esaus be thy brother and the Lord hath planted him upon his high mountain, and given him a place in the earth, yet Israel must be dwelt with him nor abide there, for he must dwell alone;" and behold Moab also, his kinsman, for neither shall he join himself to Moab, because he hated his kindred; nor shall he be admitted to his sacrifices; for Israel must abide in his tent, yea, even in his lowly tabernacle a little longer, until the indignation be overpast; for the Lord is his tent and his tabernacle, and it was He that first led him forth and allotted to him his possessions in the valleys, and as trees of lignales have he planted him in his garden enclosed, and made him fruitful as by the river-side; and if he will be content to dwell in the land where the Lord his God has planted him, and keep His statutes, then the Lord will bless him still, in the midst of the nations, and He will cause that no enchantment nor divination shall prevail against him and so shall he abide as a tabernacle that shall not be taken down. And though many may forsake him, and despise him, because he is small, and his dwelling is in a low place, and because the glory of this world shineth not upon the ark of his testimonies, yet let him not be dismayed, the Lord is his light and God his glory; and He will encamp round about him; and His righteousness shall "go forth as brightness" and His "salvation as a lamp that burneth."

BEST WAYS OF HELPING.

J. R. MILLER.

God has put it into our power to help our friends in many ways—sometimes by deeds which lift away burdens, sometimes by words which inspire courage and strength, sometimes by sympathy which halves sorrow and doubles joy. But there is no other way in which we can serve others and do them good so wisely and so effec-

tively as by praying for them. Friendship that does not pray lacks a most sacred quality. It leaves God out, and that is leaving out friendship's best possibilities of blessing. Earth's sweetest joy needs Heaven to make it complete. An old writer said: "Pray for whom thou lovest: thou wilt never have any comfort of his friendship for whom thou dost not pray." We are sure at least that the truest, deepest, realest comfort cannot come from a friend whose name we do not speak to God in love's intercession. To God alone can the heart express its most sacred desires for a friend.

There are many cases also which we can help with our love in no other way but by prayer. The friend is beyond our reach and we cannot get to him with our cheer or comfort. Or he may be near, and yet his need is such that we cannot relieve it. Besides, human capacity for helpfulness is limited. We can give bread when one is hungry, a cup of cold water when one is thirsty, fuel for one's fire, or medicine when one is sick. We can express sympathy when one is in trouble and say a word of cheer when one is disheartened. Yet we can do little more. Even tenderest love is almost powerless in the presence of life's deepest needs.

But we can always pray and by our intercessions bring down divine blessings upon our friend. We can intercede and God will send angels to minister to those who are dear to us in their struggles. We cannot reach the wandering one in sin's dark way, but we can go to our knees and the Good Shepherd will be out on the dark mountain seeking him. We can pray and put strength into our friend's heart in his weakness, but we can pray and God will strengthen it. We cannot comfort our friend in his sorrow, but we can speak to God and He will whisper words of true consolation.

Our hands are clumsy and unskilled, and oftentimes our hurt the life we would heal with our touch or strengthen and uphold with our strength. But in prayer we can get God's help for our friend and God's hand is most skillful. We lack wisdom, and oftentimes the help we could give would be untimely or unwise. We would lift away burdens which God wants our friend to carry longer. We would make the way easy for him when God has made it hard for his own good. We would save our friend from hardship or sacrifice, or hold him back from perilous duty or exhausting service, when these are the very paths God has marked out for his feet. Our love is short-sighted and oftentimes our helping would do harm rather than good. But we can pray to God and He will help always wisely.

In this way all of us can help others. Whatever else we may do or may not do for one we love, we can always pray. The gate is never shut. One writes: "A prayerless love may be very tender and may speak murmuring words of sweetest sound, but it lacks the deepest expression and the noblest music of speech. We never help our friends so well as when we pray for them."

In our intercessions we should ask always for the best things. When you pray for your friends, what is it that you usually request God to do for

them? What do fathers and mothers ask God to do for their children? Is it worldly honor and success they seek for them—good fortune, promotion, wealth, prosperity, many friends, desirable marriage, a high place among men? Are these the best things which a parent's love can ask for a child? What are the things we ask for those we love?

Paul said of Epaphras that he prayed for the Colossian Christians that they might "stand perfect and complete in all the will of God." He did not ask that they might be prosperous in business, that they might be preserved from sickness, struggle, loss or trial, but that they might stand faithful and true amid all temptation, that they might do God's will, that they might lift out the divine thought and pattern for their lives, that they might in all things please God.

This is very suggestive. The mother's prayer for her children should not be, first, that they may have worldly honor and success, but that they may be what God made them to be. God has a thought, a plan, for each life. The truest prayer parents can offer for their children is that they may be so led and directed, so fitted and trained, that they will be ready for the place and the duty for which God made them.

We often pray for friends who are in trouble. For example, one you love is sick. You are touched with sympathy, and you go to your closet and pray for him. What shall your prayer be? That your friend may recover? Yes; that is your heart's natural prayer. It is right, too, and you may plead for this very earnestly. But that must not be your only prayer. It would be very sad if your friend were to get well and were not to take some blessing out of his sick room with him when he goes forth from it. You are to pray also that he may be enriched in spiritual experience, that he may be made a better man through his illness, that he may be brought into closer relations with Christ, that his life may be cleansed, purified, rid of its faults, and that he may become more thoughtful, more unselfish, more gentle, more like Christ—in one word, that he may be made perfect and complete in all the will of God.

We do not know what God's best at any point is for our friend. He may be staggering under a heavy load and it may seem to us that the best that could come to him would be the lifting away of the load. But as we are unable to ask this for him we remember that there may be something even more important than this. So our pleading takes the form that God will remove his load if that would be the best for him; if not, that He would strengthen him for the carrying of his burden longer and cause it to be a blessing to him.

Thus in all our praying for our friends, we are to think first of their higher good, of their growing likeness to Christ. We are not true friends to others, certainly not the truest friends, if we do not think of the best things for them; if we do not strive to help them to seek first the kingdom of God and His righteousness; if we do not labor in prayer for them that above all other things they may grow into the beauty of perfect Christian charac-

ter. It is a shallow, thoughtless, worldly friendship which thinks only of others' present comfort and earthly good.

It is not good friendship to ask for money, ease and luxury for our friends, when what they need is thoughtful-ness, heavenly-mindedness, love for Christ, reverence for God. We should pray that they may have God in their life, that they may lay up treasures in Heaven, that their sicknesses may make them gentler, lovelier, sweeter in spirit; that their earthly losses may work for them spiritual gain, and that they may live to be a blessing. We should not spend our time asking trifles and things that perish for those we love; we should pray rather for blessings which shall endure forever.

THE SALE OF THE BIBLE.

Twenty-five years ago Robert Ingersoll declared in a public lecture that the Bible was an exploded book, that its sales were bound to fall off rapidly, and that within ten years it would be little read. The ten years have passed and fifteen more, and yet the Bible is not only still being sold, but is being sold in enormously increased numbers. Within the last twenty-five years six great Bible houses have been established and the sales of the book have more than quadrupled. The authority for this statement is the head of the American branch of the Oxford University Press. A book that sets up to one hundred thousand and beyond in these days is heralded as a tremendous success. It has recently been announced that "David Harum" has reached a circulation of six hundred and twenty-five thousand copies, and the presses are still running. But how small do all these figures seem in comparison with the sales of the Bible! The American Bible Society alone has issued more than one million five hundred thousand Bibles last year, and in the same year the British Foreign Bible Society turned out more than five million Bibles. Other Bible companies show correspondingly large outputs. If the total number of Bibles in English alone produced in a single year were all added up the number would evidently be upwards of ten million. This is probably a greater sale than that of any other hundred books combined. Several years ago the competition in selling Bibles forced them below cost and there were rumors of a Bible trust. No such trust was formed, but prices were adjusted and no Bible house went out of business. These prices have been going down for twenty years through improved processes of production, but increased cost of manufacture has recently caused a slight rise in price. The British Bible Society sells a complete Bible for sixpence or twelve and a half cents, and a New Testament for a penny or two cents. The American Bible Society sells a Bible for fifteen cents and a New Testament for five cents. From these low figures, that put the Bible within the reach of the poorest people, we can see up to some extent the cost of many dollars. The secret process of making the famous Oxford India paper, so thin and tough and opaque, which came into use about 1875, has revolutionized the

manufacture of Bibles that are compact and handy volumes. The Oxford Press turns out twenty thousand of these Bibles a week. More than forty thousand sheets of gold are used in merely lettering the volumes and the skins of at least one hundred thousand animals go into Oxford Bible covers each year. Not all these Bibles published in England and America are in English, although these statistics do not include those published in other Christian countries. The British and Foreign Bible Society prints the Bible in four hundred languages, and the American Bible Society also prints the Bible in many languages. The field in which the American Bible Society shows the most marked development is in the Philippines. For three hundred years before the American occupation the Bible had practically no circulation in these islands, but during the first year of American rule ten thousand seven hundred Bibles were distributed in them. The Bible is now being translated into five Filipino dialects. Representatives of the Bible Society report that the natives are immensely interested in this "new book" in their own tongues, and that in many villages where most of the natives cannot read, it is read aloud. It was to be expected that China would show a large falling off in the sale of the Bible after the Boxer insurrection, but the reverse has been the case, and more than four hundred and twenty-eight thousand Bibles formed the issue for China last year. It has been thought that the sale of Bibles falls off in good times and increases in bad times. In China, however, that people are more religious when they are in trouble. But this is a mistake, and as business improves the Bible houses share in the prosperity and their sales increase. The fact is the Bible is the most popular book in the world today. In the midst of the flood of books that is constantly pouring from the press it not only holds its own, but is winning for itself an ever-increasing place. It is being bought and read today as never before. Let us pray that it may be read with the spirit and the understanding. "The entrance of Thy words giveth light."—The Presbyterian Banner.

THE SIMPLICITY OF GREATNESS.

Many years ago the licentiate of Princeton Seminary was in the habit of preaching at a station some distance from that place. Among their habitual hearers was a shoemaker and humble, but an educated Christian slave called Uncle Sam, who on his return home would try to tell his mistress what he could remember of the sermon, but he would always complain that the students were too deep and learned for him.

One day, however, he came home in great good humor, saying that a poor "unlearned" old man, just like himself, had preached that day, who he supposed, was hardly fit to preach to the white people; but he was glad he came for his sake, for he could remember what he had said. On inquiry it was found that Uncle Sam's "unlearned" old preacher was Dr. Archibald Alexander, who when he heard the criticism, said it was the highest compliment ever paid to his preaching.—Sel.

MISSIONS.

For the Herald of Truth.
DOES MISSION WORK PAY?

(Copy of the Testimony of Charles Martin.)

Dhantari, C. P., India, Sept. 19, 1902. I am glad to give the witness of what I have seen and realized in my Christian life and how much trouble I suffered from my Mohammedan relatives, I am writing down. I was from Mohammedan caste (shekh), and my name was Amerudin. When I was converted my name also was changed. I had a sister, a brother, and my brother-in-law was forest officer. When I was nineteen years old the custom of baptism was performed. I don't know exactly how the idea of being Christian was struck in to my mind so I was compelled to take baptism. I asked for baptism, and I secured it. Now I am going to explain the trouble which I received from my Mohammedan relatives and friends. When they have heard of my becoming Christian they became very angry, and to catch me if he could find me in the way or elsewhere. He had intended to break my head with a pole which he had under his sleeve. I was driven out from my home and all my wearing clothes were snatched from me. I had nothing to wear and cover myself. I was in great meditation. I did not know where shall I go, where shall I live, and what shall I eat. And in some time I began to remember my comfortable home I left a few hours ago. I was very helpless. I said, I cannot bear all these troubles for nothing. After thinking a long time I went to Padri Sahib, who saw my face very sorrowful and asked, "What is the matter with you, Amerudin?" I said: "My people drove me out naked this evening." So he made me sleep in his kitchen room where there was no light, no charcoal (bed), and floor was wet, and kitchen table was oily, so I could not take rest that night when I lay down on that oily table. I said, I cannot suffer all these troubles, so I will go back to my relatives. But someone said: "You have to suffer because Jesus suffered for you." When the morning came, Padri Sahib called me up and gave me one rupee for food and made my sleeping and living arrangement with one of the poor Christians in the mission compound. But when Padri Sahib heard that the Mohammedans became his mortal enemies he said, best send me to Lahore, where I stayed about two years. In meantime I became strong in faith and learn more about Jesus, the Savior—all fear and troubles came to me. In 1891 I was called back to Simla, where I had been baptized and kind Padri Sahib employed me in the Mission School. I worked there two years. I found now those my mortal enemies became friends of mine. From this I learn how Jesus had made their hearts soft so they are not scolding me and trying to break my head any more.

By and by I began to go to my house, but as soon as my sister saw me first time her face was full of love and she began to cry as she had not seen me for about three years. My

sister delivered all my clothes and things which was mine, and even my brother-in-law's anger gone, too. And I realized that surely Lord Jesus is on my side.

In 1893 I was recommended and got employment in the First Reformed Episcopal Church at Lalpur. There I worked about six years, then I got married. And I realized from that time, and He made my faith very strong to believe in His holy Gospel. In 1899, December, I was called with good recommendations by the kindness of Dr. Page and J. A. Reseller of Dhantari. I had worked under Dr. Page, who was compelled to go to America on account of his illness. Then I came under the control of Rev. J. A. Reseller, present missionary. And here I learned more about the faith, so Lord made my faith strong, and I came to know that surely Jesus is with all His believers who believe truly.

Suddenly a great temptation came on me this place. Christians and non-Christians told many things to Padri J. A. Reseller against my character, which I did not know at all. Next morning I found out of a man. He said: "Do you know what was said against your character?" I said: "No." Then he detailed me all that was spoken to the Padri Sahib. He was also one of the witnesses against me.

After hearing I came home. I became kneel down and prayed earnestly to Jesus. I said: "O, my Jesus, you have saved me from all my past enemies which were trying to break my head and from my mortal enemies. If these things which I witness telling against me is true I am willing to suffer the troubles and know that this. And if these things is false, Lord, show them and make them shy." When the case was brought before Padri Sahib all witnesses' testimony was against each other and case was proved false. I came home with joy and happy. I realized surely Jesus have heard my prayer and turned the face of my enemies. Now I can say I will not fear from any wicked person because Jesus is my side. Jesus is with me. Praise the Lord's name.

The foregoing is a true copy of the testimony of the person named in the title. Charles Martin is now employed in the American Mennonite Mission as a sort of steward. He understands English perfectly, but, as will be seen in this production, he lacks practice in dictation. He is sound in doctrine and is an eloquent and earnest Hindi bazaar preacher. He commands the respect of the non-Christian element of the community. For a man of his educational attainments he is getting a fairly good salary. But no money can repay the services he has rendered the Mission in its early and most trying days. He is one of those Christians to whom missionaries point with tears of triumph in their eyes and say: "Does not mission work pay?"

J. A. RESSLER.
Dhantari, C. P., India, Sept. 19, 1902.

For the Herald of Truth.
THE NEW TRACT OF LAND.

As stated in the last issue, our India Mission has recently come into possession of a new tract of land for

which negotiations had been carried on for some time. As the matter is of interest to very many of our readers, we herewith present the copy of the final correspondence as sent us by Bro. Reseller and shows the result of the negotiations. We would also add that our brethren in India do not style themselves "Reverends," but they can not help being thus called by others. —ED.

No. 8709.
Dated September 19, 1902.
Copy of the following with copy of enclosures is forwarded to Rev. Reseller for information and guidance.

84 (Illegible), E. A. C.
For Deputy Commissioner.
No. 5045. Dated Nagpur, the 9th September, 1902.
From the Under Secretary to the Chief Commissioner.

To the Commissioner, Chhattisgarh Division.
In continuation of the correspondence ending with this office letter No. 4754, dated the 25th ultimo, I am directed to forward herewith for information a copy of Secretariat letter No. 3919, dated the 11th July, 1902, to the Government of India, Revenue and Agricultural Department, and a copy of their reply, No. 1296—289—2, dated 20th August, sanctioning the grant of 17 acres of land in town of Dhantari to the American Mennonite Mission, on the terms specified in the Secretariat letter.

True Copy.
GANPAT—Head Clerk.

Copy of letter No. 3919, dated 11th July, 1902, from B. Robertson, Esquire, C. S. I., Chief Secretary to the Chief Commissioner, Central Provinces. To the Secretary to the Government of India, Revenue and Agricultural Department.

With reference to the orders contained in Para. 8 of Revenue and Commerce Department Resolution No. 1—147, dated the 6th February, 1872, I am directed to report for the information and orders of the Government of India a case in which the Rev. J. A. Reseller of the American Mennonite Mission at Dhantari in the Raipur District has applied on behalf of his mission for the lease of a plot of 2000 sq. ft. measuring 17 acres, in the town of Dhantari.

2. The plot is outside the Municipal limits and adjoins the premises of the Mission. A portion of the plot is covered by a mango grove, which is annually leased for an average rent of Rs. 40. The remainder of the plot is uncultivated and no income is derived from it. For cultivable land in the immediate neighborhood, rent is paid at the rate of Rs. 5—8 per acre. Only part of the plot is cultivable and, although no income is derived from it at present, its market value is estimated at not less than Rs. 1,000.

3. I am to forward copy of a letter dated the 19th February, from the Superintendent of the Mission to the address of the Deputy Commissioner, Raipur, from which it will be seen that the Mission is doing useful work at Dhantari. I am also to say that the resident Missionaries rendered very exceptional services during the last famine. The Superintendent asks for the grant of the plot of land for

purposes connected with the Mission. Part of it farthest from the Mission buildings will be used as a burying ground. The open portion of the ground will be used partly for teaching the boys of the Mission agriculture and partly as a playground. The premises of the Mission are likely to require extension and some of the land will be donated to this purpose.

4. Mr. Fraser (Chief Commissioner, C. P.) considers that the Mission is likely to give the Administration useful assistance in the matter of industrial education and he proposes to grant the land free of rent to the Mission on the following conditions:—
(a) The land shall not be used for purposes other than those above mentioned.

(b) The grove shall be duly maintained.

(c) A yearly sum of Rs. 40 shall be paid to Government as compensation for the loss of income from the trees.
5. Under orders contained in Para. 2—11 of letter No. 2283—73—20 from the Secretary to the Government of India, Department of Revenue and Agriculture, I am to ask that the sanction of the Government of India be accorded to the grant of land free of rent to Mission on the above conditions.

Copy of letter No. 1296—289—2, dated 20th August, 1902, from R. E. V. Arbuthnot, Esquire, I. C. S., Under Secretary to the Government of India, to the Honorable Chief Commissioner of the Central Provinces.

In reply to your Chief Secretary's letter No. 3919 of the 11th ultimo, I am directed to convey the sanction of the Government of India, to the grant to the American Mennonite Mission at Dhantari of the land therein referred to (17 acres in the town of Dhantari), on the terms proposed.

True copy.
(Illegible), Head Clerk.

A WITNESSING PEOPLE.

When Christ was about to leave His disciples to carry forward the great work of saving humanity through the power of the cross, He said to them: "Ye shall be witnesses unto Me." On the day of Pentecost the Holy Spirit descended upon the disciples not in the form of a dove, but "tongues like as of fire," and being filled with the Spirit "began to speak" even in "other tongues," and "when this was noised abroad, the multitude came together, and were confounded, because every man heard them speak in his own language." The Pentecostal church was a witnessing church, and when the church was "scattered abroad" they went everywhere preaching Christ.

Not so now. The golden tongue of witnessing has been nearly silenced. There is a very widespread prejudice often natural and well-founded, against witnessing for Christ. We are now told to live our religion; that light shines, but does not beat a drum; that deep waters go silently on their way, while the shallow stream makes a great noise; that you should make a bell to tell sailors at sea that you have lighted the lamp in the light-house.

This is all very well. But frequently the fog is thick and the darkness so

dense that the light can only be seen at a short distance; then the discharge of cannon or the blowing of great blasts from the fog-horn become necessary.

Some people have become prejudiced, because every man knows of some chronic nuisances who take to talking religion but who are unable to live religion. But the prejudice is liable to go too far. It is the old temptation to prohibit the right use of what has been put to a wrong use. The fact that some people "talk religion" too much or unwisely gives no fair ground to exclude it altogether from the prayer meeting or the every-day conversation.

It is further advised to live what one professes, with the witnessing tongue, because a man's conscience ought to be his citadel, a very holy of holies, into which he will not unadvisedly admit anyone to see its strength or its weakness.

Not so does the Word of God describe the human heart. Instead of a citadel, a good heart is a place of treasure. "A good man out of the good treasure of the heart bringeth forth good things," said our Lord. The truth of the matter is, those who oppose witnessing for Christ, for the most part, are those who are trying to balance themselves on the fence between both worlds. They are either nominally religious and afraid of being asked to witness, or utterly indifferent and afraid of having the citadel of their inner life laid open. To our mind there are worse things than talking religion in meeting or on the street even if it is done not excessively or unwisely. It is worse to start a baseless slander on its ruinous path. It is worse to let a foul story do its devilish work. It is worse to sit still and see low standards of truth and honor take the place of eternal principles. And the man who calls himself a Christian and who would hesitate to brand a lie as a lie and to call filth black, is not worthy of the name.

There is a time for speech, and there is a time for silence, in religion as well as in politics or anything else. The difference is that it takes more nerve to say what one fears is unpopular. And half the time it is groundless fear. Half the time when you are afraid to open your mouth on religion the man you are talking to is longing to have you declare yourself so that he need not be afraid to declare himself.

The man who is always prating about everything he is interested in is never listened to with respect, but one who waits his chance and then puts in a few words that tell, whether on politics, or religion, will get a hearing every time. If you are afraid to confess that you have a conscience or faith, it is fair to conclude that conscience and faith have something unnatural and unnatural about them. If you are perfectly frank and willing to show where you stand and why you stand there, your religion will be respected as having some backbone to it.

One constantly hears the plea, "Oh, but I am not fitted to talk frankly about religious matters!" But we talk about everything—pleasures, business, the price of stocks, our plans and hopes for worldly gain. We say we not, within proper limits, be equally

ready to talk of the highest things of life? We have "fitted" ourselves, sometimes by years of training, to talk about the lesser matters. If we are not "fitted" to talk about the greatest concerns, whose fault is it?

Peter and John had so fitted themselves to be witnesses for Christ that when the Jewish Sanhedrim commanded them to speak no more in His name, they answered and said: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, for we cannot but speak the things which we have seen and heard." The truth of the matter is, these disciples had a testimony, and no council of men could prevent them from telling it. Have you an experience? Tell it out. Stand up a faithful witness for the truth at a time when experimental religion is perishing from the earth.

MENED JOYS.

I was seeking one day for a life that knew no interruptions, for a heart that in no wise had tasted pain. I went up and down the roads and lanes of memory, and with a license that was seeming strange, I peered into the lives of all I knew or found in quest of but one to whom joy and success were continuous. It was late in the evening when I returned home from my search. With much sadness I lifted the latch and entered the quiet of my own heart; for I had sought in vain for any with whom the hopes, the joys, and loves of life were continuous. There were men running across my mind these words: "In this world ye shall have tribulations." There were days in each life when the blue sky was eclipsed by clouds. There had been freshets and droughts in the valley of each soul; and many a field of expected joy had withered and spoiled in the ripening. Bars were empty that were built to be full. Tears had left their impress upon not a few faces, which the joys of after days could not remove. And so, because I believed in God, I returned under the hold of a new conviction—viz., that in His plan each life circle must have its segment of sorrow, and each project of the heart must somewhere, for its higher good and culture, be crossed at times by an interrupting hand. This was but God's pattern in the weaving, and when I saw it better, it became plain that what I had hitherto called "the tangled stiches" were but a part of His mingling of His thought into the warp and woof of this earthly life.

When the hand of a steady faith holds this truth over life's harder hours, as the glass that would magnify the letters, which within each troubled day we fail rightly to read; then the fact becomes clear that since our lives as God's jewels are clasped within the setting of His love.

"No harm from Him can come to us, On ocean or on shore."

Do not think so strangely of the "ups and downs" of life, as though God had sent some harmful thing to frighten you. It is because He loves, that many of the experiences which are permitted to come. The vine must be pruned before it can bear its full fruitage. It is after He has tried us by hours of patient and loving discipline, that we shall come forth as gold.

It is wrong, when trouble of one sort or another comes, for us to button our coats and breast the weather in the spirit of a stoic, and thus lose the blessedness of that ministry which trusting brings to such as hold it when seemingly everything in life gives way. The child may not enter fully into its father's thought, but the father, because he is such, can enter into the mind of the child, both to anticipate and meet each rising need.

A father comes home after a busy and perplexing day. He pulls his chair to the warm grate fire, and lives over again the difficulties of the day, for he has brought his troubles home with him. His little child climbs to his knee, and he is scarcely aware of it, by reason of the intensity of his thought. Throwing his arms about his neck it says: "My dear papa, I love 'ou." Here the child's affection is but touching, the greater heart which is busy answering the trying problems, upon the solution of which the life and happiness of the child indirectly depend. The little one can love, but it cannot settle the vexing question. The father can do both of these; and his work is always easier if he may strive conscious of his child's love. Loving his child he knows, and is loving of the way to tell of all its needs. Today it breaks his joy, and in tears runs to you saying: "Papa, see, I have broken my dollie." Here is the cry of a broken heart. It touches you. You stoop and take your child, and pressing her against your own heart, enter into her feelings as you kiss the hot tears away. "Do not cry any more, my darling," you say, as you kiss her again and again. "Do not cry any more, for papa will get you a new dollie—it will be all right—laugh, bright eyes." "No, no," answers the child, "not a new one, I want my old dollie." So you get the mullage and the brush, and you go to work at fixing it. Thus the tears are driven away, and the smile of gladness returns, like a burst of sunshine upon the soul. Thus our Heavenly Father reads each rising need, and when, for some reason or another, the old joys and loves of the heart are broken, He stoops over the pieces with us and says: "We will mend them again!" All the broken hopes and joys and loves of these and other days shall be mended afterwhile.

"Oh, thou who lookest toward the skies Through windows marked by rain, And wonder when the clouds will pass, And sunshine laugh again, 'Tis afterwhile, 'Tis afterwhile."

"Oh, thou, who lonely, oft art sad, In paths you walk alone, Who patient, bide the Father's time To greet and clasp thee own, 'Tis afterwhile, 'Tis afterwhile."

—I. Mensch Chambers, in Presbyterian.

HOW TO PLEASE GOD.

I heard him preach only once, and that was years ago. He was an old man then, with beautiful, snowy hair framing his noble face, and I suppose

he has probably gone on his reward before this. His name I have forgotten, his text I can not recall; in fact, the whole sermon has long since slipped from my memory with the exception of one little story, which, I think, I shall never forget. It has been an inspiration and a help to me all these years, and now I am going to pass it on, hoping it may help some one else.

He said that when he was a boy his father gave him a little piece of ground in a remote corner of the garden for his very own. O, what a comfort it was! Early in the morning almost before the sun was up sometimes, he would slip downstairs, out into the dew, fresh air, spade in hand, and dig and work with untiring interest until the breakfast-bell called him away; and again in the afternoons, many a happy hour he spent in his beloved "garden," thinking all the while how pleased father would be when he saw the result of his work.

Day after day he toiled on, digging and hoeing and planting and weeding. Sometimes his father would stand on the porch and smile encouragingly, and Tarry always worked on with renewed interest after that.

At last, one sunny morning, his father walked out into the garden, and Harry's heart beat fast as he approached. He had tried so hard to do his work well, and had almost thought at times that he had succeeded in making the little patch of ground really beautiful; but now, looking at it with his father standing at its side, he saw so many mistakes.

"O, father!" he said, eagerly, "I see now how crooked that hedge is; but I can soon fix it. I thought it was straight, but I was wrong. And, I thought, he continued, "And that bush, too, I see now how badly it needs trimming. I'll do it to-day!"

"Never mind, my boy, never mind that now," said his father, kindly, checking Harry in the midst of his explanations. "I have watched you day after day from my window, and I have seen how diligently you have worked and how hard you have tried to please me, and I am pleased, my boy, I am pleased."

And the lesson? I have the same lesson to bring to you that the dear, white-haired man of God brought to my heart years ago. God is watching you and me day after day in our work for Him. He sees our hearts, and knows whether we are doing our best. If we are, He is pleased. We may make mistakes, but when we get to the end of life's journey, and look back, we may see many places along the way where things might have been improved; but if we have really done our best, surely our Father will look down into our faces with a smile, and say: "Thou hast loved Me, and I must be sure to keep our hearts right. If we do that, God will be pleased, and His sweet smile at the end of the journey will pay us ten thousand times for all the little sacrifices we ever made."

November 15, 1902.

SUBSCRIPTION PRICE.

THE HERALD OF TRUTH, one dollar per year. *Rounded out and freight, one dollar per year.* *Fourth papers to one address, \$1.50 per year.* *HERALD OF TRUTH & WORDS OF CHEER to one address, \$1.50 per year.*

THE HERALD OF TRUTH is the organ of the following Mennonite conferences.

1. Lancaster, Pa.
2. Eastern District (Franklin), Pa.
3. Franklin Co., Pa. & Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania.
7. Ohio Mennonite.
8. South Western Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District Amish.
13. Missouri, Iowa and Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.

BUSINESS NOTICES.

Our Premium List will appear in the next issue. Look for it.

Sunday-schools contemplating giving rewards at the close of this quarter will do well to write us. Our large variety of books, booklets, book-marks, cards, etc., enables us to give entire satisfaction.

Jacob's Model S. S. Sec'y Record, in Manila cover, 35 cents. Meyer's **Paranost S. S. Sec'y Record**, cloth, 47 cents. The **Superior Sunday School Teachers' Book**, 5 cents each; 40 cents per dozen. *Order envelopes, 35 cents per dozen.* *Order now.*

New designs of Sunday-school Scripture Text Cards have been added to our large line. We can now offer better value for the money than ever before. The popularity of our beautiful cards at low prices, is continually increasing. Orders are larger and there are many more of them. Send us 15 cents for a sample package. We know you will be pleased.

The large sales which GOSPEL CALL has enjoyed, must be ascribed to its merits. Large orders for Sunday-schools have been filled, and in every case the book has given entire satisfaction. It is an exceptionally well-collected selection of hymns, and the price is very low. In limp cloth binding, 20 cents. In hard binding 25 cents. Send for a sample. You will like it.

Agents wanted.—The Mennonite Publishing Co., has now a fine line of Bibles and other fast selling, first class subscription books. They desire to put on a number of agents at once. Persons desiring employment of this kind should apply at once. We give liberal commissions. Send for catalogues and terms. Address Mennonite Pub. Co., Elkhart, Ind.

Young People's Paper.—Parents who desire to have the minds of their children turned into pure and elevating channels of thought should supply them with the **YOUNG PEOPLE'S PAPER**. Boys and girls who want pure reading matter should subscribe for the **YOUNG PEOPLE'S PAPER**. Address, **YOUNG PEOPLE'S PAPER**, Elkhart, Ind. Subscription price, 75 cents per year. Special discount to agents. Send for Sample Copies.

If you want a book which exposes in a vigorous, plain manner the popular sins which are stealthily creeping into the church, then send us \$1.00 for a copy of "Mr. World and Miss Church-Member." It strikes at the root, and no one can read it without receiving great benefit. Over one hundred agents, including several ministers, are busy at work selling this book, and all find it a "good seller." Our terms are very liberal, and we would like many more agents to take hold of the work. Write us at once.

The Peter Peter's Book.—We have just completed an edition of the so-called Peter Peter's Book in the German language. This is a book of 500 octavo pages, five parts, containing:

1. Der Weg nach Friedensstadt.
2. Spiegel der Gierigkeit.
3. Spiegel der Barmherzigkeit.
4. Ein Christlicher Sendbrief.
5. Genannt Pruefstein der Menschen.

Our Book Store.—Let our readers remember that the Mennonite Publishing Company at Elkhart, Indiana is headquarters for Mennonite papers, Mennonite Sunday School Helps, Mennonite books and literature of every kind, Bibles, Testaments, hymn books, English and German. Also a large assortment of miscellaneous books. Send for a catalogue and prices. Address Mennonite Publishing Co., Elkhart, Indiana.

Hymns and Tunes.—Our English Hymn Book, which is now being used in most of our congregations, and which is known among our people as "Hymns and Tunes," has been reduced in price as follows:

Cloth binding, per copy, prepaid, \$.45
Cloth binding, per dozen, prepaid, 5.00
Cloth binding, per hundred, not prepaid, 35.00
Flexible leather binding, per copy, prepaid, .55
Flexible leather binding, per dozen, prepaid, 6.25
Flexible leather binding, with tuck, per copy, prepaid, .65
Flexible leather binding, with tuck, per dozen, prepaid, 7.50

We have also recently issued a **Word Edition** with paper covers, which we sell at the following prices:

Per copy, postpaid, .15
Per dozen, postpaid, 1.50
Per hundred, not prepaid, 10.00

Our Premium and Holiday List in next issue will offer some special inducements to prospective customers.

The Words of Cheer is a weekly paper for the Sunday school and children in the home. It contains the choicest and best reading matter, and is highly appreciated wherever it is read. It should be used in every Sunday school in the land and find its way into every home. Among all the Sunday school and children's papers we have ever examined there is none that compares in its reading matter with this. Every boy and girl (and older people too) can read it with profit and benefit. Send for a sample copy. Show it to your friends, your Sunday school superintendent and teachers and get them to take it and introduce it into their homes and Sunday schools; get the young people, the parents, the ministers and everybody to read it. It will do them good,

help them to grow strong in faith and in the Christian life, and will often help, when clouds of sorrow have darkened the pathway of life, to scatter the dark clouds and bring back the sweet sun shine of peace and love.

List of ministers. As stated in our last issue, it is our intention to prepare a list of ministers and their addresses similar to the booklet issued for 1901. These lists have been very convenient in various ways, one of which is the matter of obtaining half fare permits for our ministers on the railways, one of these booklets being sent to the Clergy Bureau of each of the Passenger Associations and need for reference there. We would be glad to have the secretaries of the different conference districts send us a list of all the bishops and ministers in their respective districts and give their addresses in full. Be sure to spell the names correctly and write plainly and send in the names not later than Nov. 15, so that the list can be ready by Dec. 15. Address your corrections and additions to A. B. Kolb, Elkhart, Ind.

Place your order now for the FAMILY ALMANAC for 1903. The new FAMILY ALMANAC is fully equal if not superior to any former issue. It is without question the best family almanac for the Mennonite and Amish people, while the price is the lowest.

1 copy, postpaid, 12 copies, " 30 " " 100 " " 100 " by freight or express, not prepaid, 250 copies, by freight or express, not prepaid, 500 copies, by freight or express, not prepaid, 1000 copies, by freight or express, not prepaid,	\$.06 ".45 ".80 3.50 3.50 4.25 7.50 12.50
--	---

Send your order at once, enclosing the proper amount with same to insure prompt attention. **Be sure to state whether you want English or German Almanacs.** Address all orders to Mennonite Publishing Co., Elkhart, Ind.

Christmas Music.—We have several especially arranged Christmas exercises, embracing songs, recitations, responsive readings, etc., appropriate for Christmas service as follows:

Christmas Service Nos. 1, 2 and 3, each per single copy, 5 cents; per dozen, either kind or assorted, postpaid, 40 cents; per hundred, either kind or as assorted, postpaid, \$3.00.

The Manger's Treasure, The Star of Hope, The Redeemer's Birth. Each per copy 5 cents; per dozen, either kind or assorted, postpaid, 55 cents; per hundred, either kind or assorted, \$4.00. *The Foremost S. S. Recitation Book* comprises 300 choice selections for all occasions. Special collection of poems for Christmas. In strong paper cover, postpaid, 30 cents; in board covers, postpaid, 50 cents. Send in your orders at once.

MENNONITE PUBLISHING CO., Elkhart, Ind.

Four "Oughts" for Mennonites.—1. Every Mennonite family ought to have a Mennonite Family Almanac for 1903. Send for it now.

2. Every Mennonite family ought to subscribe for and read the Mennonite

church paper, the HERALD OF TRUTH for 1903. You will get three numbers as if you send for it now.

3. Every Mennonite family ought to buy their Books, Bibles, Christmas Gift Books, Motives, Cards, etc. at the Mennonite Book Store at Elkhart. You will get good values for your money. They have a fine line to select from.

4. Every Mennonite Sunday school ought to use the Mennonite Lesson Helps, the Mennonite Sunday school Papers, Gift Books, Cards, and other Sunday school Supplies, and order them from the Mennonite Publishing House at Elkhart, Ind. It looks strange to see foreign Sunday school literature in Mennonite Sunday schools when our own publishing house furnishes them just as good and just as cheap.

Our Premium and Holiday List in next issue of the Herald will offer large values for little money.

SUNDAY SCHOOL LESSONS

LESSON VII.—NOVEMBER 15.

THE TIME OF THE JUDGES.—Judges 2:7—19.
(Read Ps. 81. Memory Ver. 18, 19.)
GOLDEN TEXT.—They cry unto the Lord in their trouble, and he saveth them out of their distresses.—Psa. 107:19.

INTRODUCTION.
Time.—Joshua died B. C. 1426. The apostasy is thought to have occurred about twenty-five years later.
Place.—The land of Canaan.
Persons.—Joshua, Israel.
The Book of Judges.—The book is so named because it gives a record of the exploits of some of the heroes, champions and leaders in Israel, during a period of about three hundred years, extending from the death of Joshua to the period of the kings. The author of the book is unknown. By some, the authorship is ascribed to Phinehas, by others to Ezra or to Hekzekiah, and by others to Samuel, or to all the judges, who wrote each the history of his time. "The book is properly divided into three parts. The first (chaps. 1:1 to 3:7) is an introduction giving a general account of the condition of affairs immediately after the death of Joshua. The second (chaps. 3:8 to 16:31) is the principal historical part, giving a history of the judges and their exploits. The third (chaps. 17 to 21) is an appendix, giving two episodes which illustrate the disordered condition of the morals of the people."

The Judges.—The judges were rulers or leaders, and special deliverers raised up by the Lord to deliver the Israelites from their oppressors. Their power only extended over portions of the country, only over that province which he had delivered. "The authority of judges was not inferior to that of kings; it extended to peace and war; they decided cases with absolute authority, but had no power to make new laws, or to impose new burdens on the people. They were protectors of the laws, defenders of religion, and avengers of crimes, particularly of idolatry; they were without pomp or splendor, or mastery of war, and were without guards, train, or equipage, unless their own individual wealth might enable

them to appear answerable to their dignity. Their revenue consisted in presents exclusively."—Robinson. Fifteen judges are named, beginning with Othniel who became judge some twenty years after Joshua's death, and ending with Samson who was judge when Saul was crowned as the first king in Israel. There were, however, intervals when Israel was without rulers or leaders, during which they were in servitude and under oppression of heathen nations. By forsaking God and drifting into idolatry, Israel became the servants of sin.

NOV. HOME READINGS.

10. M.—The time of the judges. Jud. 2:7—19.
11. T.—Sinning and repenting. Jud. 3:1—11.
12. W.—Warning. Deut. 31:14—21.
13. Th.—Surprising foil. Jer. 2:1—13.
14. F.—Depravity of heart. Isa. 1:1—9.
15. S.—Willful disobedience. Psa. 81.
16. S.—The merciful deliverer. Psa. 106:34—48.

LESSON VIII.—NOVEMBER 23.

WORLD'S TEMPERANCE LESSON. Isa. 28:1—13.
(Read Isa. 28. Memory Verse 7.)
GOLDEN TEXT.—They also have erred through wine.—Isa. 28:7.

INTRODUCTION.
Time.—This prophecy was uttered about B. C. 725, about three years before the captivity of the ten tribes. Place.—Probably in Jerusalem, the prophet's home.
Persons.—Isaiah, the people.

Introductory Thoughts.—"Isaiah's ministry was preceded by half a century of great outward prosperity, but it was a prosperity which brought the people into perilous relations with the great tribes of the east. In the midst of their prosperity the hearts of God's people were lifted up in rebellion against Him. The claims of Jehovah were forgotten and His worship forsaken. The nation plunged headlong into sin of every description, and especially into the sin of intemperance, until the land was filled with drunkards." In our lesson, God, by the mouth of the prophet, pronounces woe upon the inhabitants of Ephraim, which probably included the ten tribes, whose capital city was Samaria. The prophet, however, is speaking to the people of Judah and Benjamin at Jerusalem, and warning them of their sin and danger by pointing them to the sin that was ruining the northern kingdom, and showing them the destruction and punishment that was rapidly approaching. This was a mirror in which they could see a true picture of themselves, and he made conscious of their own sad and perilous condition. "Like the prophet Nathan to David, he says, 'Thou art the man.' Isaiah points out the terrible scourge which is destroying the rulers and the people of Judah and Jerusalem continue in the same sin, nothing can prevent them from being overwhelmed and destroyed with the same ruin. Drunkenness is the means by which the devil drags multitudes of both young and old down to perdition. It destroys the moral charac-

ter of both the individual and nation.

- NOV. HOME READINGS.
17. M.—World's temperance lesson. Isa. 28:1—13.
18. T.—The mocker. Prov. 20:1—13.
19. W.—Good counsel. Prov. 23:15—25.
20. Th.—Woe to the drunkard. Isa. 5:1—24.
21. F.—God's punishment. Nah. 1:1—10.
22. S.—Danger of drink. Amos. 6:1—11.
23. S.—Drunkards shut out. 1 Cor. 6:1—11.

CORRESPONDENCE.

Hopedale, Ill., Oct. 23, 1902.—The new Stuckey meeting house was dedicated Sept. 14. Pro. Schantz of Carlock delivered the sermon. The house was crowded at both services. The meetings at the same place the following week were also well attended. Twenty-five converts came out on the Lord's side. May the Lord add His blessing.
COR.

Nappanee, Ind., Oct. 31, 1902.—On Sunday, Oct. 23d, the A. M. congregation held their communion meeting. Nearly all the members were present and partook of the emblems of the broken body and the shed blood of Christ. Bish. Jonathan Kurtz officiated. There is also a good interest manifested in our young people's meetings. We are taking up the subjects in "One Hundred Lessons in Bible Study." H. H. McGowan moderator. We also had a singing class of some fifty members. Cora Miller teacher. She has two classes, one here and one at the Dunkard church. G. W. NORTH.

From Ononago, Mo.—The church at this place has experienced a season of refreshing in the past month. Bro. J. M. R. Weaver came into our community on the 29th of September and held a number of meetings. The congregation was brought to a realization of the need of a deeper spiritual work, and eight persons confessed their sins, and eight persons confessed their need of a Savior. Bro. Weaver left for his home in Harvey Co., Kas., Oct. 10th. Bro. Andrew Shenk, our home minister, took up the work and continued the meetings the following week. In the form of instruction meetings, on Sunday, Oct. 12th, one person was reclaimed and four were received into the church by water baptism. We have great reasons to rejoice, and thank our Heavenly Father for the refreshing showers. There is a deep concern for lost souls as well as a missionary spirit manifested among the sionary spirit manifested among the brethren at this place. May we not become weary in well doing.
NANNIE A. BARE.

Iowa, Louisiana, Nov. 1, 1902.—We are thankful to the Lord for His blessings and that He has spared our lives so that we might do the work He has for everyone to do to bring unaved souls to Him that they might receive everlasting life. We ask the brotherhood in general to pray for this little flock of His people here in the South that they may be faithful workers and have on Him as the Scripture has said, so that rivers of living water may flow out (John 7:38), that many

might partake of it and live.
I again state here that we are yet in debt six hundred dollars on our church house, which amount we have borrowed and which will be due Jan. 1, 1903. Most of us have started here less than two years ago and our crop is a little short this year. So we will be very thankful if some of our brethren who are blessed with a plentiful harvest would aid us a little in paying our debt. We are very thankful for what the brethren have already donated. JOHN SHROCK.

Palmyra, Mo., Nov. 6, 1902.—After the closing of the conference at this place in the beginning of September, Bro. J. S. Shoemaker of Freeport, Ill., remained with us about ten days, and preached every evening. Also, held a harvest meeting on Saturday afternoon, and preached the Sunday morning following. At the close of the meetings a man and his wife from another denomination expressed a desire to join our church. They were received into the church a few weeks later by Bro. J. M. Kreider. May God bless them and may they hold out faithful until death.

Bro. Noah Mack and wife of Lancaster Co., Pa., Superintendent of the Welsh Mountain Industrial Mission, arrived at this place Nov. 3. He preached on the evening of Nov. 4 and that same night they left for Sterling, Ill. They are visiting many of the churches in the West and consequently their stay at each place is short. May the grace of our Lord Jesus Christ abide with all the brethren as they go from place to place preaching and telling His love. May God bless us all.
COR.

Olathe, Kansas, Nov. 7, 1902.—Greeting to all the brethren. The Lord has been richly blessing us, praise His name. Oct. 23 Bro. J. M. R. Weaver and Bro. Heatwole arrived at Olathe to labor with us in the cause of Christ and the interest of the church. Bro. Weaver preached six sermons while with us; then he left for other places of labor. Nov. 1 Bro. D. Kauffman of Versailles, Mo., came here and preached five sermons, which were very much appreciated. May our Heavenly Father richly bless the efforts of those who have been laboring with us. Nov. 1 preparatory services were held and on the day following the communion service was held. While Bro. Kauffman was with us, one person was reclaimed and four were received into the church by water baptism. We have great reasons to rejoice, and thank our Heavenly Father for the refreshing showers. There is a deep concern for lost souls as well as a missionary spirit manifested among the brethren at this place. May we not become weary in well doing.
NANNIE A. BARE.

Iowa, Louisiana, Nov. 1, 1902.—We are thankful to the Lord for His blessings and that He has spared our lives so that we might do the work He has for everyone to do to bring unaved souls to Him that they might receive everlasting life. We ask the brotherhood in general to pray for this little flock of His people here in the South that they may be faithful workers and have on Him as the Scripture has said, so that rivers of living water may flow out (John 7:38), that many

Schellsburg, Pa., Nov. 4, 1902.—Greeting in Jesus' name. We again have reason to rejoice in the Lord for His many blessings. We live in Bedford Co., Pa., near Schellsburg. As there are only a few Mennonite people here we have no church house here.

We hold our meetings in the school house, and have preaching once a month during the summer. As we have no minister here, Bro. Abram Metzler of Blair Co. was appointed at Scottsdale Conference to take charge of this place in the fall of 1902. Bro. Dorsey Martin of Scottsdale, Pa., came here and preached three very interesting sermons. On the 2d of October Bro. Samuel G. Shetler of Davidville, Pa., came here, and during his stay he preached seven very helpful sermons. It is very encouraging to have God's word preached to us, and we pray that the effort made may bear much fruit. We have Sunday school every Sunday, but expect to close our school on the 16th.

Anyone wishing to come here by railway write to Isaiah Hoover, Schellsburg, Pa., and we will be glad to meet them at Manchole.

EFFIE HOOVER.

From Job, Randolph Co., West Virginia.—Dear Readers of the Herald:—It occurs to me that many of the earnest laborers in the Master's cause, would like to read a sketch of what is going on in this corner of the Lord's vineyard. It is a rough and large field for one man to work in (or one Mennonite minister), though I am sure that the Lord manifests His kindness and rich blessings even in this mountainous region. Since the opening of last spring I have been engaged in looking after the interest of the church here. I have to ride (on an average) about eleven miles to fill my Sunday appointments and have been holding from two to three meetings every Sunday. I have to travel through the week at night. I am glad to say that I have been assisted some by two of the ministers from Virginia, and we have reason to believe that the power of God is convincing some of these people of the truth. Since April ten precious souls have been received into church fellowship in this vicinity, and there is still a prospect for more. Brethren and Sisters, may our united prayers go up in behalf of those babes in Christ, and also that others may become willing to accept a loving Savior and work for the Master's cause.

The number of members here is between seventy-five and eighty. The great majority of these are sisters.

West Virginia, like many other places, is suffering from a tendency to cast a gloom upon our way through this world of sorrows. Therefore it is necessary for us to stay near Him who has said: "I will never leave nor forsake you."

I am about eighty-five miles from my home in Rockingham Co., Va., and separated from a loving family and many sympathizing brethren and sisters, but I am sure I am not too far away for them to hold me up to a throne of grace, and I feel that has been done. May this be the means of many more wielding the mighty weapon of prayer for this little flock, and for the upbuilding of the Master's cause.
A. B. BUCKHOLDER.

McVeytown, Mifflin Co., Pa., Oct. 26, 1902.—Our churches have been meeting in good order here. There has been a fairly good attendance at the

regular meetings. The Sunday schools connected with our churches seem to be improving in interest in Bible study. Those who do not share in the Bible lessons of a good Sunday school miss much that would help them and give light and enrichment to their spiritual life.

The Bible class which meets on Sunday evenings, in the church near McVeytown, has been using its lessons from Kniffman's "One Hundred Lessons in Bible Study." There are some faithful workers in this Bible class who stick to the work right along. The good seed of Bible truth has been sown and the Lord has not failed to keep His promise that His word shall not return unto Him void. Isaiah 55:10.

One of our ministers, or one from Lancaster Co., visits and ministers to the church in Maryland and the church in Warwick Co., Virginia, every four weeks.

Although it is a little late, yet I should like to say that we were glad to have Bro. and Sister Detweiler with us on their last Sunday in America, before their departure for India. Their presence and their words to the Sunday school and Bible class are remembered with pleasure. God bless them in His work.

Communion meetings have been held at all of our churches. Our aged bishop, Michael Yoder, some time ago, requested to have a bishop ordained in one of the three churches in his charge here. From those brethren placed in the lot by the voice of the churches, the lot fell upon Bro. John E. Kniffman and he was ordained as bishop, on Sunday, Oct. 26, by Bishop Michael Yoder, assisted by Bishop John R. Zook. Bro. Zook was at our communion meeting and, after short visits to a few friends, returned to his home, Oct. 27.

Our graveyard on Mattawana hill has been cleaned, smoothed and a few walks have been marked off. Hereafter the graves will be arranged in regular order. A slight beginning has been made in improving its appearance by the planting of a few evergreens and flowers.

J. K. HARTZLER.

CONFERENCES

The Lord willing, there will be a Bible Conference held in the Folk Meenonite M. H., Somerset Co., Pa., Dec. 22-27, 1902. Persons coming on the B. & O. R. R. to Meyersdale will notify D. H. Bender or Ed Miller, Tub, Pa. Everybody interested in the study of the Bible and the welfare of the church, is invited to attend.

REPORT

Of the Third Annual Wayne Co. Meenonite S. S. Meeting held at the Martins Meeting House near Orrville, Ohio.

Opened Oct. 18 at 9:30 a. m. Devotional exercises by J. M. Kreider and Paul Whitmer.

Organization: Moderator, C. Z. Yoder; Assistant Moderator, Paul Whitmer; Chorister, G. S. Mumaw; Secretaries, D. H. Horst, Levi Mumaw; Treasurer, S. K. Plank.

Address of Welcome—Levi Mumaw. Response—L. W. Royer. Sunday School Reports—Fourteen schools were represented from Wayne and adjoining counties.

Topics Discussed.

1. "What is the benefit of a S. S. meeting?"

D. H. Horst.—The inspiration that we receive and desire to become better qualified for the work. Trying to make this a model Sunday school for the children today. The Superintendent becomes inspired to go forth with more courage, also is reminded of his many responsibilities, bringing him more humbly to the feet of Jesus imploring His grace and assistance that his work may prosper. The teacher should become better qualified to adopt the best methods of teaching his class.

Henry Horst.—Unifying the spirit among the different schools.

2. "Responsibilities of the S. S. Officer."

J. M. Kreider.—(a) To God. We are responsible to a certain extent for the salvation of those in our charge. The main object of the Sunday school is to bring up the children in the way of truth that they may early learn to seek their Savior. One of the Superintendent's duties is to see that the work is going on in such a manner that the most good may be derived therefrom. The teacher's responsibilities are equally great. I wish that all who name the name of Jesus would feel that their position is as important as that of a minister.

D. Troyer.—(b) "To each other." To try to uphold each other by discussing the lessons before us, always preferring one another and to avoid casting reflections on each other and becoming one in mind.

J. K. Hooley.—(c) "To the pupils."

L. W. Royer.—(d) "To the world." Every human being has a work to carry on within, duties to perform abroad, influences to exert which are peculiarly his. Much misconception and bitterness are spared him who thinks naturally upon what he owes to others rather than what he ought to expect from them. I owe my very life to the world that I might present "Christ" who died for me.

J. S. Gerig.—The Christ life within us should shine out to others that they may see our good works and glorify our Father which is in Heaven. Abram Burkholder, Jonas Wenger and John Hackman were appointed Query Committee.

Non Intermission.

Children's meeting conducted by C. Z. Yoder and Paul Whitmer.

3. "Best Methods of Teaching Primary Classes." Essay by Mary Leatherman.—Perhaps the first and one of the best methods is teaching by example, as we know that children are imitators and our "life" should be such that it would teach "Christ" as well as our "words." In teaching the lesson we should teach it in such a simple manner that the youngest in the class may grasp the thoughts.

Essay by Mary Zook.—The methods that I might successfully use might not prove the proper method for you. We have many methods such as the Lesson Chart, Blackboard Review,

Lesson Picture Charts, etc., from which we can instruct the little ones. Let each one prove these methods and adopt such as are adapted to your classes. In many cases the primary classes are more difficult to teach than the advanced classes, and the responsibilities are even greater.

4. "Power of Habit."

D. S. Gerig.—Habit is a cable. We weave it every day; at last it cannot be broken. It is either the best of servants or the worst of masters. A good habit is a necessity; it becomes a second nature. In this sense it becomes the most useful thing in life. A bad habit will destroy us in spite of our judgment, conscience and will. The best method of overcoming evil habits is by putting in their places good habits.

Paul Whitmer.—There is possibly nothing that has more to do with our future destiny than the power of habit. Evils Destroyer.—If we form good habits in our youth it will be a benefit to us in our declining years.

5. "Humility." M. V. B. Shoup.—(a) How Attained. By cultivating that which becometh godliness. By keeping our conversation in simplicity and meekness. By teaching the children the ways of humility that their minds may be cultivated along these lines.

Henry Horst.—Its Fruits. It is one of the loveliest flowers in God's garden, a virtue or grace admired by everybody. Humility is rare, as are pearls, because of its scarcity. Like the violet it gives out the most fragrant perfume in blooming in some lonely place. It is a sincere feeling of our unworthiness in the sight of an all-seeing God.

The queries were ably discussed. J. S. Gerig, I. J. Buckwalter and Cleophas Amstutz were elected Executive Committee to arrange program for next meeting.

D. Hostetter, A. K. Kurtz and D. H. Horst were appointed a committee to look after the interests of Mission Sunday schools.

An offering was taken. After expenses were paid the balance was sent to the Chicago Mission.

Evening Session.

Devotional exercises by L. W. Royer.

6. "Young People for Christ." J. S. Gerig.—Text, "Remember now thy Creator in the days of thy youth." Eccl. 12:1. The best time to remember our Creator is our youth; because if we do, our habits for this work will be formed aright. There is a great demand for upright young men in the business world; how much more so in the demand in the Christian world.

We hear the cry from home and abroad. May we all give heed and be ready when the call comes. Followed by general discussion. A spirit of unity was manifested throughout the meeting. Many precious thoughts were presented. May we all give heed to the same that our labors may not be in vain.

D. H. HORST, LEVI MUMAW, Secretaries.

CONFERENCE REPORT.

The annual Meenonite church conference of Kansas and Nebraska, including congregations in Oklahoma,

Idaho and Oregon, was held in the Spring Valley meeting house near Canton, McPherson county, Kansas, Oct. 16, 17 and 18, 1902.

Opening exercises by G. R. Brunk. J. M. R. Weaver was elected moderator; G. R. Brunk, assistant moderator.

T. M. Erb, David Garber, Daniel Lapp, were appointed Committee on Resolutions. Aaron Landis was appointed Treasurer and R. J. Heatwole and Uriah Slabach, Chorister.

The reports of the different congregations in the district were read. Working order is good.

Conference Sermon was preached by D. G. Lapp. His remarks were based on Matt. 16:18 and Prov. 11:14.

The following are the subjects considered:

Ques. 1.—What are the hindrances to more aggressive Christian work by the church, and how can we overcome them?

(1) More Home Mission work. (2) Evangelizing work in new fields. (3) Regular work in cities and towns.

Ans.—There is a lack of Apostolic consecration, which includes body, soul and spirit, possessions and time, and power to witness for Christ and to testify against sin, and to press penitents to get right with God; and too negligent concerning the two commands in Luke 10:2; 2 Tim. 2:2; too indifferent, too unsocial, too much self-seeking and ease-loving; lack of zeal and worded in the work, and not compact enough as a body of believers.

Remedy.—The opposite of the foregoing, holy and wholly for the Lord in all good works, 1 Cor. 15:58.

Ques. 2.—Can this conference give some plan by which brethren who have financial losses can be systematically helped without assessment?

Resolved, That where financial help is needed in the household of faith that the need be made known to the brotherhood by the deacon, Acts 6:3, trusting that love and sympathy will heartily respond, thus avoiding the spirit and system of the world in the way of helping, as cautioned against in Luke 6:32-35. "By this shall all men know that ye are my disciples if ye have love one for another." John 13:35. Also considering the system of the Apostolic church, Acts 2:44-47; 4:32-37.

Ques. 3.—In what ways may the laity assist the ministry that they may be better enabled to perform, the duties of their office? Ans.—The laity can greatly assist the ministry by holding them up to God in prayer and supplication that they may have boldness to proclaim the Word, as did the disciples of old, Acts 4:23, and encourage them to go onward and stand firm for the truth, and also support them with means when needed. Gal. 6:6.

Ques. 4.—To what extent should we socially intermingle with the world? Ans.—Since we can not be unequally yoked together with unbelievers (2 Cor. 6:14) in business, society or in marriage relations, our intermingling with the world should not be at all, except to be courteous, kind, and friendly, and ready to help all.

Ques. 5.—If a stranger comes to a congregation with the object of addressing our people and take a collection, should he not be thoroughly examined by the ministry, as to his worthiness, soundness of his doctrine, etc., before allowing him the pulpit? Matt. 7:15; 2 Tim. 3:1-7; 2 Pet. 2:1-2; 1 John 1:4.

Ans.—A stranger whose purpose is wholly to teach the Word of God in its purity, will submit to an evangelical examination. Such examination should be made by the proper officials of the church, and if his doctrine is found sound and Scriptural, and his line of teaching is to edification, such should not be refused.

Ques. 6.—Is it not the duty of the church to found an institution for the care of the unfortunate of our people in body and mind?

Resolved, That this conference earnestly recommend that an institution be founded for the care of the unfortunate of the church, who cannot be well cared for in private homes—a place where they can be under the influence of the gospel as taught by the church, and saved from the unfavorable conditions often found in our State institutions. Will general conference consider?

Ques. 7.—What is to be done with a bishop or minister who habitually preaches doctrines that are not sound and Scriptural?

Ans.—According to Tit. 3:10, after the second admonition, reject.

Ques. 8.—What is the mind of this conference concerning the taking of candidates for the ministry on probation?

Ans.—As we have no Scripture to take candidates for the ministry on probation, but according to Tim. 1:1-7; Tit. 1:6-9, should be examined, and if found to have the qualifications and are filled with the Holy Ghost, should be ordained without further probation.

Miscellaneous.

The reports of member of M. E. & B. B., and of the Treasurer of Home Support Fund, and of the Evangelizing conditions were given and accepted.

E. Stahley, of Nampa, Idaho, was elected member of M. E. & B. B. for the Western district.

It was decided for the committee-men of the Central and Northern belt to take charge of the Southern belt.

Bishop A. Schiffer was elected delegate to general conference.

D. D. Zook was given charge of the Jackson county congregation and C. D. Yoder of the Osborne congregation for the ensuing year.

The Bishops were authorized to take Bro. Hilly's case in hand, and to do as they think best.

It was decided to ordain a Bishop in the Western District.

Daniel Lapp and David Garber were elected District Evangelists for the coming year.

Reuben Weaver was elected Secretary of Conference for three years. The Bishops of Kansas, with others whom they may choose to assist, were appointed to arrange program for 1903.

It was decided to hold the next conference at the West Liberty M. H., McPherson county, Kansas.

Bishops Present:

A. Schiffer, Roseland, Nebraska. S. E. Miller, Windom, Kansas. G. R. Brunk, McPherson, Kansas. T. M. Erb, Newton, Kansas.

Ministers Present:

D. A. Diener, Canton, Kansas. J. M. R. Weaver, Heaton, Kansas. J. M. Nunemaker, Roseland, Neb. Calish Winney, Peabody, Kansas. David Garber, Nampa, Idaho.

Andrew Good, Harper, Kansas. Simon Hersherberger, Milan, Okla. Michael Horst, Peabody, Kansas.

David Weaver, Newton, Kansas. C. W. Miller, Canton, Kansas.

D. G. Lapp, Ayer, Neb. D. D. Zook, Newton, Kansas.

Benj. Horst, Harper, Kansas. Noah Mack, Vinola, Pa.

George Landis, Milan, Okla. George Hinkel, Walden, Kansas.

Benj. Huber, Elda, Ohio. John Bucher, Ephrata, Pa.

C. D. Yoder, Windom, Kansas.

Deacons Present:

David King, Pawnee, Kansas. Emanuel Weaver, Harper, Kansas.

C. D. YODER, REUBEN WEAVER, Secretaries.

For the Herald of Truth SOWING THE SEED.

By Ursula Miller.

A storm was raging one night at sea.

The ship was wrecked—well nigh. A silence—and then the inmates heard, "Be not afraid—'tis I!"

But the captain was hopeless, he had no faith.

"We are lost! We are lost!" was his cry.

The ship was dashed 'gainst a stormy coast— They were left on the rocks to die.

A man was sowing the seed one morn. And he knew not where; or why Some seed only had good effect— Some fell on the rocks to die.

A maiden was singing a lonely song! She had no thought of reply, Because she stood on a barren rock, And her song fell there to die.

Friends, we must use care in sowing the seed, We must ne'er be discouraged, but try.

We sow our seed in good ground, or else It will fall on the rocks to die.

Jet, Okla.

For the Herald of Truth. A DECIDED STEP.

J. W. McGarvey, President of the College of the Bible, on Sunday, Nov. 2, 1902, asked for a letter of withdrawal for himself and wife from the Disciple Church of Lexington, Ky. He took this decided step because the elders of his church decided to submit to a vote of the congregation the question as to whether they would have an organ into the church or not. Bro. McGarvey founded the church in 1870, and was its first pastor. He has for many years strongly opposed the introduction of an organ into the church,

but the sentiment for it became so strong, that the vote of the congregation was largely in favor of the innovation. The congregation is said to number about 1,200, and this action is considered as a decided victory by the progressive element of the church, though they gained it by driving the aged pastor, who had devoted a life of sacrifice and self-denial to the founding and building up of the congregation, out of the church. When he saw the people were bent on having what he was convinced was not in accordance with the teachings of God's Word, he promptly resigned his charge, and withdrew, preferring to be driven out of the church, rather than countenance what he felt was wrong.

We must commend the man for his devotion to the work and his protest against the entertainment process now so much in vogue in the popular denominations. There is so much tendency in our day to yield to all popular demands, that it is indeed a rare thing to find a man willing to stand up against the stream of popularity; when one of this character rises above the surface, he is promptly put down, and out of the way; and thus we see the words of the Savior fulfilled: "And because iniquity shall abound (prevail, or gain the ruling power), the love of many shall grow cold." Matt. 24:12. If the progress towards worldliness, in the matter of music continues at the same rate as it is now going, it will only be a short time until (if we have men that are strong enough), similar transactions may be common in the Meenonite Church. Let us take heed to the doctrine. A READER.

There is so much tendency in our day to yield to all popular demands, that it is indeed a rare thing to find a man willing to stand up against the stream of popularity; when one of this character rises above the surface, he is promptly put down, and out of the way; and thus we see the words of the Savior fulfilled: "And because iniquity shall abound (prevail, or gain the ruling power), the love of many shall grow cold." Matt. 24:12. If the progress towards worldliness, in the matter of music continues at the same rate as it is now going, it will only be a short time until (if we have men that are strong enough), similar transactions may be common in the Meenonite Church. Let us take heed to the doctrine. A READER.

There is so much tendency in our day to yield to all popular demands, that it is indeed a rare thing to find a man willing to stand up against the stream of popularity; when one of this character rises above the surface, he is promptly put down, and out of the way; and thus we see the words of the Savior fulfilled: "And because iniquity shall abound (prevail, or gain the ruling power), the love of many shall grow cold." Matt. 24:12. If the progress towards worldliness, in the matter of music continues at the same rate as it is now going, it will only be a short time until (if we have men that are strong enough), similar transactions may be common in the Meenonite Church. Let us take heed to the doctrine. A READER.

There is so much tendency in our day to yield to all popular demands, that it is indeed a rare thing to find a man willing to stand up against the stream of popularity; when one of this character rises above the surface, he is promptly put down, and out of the way; and thus we see the words of the Savior fulfilled: "And because iniquity shall abound (prevail, or gain the ruling power), the love of many shall grow cold." Matt. 24:12. If the progress towards worldliness, in the matter of music continues at the same rate as it is now going, it will only be a short time until (if we have men that are strong enough), similar transactions may be common in the Meenonite Church. Let us take heed to the doctrine. A READER.

There is so much tendency in our day to yield to all popular demands, that it is indeed a rare thing to find a man willing to stand up against the stream of popularity; when one of this character rises above the surface, he is promptly put down, and out of the way; and thus we see the words of the Savior fulfilled: "And because iniquity shall abound (prevail, or gain the ruling power), the love of many shall grow cold." Matt. 24:12. If the progress towards worldliness, in the matter of music continues at the same rate as it is now going, it will only be a short time until (if we have men that are strong enough), similar transactions may be common in the Meenonite Church. Let us take heed to the doctrine. A READER.

There is so much tendency in our day to yield to all popular demands, that it is indeed a rare thing to find a man willing to stand up against the stream of popularity; when one of this character rises above the surface, he is promptly put down, and out of the way; and thus we see the words of the Savior fulfilled: "And because iniquity shall abound (prevail, or gain the ruling power), the love of many shall grow cold." Matt. 24:12. If the progress towards worldliness, in the matter of music continues at the same rate as it is now going, it will only be a short time until (if we have men that are strong enough), similar transactions may be common in the Meenonite Church. Let us take heed to the doctrine. A READER.

There is so much tendency in our day to yield to all popular demands, that it is indeed a rare thing to find a man willing to stand up against the stream of popularity; when one of this character rises above the surface, he is promptly put down, and out of the way; and thus we see the words of the Savior fulfilled: "And because iniquity shall abound (prevail, or gain the ruling power), the love of many shall grow cold." Matt. 24:12. If the progress towards worldliness, in the matter of music continues at the same rate as it is now going, it will only be a short time until (if we have men that are strong enough), similar transactions may be common in the Meenonite Church. Let us take heed to the doctrine. A READER.

There is so much tendency in our day to yield to all popular demands, that it is indeed a rare thing to find a man willing to stand up against the stream of popularity; when one of this character rises above the surface, he is promptly put down, and out of the way; and thus we see the words of the Savior fulfilled: "And because iniquity shall abound (prevail, or gain the ruling power), the love of many shall grow cold." Matt. 24:12. If the progress towards worldliness, in the matter of music continues at the same rate as it is now going, it will only be a short time until (if we have men that are strong enough), similar transactions may be common in the Meenonite Church. Let us take heed to the doctrine. A READER.

There is so much tendency in our day to yield to all popular demands, that it is indeed a rare thing to find a man willing to stand up against the stream of popularity; when one of this character rises above the surface, he is promptly put down, and out of the way; and thus we see the words of the Savior fulfilled: "And because iniquity shall abound (prevail, or gain the ruling power), the love of many shall grow cold." Matt. 24:12. If the progress towards worldliness, in the matter of music continues at the same rate as it is now going, it will only be a short time until (if we have men that are strong enough), similar transactions may be common in the Meenonite Church. Let us take heed to the doctrine. A READER.

There is so much tendency in our day to yield to all popular demands, that it is indeed a rare thing to find a man willing to stand up against the stream of popularity; when one of this character rises above the surface, he is promptly put down, and out of the way; and thus we see the words of the Savior fulfilled: "And because iniquity shall abound (prevail, or gain the ruling power), the love of many shall grow cold." Matt. 24:12. If the progress towards worldliness, in the matter of music continues at the same rate as it is now going, it will only be a short time until (if we have men that are strong enough), similar transactions may be common in the Meenonite Church. Let us take heed to the doctrine. A READER.

There is so much tendency in our day to yield to all popular demands, that it is indeed a rare thing to find a man willing to stand up against the stream of popularity; when one of this character rises above the surface, he is promptly put down, and out of the way; and thus we see the words of the Savior fulfilled: "And because iniquity shall abound (prevail, or gain the ruling power), the love of many shall grow cold." Matt. 24:12. If the progress towards worldliness, in the matter of music continues at the same rate as it is now going, it will only be a short time until (if we have men that are strong enough), similar transactions may be common in the Meenonite Church. Let us take heed to the doctrine. A READER.

There is so much tendency in our day to yield to all popular demands, that it is indeed a rare thing to find a man willing to stand up against the stream of popularity; when one of this character rises above the surface, he is promptly put down, and out of the way; and thus we see the words of the Savior fulfilled: "And because iniquity shall abound (prevail, or gain the ruling power), the love of many shall grow cold." Matt. 24:12. If the progress towards worldliness, in the matter of music continues at the same rate as it is now going, it will only be a short time until (if we have men that are strong enough), similar transactions may be common in the Meenonite Church. Let us take heed to the doctrine. A READER.

There is so much tendency in our day to yield to all popular demands, that it is indeed a rare thing to find a man willing to stand up against the stream of popularity; when one of this character rises above the surface, he is promptly put down, and out of the way; and thus we see the words of the Savior fulfilled: "And because iniquity shall abound (prevail, or gain the ruling power), the love of many shall grow cold." Matt. 24:12. If the progress towards worldliness, in the matter of music continues at the same rate as it is now going, it will only be a short time until (if we have men that are strong enough), similar transactions may be common in the Meenonite Church. Let us take heed to the doctrine. A READER.

There is so much tendency in our day to yield to all popular demands, that it is indeed a rare thing to find a man willing to stand up against the stream of popularity; when one of this character rises above the surface, he is promptly put down, and out of the way; and thus we see the words of the Savior fulfilled: "And because iniquity shall abound (prevail, or gain the ruling power), the love of many shall grow cold." Matt. 24:12. If the progress towards worldliness, in the matter of music continues at the same rate as it is now going, it will only be a short time until (if we have men that are strong enough), similar transactions may be common in the Meenonite Church. Let us take heed to the doctrine. A READER.

There is so much tendency in our day to yield to all popular demands, that it is indeed a rare thing to find a man willing to stand up against the stream of popularity; when one of this character rises above the surface, he is promptly put down, and out of the way; and thus we see the words of the Savior fulfilled: "And because iniquity shall abound (prevail, or gain the ruling power), the love of many shall grow cold." Matt. 24:12. If the progress towards worldliness, in the matter of music continues at the same rate as it is now going, it will only be a short time until (if we have men that are strong enough), similar transactions may be common in the Meenonite Church. Let us take heed to the doctrine. A READER.

There is so much tendency in our day to yield to all popular demands, that it is indeed a rare thing to find a man willing to stand up against the stream of popularity; when one of this character rises above the surface, he is promptly put down, and out of the way; and thus we see the words of the Savior fulfilled: "And because iniquity shall abound (prevail, or gain the ruling power), the love of many shall grow cold." Matt. 24:12. If the progress towards worldliness, in the matter of music continues at the same rate as it is now going, it will only be a short time until (if we have men that are strong enough), similar transactions may be common in the Meenonite Church. Let us take heed to the doctrine. A READER.

There is so much tendency in our day to yield to all popular demands, that it is indeed a rare thing to find a man willing to stand up against the stream of popularity; when one of this character rises above the surface, he is promptly put down, and out of the way; and thus we see the words of the Savior fulfilled: "And because iniquity shall abound (prevail, or gain the ruling power), the love of many shall grow cold." Matt. 24:12. If the progress towards worldliness, in the matter of music continues at the same rate as it is now going, it will only be a short time until (if we have men that are strong enough), similar transactions may be common in the Meenonite Church. Let us take heed to the doctrine. A READER.

There is so much tendency in our day to yield to all popular demands, that it is indeed a rare thing to find a man willing to stand up against the stream of popularity; when one of this character rises above the surface, he is promptly put down, and out of the way; and thus we see the words of the Savior fulfilled: "And because iniquity shall abound (prevail, or gain the ruling power), the love of many shall grow cold." Matt. 24:12. If the progress towards worldliness, in the matter of music continues at the same rate as it is now going, it will only be a short time until (if we have men that are strong enough), similar transactions may be common in the Meenonite Church. Let us take heed to the doctrine. A READER.

There is so much tendency in our day to yield to all popular demands, that it is indeed a rare thing to find a man willing to stand up against the stream of popularity; when one of this character rises above the surface, he is promptly put down, and out of the way; and thus we see the words of the Savior fulfilled: "And because iniquity shall abound (prevail, or gain the ruling power), the love of many shall grow cold." Matt. 24:12. If the progress towards worldliness, in the matter of music continues at the same rate as it is now going, it will only be a short time until (if we have men that are strong enough), similar transactions may be common in the Meenonite Church. Let us take heed to the doctrine. A READER.

There is so much tendency in our day to yield to all popular demands, that it is indeed a rare thing to find a man willing to stand up against the stream of popularity; when one of this character rises above the surface, he is promptly put down, and out of the way; and thus we see the words of the Savior fulfilled: "And because iniquity shall abound (prevail, or gain the ruling power), the love of many shall grow cold." Matt. 24:12. If the progress towards worldliness, in the matter of music continues at the same rate as it is now going, it will only be a short time until (if we have men that are strong enough), similar transactions may be common in the Meenonite Church. Let us take heed to the doctrine. A READER.

There is so much tendency in our day to yield to all popular demands, that it is indeed a rare thing to find a man willing to stand up against the stream of popularity; when one of this character rises above the surface, he is promptly put down, and out of the way; and thus we see the words of the Savior fulfilled: "And because iniquity shall abound (prevail, or gain the ruling power), the love of many shall grow cold." Matt. 24:12. If the progress towards worldliness, in the matter of music continues at the same rate as it is now going, it will only be a short time until (if we have men that are strong enough

and which produces bountiful crops of fruit and grain.

On the English coast there are vast bodies of chalk many miles in extent and hundreds of feet in thickness, composed of minute shell animals that have all lived during the past centuries.

Little drops of water seem insignificant, and of but little importance, but without them falling in the rain the life of man would be impossible. The ocean is dotted with beautiful islands that have been built up by insignificant insects, the result of their working largely upon his being able to desire above it, or apply himself to other things in spite of it.

A little girl had to be taken to the surgeon for a brief but painful operation. The surgeon sought to relieve her fears by assuring her that it would not hurt much. Distrusting him, she turned to her grandfather, who accompanied her, asking, "Will it hurt, grandpa?" "Yes, my child, it will hurt badly," was the reply. Instantly she put out her arm and submitted to the operation without a murmur. It was false sympathy that prompted the surgeon to give the false assurance. It was actually true sympathy which led the grandfather to declare the truth—sympathy with her strength and courage.

True sympathy seeks not the sensibilities and the emotions, but the mind and the will. It seeks the latent strength rather than the manifest weakness.—Selected.

A COLLECT FOR THANKSGIVING DAY.

By Edwin Markham.

I thank thee, Father, for this sky,
There is no gloom on earth; for God
Shines above.

For unseen hands that build and break
The cloud-pavilions for my sake—
This feeble beauty, high and wild,
Toward which I wander, as a child.

I thank thee for the strengthening hills
That give bright spirit to the rills;
For blue peaks soaring up apart,
To send down music on the heart;

For tree-tops wavering soft and high,
Writing their peace against the sky;
For forest fountains that have been;
For this fall rain that shuts me in,
Giving to my low little roof
The sense of home, secure, alone.

And thanks for morning's stir and light,
And for the sliding hours of night;
For those high deluges that spread
The star-filled chasm overhead;

For elfin chemistries that yield
The green fires of the April field;
For all the foam and surge of bloom;
For leaves gone glorious to their doom,
All the wild loveliness that can
Touch the immortal in a man.

Father of Life, I thank thee, too,
For old acquaintance, near and true—
For friends who came into my day
And took the loneliness away;
For faith that held on to the last;
For all sweet memories of the past—
Dear memories of my dead that send
Long thoughts of life, and of life's end,
That make me know the light conceals
A deeper world than it reveals.

The Herald to new subscribers
from now to Dec. 1903 for \$1.00.

STRENGTH-GIVING SYMPATHY.

It has been said that nothing shows the quality of a man so much as the source to which he turns for comfort. It is equally true that nothing shows one's estimate of another more than the sort of comfort one offers him. This is shown in the way different persons deal with a child that is hurt. One talks about the hurt, exclaims over it, caresses and pities. Another apparently disregards the hurt or makes light of it and seeks at once to occupy the child with something else, until he forgets his pain and laughter takes the place of tears. Often the child would hardly think of his hurt were not his mind fixed on it

THE SUPREME MESSAGE.

"Abide in Me, and I in you" John 15:4.

The one message, the sum of all messages from Christ to man, is to the inner life. It is a message to the life, for all life is interior fact and power. It is the fountain reality from which the river of action flows. Christ came to give life and to save it and make it the pure source of every human value. He seemed to say, Make the life strong and valiant, and content with its resources and appointments, and you have done the best for man. The message to the inner life is sung and narrated and prophesied in the Old Testament and uttered with tender and absolute clearness in the word and sacrifice of Christ. "I in you" is the supreme and Scriptural original revelation of religion. "I am the vine, ye are the branches;" "Ye are the temple of the living God;" "The kingdom of God is within you."

Life will make a new world. All things will become new to him who is a new man in Christ Jesus. A renewed soul becomes a creative power. It makes the old world new. Religion is the act of being vitalized by the great life, and sin is becoming de-vitalized. One can endure all things and do all things; no suffering or duty is too much if the soul be strong. This is the shame, the injury of sin, that it wastes the life. It diminishes the soul. Can it ever pay? Does paralysis pay? Does anaemia pay? Can partial suicide pay? There is no reward of sin; it is the evil that takes away the rewards of life. With Christ in the soul life rises up and overflows all things. A man becomes master of his fate. Sin in the heart makes the wilderness of waves. It was surprised when the sailor at his side declared that he saw the coast line of Palestine and the towers of Jaffa. It was not a delusion, for another half-hour's sail brought within range of my shorter vision what he was first to discover.

SERVING GOD IN HELPLESSNESS.

I wish to give a few words of sympathy and encouragement to those who, like myself, are shut in. When I first heard the name "shut in" applied to infirm or suffering ones I disliked it very much. It seemed so sad to think of having no more active work in this world being laid aside as useless—to be looked upon with pity to be waited upon by some one else. Thus it appeared to me when I first knew I could never lead an active life again.

But God in His infinite mercy and love brought me to see the beauty and the holy delights of suffering and the glorious truth of knowing how to serve Him even in inactivity. Shut in with God from the world and all its corroding cares; shut in from all its toil and weariness; shut in with the Bible to learn more and more the precious truths of God; shut in with prayer, praise, and constant converse with our beloved Lord, nothing to distract us from our devotion; shut in with the dear Saviour who bears us, cross and all.

Who shall say we are useless when our perfect submission to God's will and patient endurance may be an inspiration to those around us to come nearer to God, or when the little ones come to us with some childish grief and we soothe and comfort them un-

til they go to their play again with a smiling face? Who shall pity when they see our unwavering faith, and their ever-aiding trust in the Lord? Who shall say that the loving service rendered in the ministering to our daily wants is not a blessing to both giver and recipient?

Dear fellow "shut-in," we need not feel to walk with God, nor hands to work for Him. If at the opening of each day we ask what we may do for Jesus, He will surely give some errand or work of grace.

Some of us may have had the weight of sorrow added to our shut-in life by seeing transferred to the home above the loved one in whom all earthly hope was centered; do we deem ourselves forsaken because our cherished one has gone beyond the veil? O no! not so; for if our life is hid with Christ in God we can say: "Even so, Lord, for so it seemeth good in thy sight." "Thy rod and thy staff, they comfort me." Then as we gaze heavenward we can almost say that loved one leaving us on to victory.

So in the Master's footsteps we go up to the pearly gates, where "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."—Mary Lampher.

WITH WHAT EYES WE SEE.

R. F. Sample.

Christians differ in their spiritual receptivity, as in the development of their natural senses. Standing at the prow of a vessel, looking intently toward the east, discerning nothing but a wilderness of waves, I was surprised when the sailor at my side declared that he saw the coast line of Palestine and the towers of Jaffa. It was not a delusion, for another half-hour's sail brought within range of my shorter vision what he was first to discover.

You and I sit down with an experienced believer, whose ardent love for Christ is a source of perpetual joy, and with him we study the Master's words. We soon think we have compassed their meaning, sounded their depths, and extracted their sweetness. But it is not long until we learn that he has gone far in advance of us, and we wonder, with a growing surprise, as he discourses of the weaving of some little clause, or some single word, that fell with the light of another world, and his whole being is mellowed, enlarged and filled by the divine presence, so that the great globe under our feet becomes to him only a perishable atom, while his soul seeks a city to come, breathes its atmosphere, and anticipates its joys.

Why this difference? He loves more; and Christ is manifesting Himself to him in a fullness as yet unknown to us. This is love's recompense. While it increases knowledge, it transforms the soul into Christ's image. It prepares the believer for larger measures of joy, greater capacities for service, and higher distinction in glory, to be realized when a few more years shall have gone by. Love is the ground and measure of our Lord's manifestation of Himself.

For the Herald of Truth. THE UNCERTAINTY OF LIFE.

By Charles McClintic.

"For God is not unrighteous to forget your work and labor of love. Heb. 6:10.

As I stood by the grave of a loved one, On a warm and bright summer day; I sadly thought of the blossom That was mouldering under the clay.

As I looked at the beautiful flowers Which grew fair on her dark lonely grave; I remembered the life that had faded, And had passed to the Giver who gave.

I then thought of our life as a flower Which grew fair by the pure fountain spray; But before the bright day had been ended This fair flower had faded away.

Thus our Father in wisdom most truly By the mouth of the prophet did say, That all men who on earth were created Were like flowers which soon fade away.

But we know that our Father in heaven, Who doth rule every trifling affair; Will remember His delicate children, And in mercy for His people care.

If we then are His own chosen people, And remember the promise He gave, We shall know by the Spirit of Heaven, That our Father is able to save.

O, how sad 'tis to part with our loved ones, And the joy of their presence to lose; But our joy shall exceed all our sorrow, If the pathway of heaven we choose.

Elkhart, Ind.

TEMPTATIONS.

They are common and come to all. Life is a struggle. If we enter the kingdom of heaven at all, we enter through much tribulation. If it does not come through outward trial, it does come in the inner life of the soul. No Christian life is vigorous without conflict.

The question is asked: How can we avoid temptations? We may be able to avoid those temptations that appeal to us from without, by keeping away from the places where the temptations are, and by forsaking the company of those who tempt us. But there are temptations which cannot be avoided. They come to us when we are alone; they come without warning; they come unexpectedly. It is our business then, not to avoid, but to conquer. As Luther said: "We cannot prevent the swallows from flying over our heads, but we can prevent them from building their nests in our hair." How can we conquer?

1. By having our minds imbued with the principles of God's Word. It was in this that the Psalmist expected to conquer. "Thy word have I hid in my heart, that I might not sin against Thee." It was in this way that Christ met and foiled the tempter. But with the knowledge of the Word there must also be a willingness to obey it. Eve

knew what God had said to her, but she trusted in the devil's word rather than in God's.

2. By realizing that God's eye is upon us, and that He is near to help and uphold. Others had been doing wrong, but Nebemiah said: "So did not I because of the fear of God." The blessed Book does not say he that has an easy time and gets through life with the least trouble shall inherit all things. But it does say: "To him that overcometh will I grant to sit with me on my throne, even as I have overcome and am set down with my Father on His throne." We think we have much to hinder, and a hard fight day by day; but the conflict is good for us. We never could be crowned as victors if we never had to meet the enemy.

3. We may resort to prayer to be delivered from it. Amid the scenes of His great ministry, Jesus prayed. In the depths of His greatest agony; from the midst of His most cruel sufferings, He prayed. "Rising up a great while before day," He prayed. He "continued all night in prayer." "Dark mountains and the midnight air, Witnessed the fervor of His prayer." The desert His temptations knew, His conflicts and His victory, too."

In the company of His disciples and the throng, He prayed; and departing "into a solitary place," there He prayed. Can we do less? He who falls to pray in success, will be brought to weakness. He who neglects to pray in weakness, will never be brought to success. If we have a besetting sin, we may pray to be delivered from it, in order to serve God better. The answer to our prayer may not be as anticipated. It may be, as it was to Paul, not the removal of the thorn, but, instead, a growing insight into its meaning and value. The voice of God in our souls may show us, as we look up to Him, that His strength is enough to enable us to bear it.

OBEEDIENCE TO THE TRUTH.

Love is the greatest power in the world. And the leading characteristic of love is purity. The purer the love the more transparent it becomes. Purity gives a force to life that can be given by nothing else and furnishes a defense against any attack of evil that can be hurled against us. To most it seems a dream of far-off splendor that may be pleasant to look upon, but hardly intended to be attained. Yet Peter, writing for a vast multitude "dispersed" throughout the provinces of Asia Minor, says to them, "Ye have purified yourselves in obeying the truth through the Spirit unto unfeigned love of the brethren." Full of faiths and failings as these men were, and as we are, nevertheless they had "purified" their souls.

All personal religion begins in a purity, not so much of action as of soul. Christianity has its feeblest beginnings in a relative purity of soul. When a heart is yielded unreservedly to its Master, Christ, it is by the precious blood made clean. When a sinner bows down in submission to the truth, he potentially purifies his soul. To attempt to begin anywhere else is futile. This purity, so eagerly coveted, has its rationale, like everything else in the divine life. And a

strict following of the apostolic declaration will lead to this potential purity becoming actual, to the glory of our Father which is in heaven.

Purity is by obedience to the truth. Of course, the truth is the whole revelation of God which is made to us in the person of Jesus Christ. The incarnation, atonement, resurrection, ascension and present glory of the Divine Son, with all that they mean for sinful men, is the truth in obedience to which will come purity of soul. The unveiling of God's heart in the gospel is not something to be admired merely. The utterances it contains are not merely for our intellectual assent. They are addressed to the heart that they may be loved, and to the will that they may be obeyed.

This truth must completely conquer the citadel of life, and from that citadel win into loving allegiance every province of our nature. No rebellion must be permitted in a single department. Every thought must be brought into activity, and the first mark of surrender, as also the attitude of all the followers, must be loyal obedience—the obedience of faith.

At the first blush, this may seem like placing too much stress upon obedience. But this appearance of doubtful emphasis is remedied by the further declaration that this "purifying the soul in obedience" is "through the Spirit." He is the operating power which makes obedience possible. His indwelling in the heart supplies the dynamic for obedience. He is the Divine element without which the human effort were impossible and useless. Sometimes the Word speaks of our being in the Spirit. Sometimes it speaks of the Spirit being in us. So close and precious is His nearness that no phrase is enough to tell us all the sacred truth. We are in Him as we live in the atmosphere and as we revel in the sunshine. He is in us, as the personal influence so completely blending with our inmost being that we live and yet not we, but He liveth in us.

This purifying of our souls in obeying the truth by the Spirit does not end in itself; it has a goal, and the goal is "love of the brethren." This was a new creation of Christianity—a thing undreamed of before. Men as they came in touch with Jesus, came in touch with one another, and the nearer they got to Jesus, the nearer they got to one another. The steps are clearly marked in this Divine progress. Obedience to the truth through the Spirit leads to purity of soul, and that issues in love for the brethren. God's purpose for each is that life should be a temple, filled with the glory of His presence. The foundation is the truth in all its fullness. The walls are obedience, not worked by our effort alone, but by our effort prompted and made effectual by the power of the Holy Spirit, and all terminating in the sky-piercing spire of love. Thus shall we be a temple of God through the Spirit.—Selected.

DO NOT THINK OUT LOUD.

One of the most common faults in public speakers is thinking out loud. A man rises to address a congregation; he says, "I was thinking"—of course he was thinking, if not he would not be speaking. "I was about

to remark"—why does he not remark, and be done with it? "I wish to present a few observations for your consideration"—why does he not present them, and stop? "I have been reminded of an incident which will illustrate this subject—but who cares whether he was reminded of it or not? If he has an illustration, why not give it? "I am reminded of a little anecdote, which may seem somewhat ludicrous to you"—never fear—the most ludicrous thing in the world with such an introduction would be discounted in advance, and would be as flat as a bottle of sauce that had been carried across the Atlantic with the cork out.

A person who has five minutes for speaking will sometimes take one third of the time telling what he should like to say, and finally stop without saying anything. A very considerable portion of the talk which reaches the ears of public congregations is prefatory, apologetic, explanatory verbiage, which is not of the slightest consequence or importance.

If you have anything to say, say it; and do not tell what you propose to say, or what you wish you could say, or what you have thought of saying; but speak out what you have to say, and let the people hear it; and you may say as much in five minutes as some long-winded, prosy mortal will in an hour, and the people who sleep while he talks, will wake up when you begin. It is very likely that he will be accounted wise in his dullness, while you will have no such reputation; nevertheless the people will hear what you say, and remember it, and hear what he says, and forget it!

Many a person sits down to write, and wastes a considerable time talking about beginning, and more time writing introductory platitudes, and finally says, "I must hasten to conclusion"—but if the man wishes to hasten, why does he not hasten, and say what he has to say and stop? It is simply because the man has accustomed himself to do his thinking in public, and to put down on paper whatever comes into his mind without the slightest thought as to whether it is a matter of interest to any one but himself or not. The man who will omit apologies, prefaces and needless explanations, and state his facts briefly, tersely, pointedly, and solid as a rock, will be the speaker whom the people will keep awake to hear, and who will get in more talk into half an hour than some would into an hour; and his terse sentences and vigorous and quaint illustrations will linger long in the memories of those that hear them, and will bear fruit in many lives; for "the words of the wise are as goads; and as nails fastened by the masters of assemblies, which are given from one shepherd." Eccl. 12:11.—H. L. H. in the Christian.

The Word of God is like a light-house; it lightens the way into the harbor. It does not illuminate all the land on whose shore it stands, but simply illuminates the harbor and the way to it. The Bible does not tell us all about heaven, but enlightens us sufficiently that we may make the harbor in safety. We shall have all eternity to explore the land beyond.

THE MENTION OF HIS NAME.

Margaret E. Sangster.

Weariness spent and fainting—
For bitter had been the day.
And rough the road I had traveled—
At the foot of the cross I lay.
No prayer could my spirit utter,
No word my white lips frame;
With only a breath there fluttered
From my famished heart the Name.

The sweet, dear name of Jesus,
I whispered that—no more;
But straight there thrilled an answer
Deep to my being's core.
Soul of my soul was lifted
By the wondrous strength that came
In an instant swift from heaven,
At the mention of the Name.

The tears that from my weakness
Fell slowly, one by one,
Were dried by the gentle touch of Him,
The Father's equal Son.

"Twas God who stooped to help me,
Whom help I dared to claim,
When out of the depths I whispered
The mighty, conquering Name.

From the foot of the cross, then on-
ward,

I took my way at length,
Not now in pain and feebleness,
But from strength to strength.
For love had given me courage,
No foe my face could shame;

By faith my soul had spoken,
In its hour of need, the Name.

EXCEPT TO KNOW THE WAY ONLY
BY WALKING IN IT.

"The law of the Lord is perfect,
converting the soul; the testimony of
the Lord is sure, making wise the
simple." Psa. 19:7.

The following anecdote taken from
the Christian Herald seems an apt
illustration of the above testimony of
the Psalmist, who seems to have been
sensible of a higher law than that
given by Moses.

"I don't like the idea of your going
about preaching," said the squire to
a Cornish miller, who was a Metho-
dist local preacher.

"I don't preach, sir."

"But you conduct the service, and
go into the pulpit, and take a text
and explain it. I want you to con-
sider whether a man ought with so
many advantages as you have, to take
upon himself the responsibility to
teach others. Suppose you made a
mistake."

"Aw, sir, I've thought of that. I do
pray God every day to guide me in
his Holy Spirit."

The squire explained that univer-
sity training was necessary for
preachers who would guide others.
"Squire," said the miller, looking
at the wall, "is that the map of your
estate?"

The squire assented.

"I s'pose you do know that map
pretty well, don't ee? Every road,
and every pathway, and every water
way?"

"Yes, yes."

"Well, squire, do you remember the
other day you was down to the mill
and you asked my wif Mary to show
you the pathway through the woods?
I've been thinkin' 'tes like this 'ere.
You knowed the road 'pon the map,

If you asked my wif Mary 'a was called
'pon the map, mind—she wouldn't
been able to tell 'ee. But my wif Mary
showed you the way up through the
woods. You knowed the way upon
the map, but my wif Mary knowed the
way by walken' in et, and if I don't
know the way 'pon the map so well as
some people, bless the Lord, I do know
the way to heaven by walken' in et."

From "The Friend."

SERVICE BRINGS KNOWLEDGE.

When the Master went away He left
work for His followers to do. One
day performed only revealed another
waiting for us to begin. His way of
revealing more fully the truth is: "If
any man willeth to do His will, he
shall know of the teaching, whether it
be of God, or whether I speak of my-
self."

We cannot gain the words of
Christ. If we accept them, it is not
that we will pick out some especially
pleasing kind of work and do that,
and then claim the answer to the promise.
The thing to be done is the will of our
Father. We are not to put our own
interpretation on what He wills. He
knows, and will make it known to us
if we are desirous of knowing and do-
ing it. He has been pleased to make a
revelation of Himself that we might
have some knowledge of Him. Having
that knowledge we have the promise
that He will accept the service that
we do in His name and for His glory.
Having provided something for us to
do, He expects us to be interested in
doing that which is pleasing to Him
and will receive His favor. In the em-
ploying the hand, head and heart, He
will certainly bring to us some more
full revelation of Himself. Nowhere
will we find this more fully realized
than in our doing for our fellowmen.
The model prayer has this in it in a
number of places if we only under-
stood it as it was meant for us to pray.
"Our Father," "our daily bread," and
"our debts" cannot mean anything
short of an interest in our fellowmen.

This, then, is to be part of our work
from day to day if we would pray that
prayer aright. More than that; it is
true if we are not willing to work in
the manner prescribed by the one who
knows, we have little reason to think
He will answer the prayer when we
pray it. If we would have the petition
answered we must be willing to do to
be directed as He would direct us. But
this means we must do the work He
has pointed out.

The Master said: "With what mea-
sure ye mete it shall be measured to
you again." That is, as a rule—there
are exceptions to all rules—men will
measure back to you the same kind of
measure you mete out to them. Sol-
omon expressed about the same idea
when he wrote: "As in water face
will measure back to thee, so the heart of a
man to man." Christ, being more direct
and practical, said in substance: As a
man will measure back to you, so
about the same in kind and quantity
(generally more) that you measure
out to them; that is, treat men kindly
and they will treat you kindly; treat
men viciously, and they will treat you
viciously; deceive, cheat, and rob men,
and they will deceive, cheat, and rob
you. Be forbearing and gracious to
others and they will be forbearing and
gracious to you. Manifest the Christ
spirit toward men, and you will there-
by arouse in them the Christlike meek-
ness and love. It may not have this
effect immediately, but persistence on
your part must, in due time, be
most cases have that effect. What is
needed in the world now is the living
of the more of the Christ spirit.—Religious
Telescope.

THE SERMON THAT IS AFTER A
SOUL.

Herrick Johnson.

The sermon that is after a soul is,
like the Master, "filled with compas-
sion." It will have in it what was in
Christ's eyes when He looked on
Peter, with the curses and denials
scarce off that poor disciple's lips. It
will have in it what was in Christ's
voice when He stood weeping over
Jerusalem, and said: "How oft would
I have gathered thy children together,
as a hen gathereth her brood under
her wings, and ye would not!" The
severe rebuke will get its chief
severity from this deep undertone of
divine compassion. And whether it be

warning or entreaty, command or in-
vitation, the terrors of the law or the
forgiveness of the Gospel, the pathos
of a suffering and beseeching and pur-
suing love will hush it all, and make
it clear that if the sermon does not
bring the prodigal home, it will be be-
cause he preferred to trample on his
Father's heart and murder mercy.

Brethren of the ministry, what are
sermons to "the times" compared with
sermons to the eternities? Sermons
of instruction are indeed precious. But
the Gospel is not simply food for
souls. It is a cry of alarm. It is a
word of rescue. It is a call to repen-
tance. If sinners are not brought to
Christ, how can they be built up in
Christ? Let it never be forgotten
that souls are before us every Sabbath
—sifted, unsaved, perishing, lost souls.
Men of God, "throw out the life-line!"

THE LIFE IS THE EVIDENCE.

He is saved who is pursuing the
ends God has ordained by the means
God has appointed. No other man is
or can be saved, whatever he professes
or believes. It might have a more
familiar sound to say: He is saved
who is a true follower of Jesus Christ;
or: He is saved who has renounced his
sins and laid hold on eternal life. But
the meaning is the same. The evi-
dence that one is saved must be
looked for in his life. The evidence
is in the life he has chosen and in the
courses he is pursuing. There is no
evidence worth noting in the "life"
of a man who drifts, this way and that,
with the current he happens to be in.
It is a life of preferred good, not of
easy compliance; a life of principle,
not of policy; a life of "strenuousness"
endeavor to be right; a life hidden with
Christ in God, that shows the good-
ness and the measure of our salvation.

For such a salvation we pray and
struggle. Grant it, O most helpful and
blessed Lord!

For such a salvation we pray and
struggle. Grant it, O most helpful and
blessed Lord!

THE WAY MEN ARE MEASURED.

The Master said: "With what mea-
sure ye mete it shall be measured to
you again." That is, as a rule—there
are exceptions to all rules—men will
measure back to you the same kind of
measure you mete out to them. Sol-
omon expressed about the same idea
when he wrote: "As in water face
will measure back to thee, so the heart of a
man to man." Christ, being more direct
and practical, said in substance: As a
man will measure back to you, so
about the same in kind and quantity
(generally more) that you measure
out to them; that is, treat men kindly
and they will treat you kindly; treat
men viciously, and they will treat you
viciously; deceive, cheat, and rob men,
and they will deceive, cheat, and rob
you. Be forbearing and gracious to
others and they will be forbearing and
gracious to you. Manifest the Christ
spirit toward men, and you will there-
by arouse in them the Christlike meek-
ness and love. It may not have this
effect immediately, but persistence on
your part must, in due time, be
most cases have that effect. What is
needed in the world now is the living
of the more of the Christ spirit.—Religious
Telescope.

THE SERMON THAT IS AFTER A
SOUL.

Herrick Johnson.

The sermon that is after a soul is,
like the Master, "filled with compas-
sion." It will have in it what was in
Christ's eyes when He looked on
Peter, with the curses and denials
scarce off that poor disciple's lips. It
will have in it what was in Christ's
voice when He stood weeping over
Jerusalem, and said: "How oft would
I have gathered thy children together,
as a hen gathereth her brood under
her wings, and ye would not!" The
severe rebuke will get its chief
severity from this deep undertone of
divine compassion. And whether it be

THE CLOSED DOOR.

A poor man who was looked upon
as being very simple, applied for ad-
mission as a member to a church
whose membership was of what is
called a wealthy class. He came be-
fore the appointed officers for exami-
nation.

As it was an aristocratic church,
they did not like to accept him into
membership, but, of course, they
adopted the tactics of their class, and
asked the poor, simple applicant if
he was sure the Lord wanted him to
become a member of the church. He
replied that he was sure, as he had
prayed over it for six months.

"Well," they said, "better pray over
it three months longer, and see what
the Lord wants you to do."

He assented, and at the end of
three months he applied again.

The officers asked him if he were
still of the same mind. He said, "Yes."
They asked him also if he had asked
the Lord about it. He said he had.
Then they asked him what the Lord
said to him.

The poor, simple applicant replied,
"He told me not to be offended with
you, brethren, for He Himself had
been trying for the past twelve years,
since the church was built, to get in,
but He had not succeeded yet!"—
Weekly Review.

MARRIAGES.

Bachman-Schertz.—On the 10th of
August, 1902, by Bish. J. C. Birky,
Joseph Bachman to Lena Schertz.

Shelley-Dupler.—On the 21st of
October, 1902, at the residence of
Bish. Jacob N. Brubacher of Mount
Joy, Lancaster, Pa., the marriage of
Shelley of Rapho to Ida M. Dupler of
East Donegal, Pa.

Brunk-Yoder.—On the 23d of Oct.,
1902, at the residence of the bride's
parents, Bro. and sister D. Yoder of
Windom, Kansas, by Bish. S. C. Miller,
Bro. Jesse Brunk to Sister Susie Yod-
er, both of McPherson Co., Kansas.
We wish them a happy life.

DEATHS.

FANNY AMSTUTZ.

Daughter of Fre. Christian and Marie
Stelner, was born Jan. 4, 1843, and fell
asleep in Jesus Nov. 3, 1902, aged 59
Y. 9 M. 29 D. In her 18th year she
confessed Christ and united with the
church of her ancestors. July 16, 1865,
she entered the ministry, and married
with David C. Amstutz, of the same
congregation, and lived in holy matrimony
37 Y. 3 M. 17 D. Her husband died
about the same in kind and quantity
(generally more) that you measure
out to them; that is, treat men kindly
and they will treat you kindly; treat
men viciously, and they will treat you
viciously; deceive, cheat, and rob men,
and they will deceive, cheat, and rob
you. Be forbearing and gracious to
others and they will be forbearing and
gracious to you. Manifest the Christ
spirit toward men, and you will there-
by arouse in them the Christlike meek-
ness and love. It may not have this
effect immediately, but persistence on
your part must, in due time, be
most cases have that effect. What is
needed in the world now is the living
of the more of the Christ spirit.—Religious
Telescope.

she was also a devoted helper and
teacher in the Sunday school. After
the ordination of her husband to the
ministry, Feb. 15, 1872, and to the
bishopric, April 7, 1885, she con-
secrated herself anew to the care of
the church, and was a faithful and
valuable worker in the church, and
which work she proved herself a truly
devoted companion in the ministry of
the Gospel and the preservation and
prosperity of the church. That this
might be more fully accomplished she,
with her husband, after much medita-
tion and prayer, decided to leave their
farm and home of 160 acres,
which the Lord had entrusted to them,
and to seek the support and maintenance
of the church on the earth. Her last
days were faithfully devoted to the
work; her constant prayer was for the

peace and the success of the church
and the Mennonite Old People's Home,
for which they felt themselves largely
responsible. She attended public wor-
ship at the church to the last day of
her life.

Since that time she has, however,
enjoyed the happy privilege
of worshipping at her home with minis-
ters and God's people from near and
far, who came to sing and to pray with
her and for her. She kept her bed 59
weeks, in which time she suffered
great pain. Her last words were:
"Jesus, take me; take me." A char-
acteristic peculiar to Sister Amstutz,
and one much to be desired in all
Christians, was her conscientiousness.
There are some Christians who try to
get to heaven with just as much of
this world as their carnal nature craves
and who take extravagant risks,
but she was not so. She always feared
she did not do enough for our Lord
in her personal appearance she was
blameless. In her desire to keep all
the commandments of Christ she was
an example; in her care for those in
need she was truly devoted, and in all
her actions and conduct an unselfish,
consecrated, cheerful, hopeful and
happy Christian. The Lord rewarded
her with a pleasant and happy home,
devoted husband, many friends and
blessed Christian experiences. She
had made arrangements for her burial
in details, which were carried out ac-
cording to her instructions. Her life
may be briefly summed up in the
words of her husband: She was true to
her God, true to her church, and true
to her husband. Funeral services by
I. J. Buckwalter from Lima 10:20, Sat.
Nov. 10; first clause, and M. S.
Stelner, who conducted the service, and
the brethren B. Gierg, J. Nishbaum,
Geo. Amstutz and D. Hostettler assist-
ing. Burial Nov. 9, 1902, in the pres-
ence of the largest congregation ever
seen at the Crown Hill Mennonite
M. H.

Smith.—Joseph P. Smith died at his
home at Aden, Pa., Oct. 15, 1902,
aged 45 Y. 2 M. 18 D. His death
was caused by heart trouble. He
had been ailing for some time and
complained of shortness of breath.
His death before his death fell be-
tween usual and ate a hearty supper,
but at 4 o'clock the next morning his
wife heard a noise and spoke to him,
but he did not answer. She shook
him, but he made no response and she
called the family, but he was passing
away and never spoke to them. Ser-
vices conducted by the writer from
Matt. 24:44. "Be ye ready." Burial
at the Valley German Baptist church.
He had lost three children in about
four weeks' time and now this sudden
death of the husband, makes it a sad
bereavement for the mother and four
children who survive; yet they need
not mourn as those having no hope.
He was a faithful member of the Men-
nonite church and will be missed by
the church, the neighborhood as well
as in the home. May God bless our
dear sister and her family.—R. J.
Berkey.

Yoder.—In Brown township, Millin
Co., Pa., Oct. 19, 1902, Jonas Yoder,
aged 62 years, 8 months and 14 days.

Kaufman.—Near Mattawana, Pa.,
Oct. 8, 1902, Amos, son of Pre. John
E. and Annie M. Kaufman, aged about
15 years.

Eichelberger.—On the 3d of July,
1902, near Planagan, Ill., of the in-
firmities of old age and a complication
of diseases, Bro. George Eichelberger,
aged 85 Y. 1 M. 10 D. He leaves four
sons and five daughters. His wife and
one daughter preceded him. Funeral
services at the Amish M. H. near
Hopedale, Ill., by Daniel Siegel in
English and by J. P. Smith in the Ger-
man language.

Boyer.—On the 12th of Oct., 1902, in
Mahoning Co., Ohio, Leroy, only child
of William and Blanche Boyer, aged 8
M. and a few days. Funeral services
on the 13th, by Paul Whitmer, at the
Paradise M. H. Interment in the
graveyard nearby. It seemed hard for
the parents to part with their only
child, but they can comfort themselves
with the sweet thought of having a
little lamb in heaven where Jesus Him-
self is the shepherd. Think of all he
has escaped. C.

Latschaw.—Near Springfield, Ches-
ter Co., Pa., on the 28th of Oct. 1902,
of Bright's disease, Sarah G., wife of
Daniel B. Latschaw, aged 69 Y. 3 M.
5 D. She suffered long and severely
and anxiously awaited the time when
the Master would bid her come home.
She entertained a high regard for the
blessed reward and the Christian evi-
dence she has left her friends gives
them the comforting belief that she
is now in calm repose in the land of rest.
Decedent was a native of Butler Co.,
Pa., where she has many relatives and
friends. She has resided for almost
fifty years in Chester Co., where she
has been held in high esteem and will
be mourned by many friends. She is
survived by her husband, one son and
four daughters. Services were held,
Nov. 1, at the home by Pre. Horie and

by A. D. Wenger and Pre. McKay at
the Vincent Mennonite M. H. near her
home. Her remains were laid to rest
in the adjoining cemetery.

Walter.—Catharine Ann Walter, nee
Smith, was born in Columbiana Co.,
Ohio, Sept. 11, 1818, was married to
Henry Walter, March 16, 1840. Her
husband spent many years in the mi-
nistry and was called to his reward
about twelve years ago. Of their
twelve children three daughters and
two sons remain to mourn the loss of
their loving mother, who departed this
life Oct. 17, 1902, aged 84 Y. 1 M. 6 D.
She united with the Mennonite church
about sixty years ago and was a faith-
ful member until death. Since her
husband's death she has been living
with her daughters. Besides her chil-
dren she leaves two brothers, two sis-
ters, 45 grandchildren, 45 great-grand-
children and many other relatives and
friends to mourn the loss of their dear
parent, three sisters and many friends
to mourn his early departure, but they
will not be comforted by the thought
of her death, but will mourn as those
who have. The bereaved family has the
sympathy of many friends and neigh-
bors in their sorrow. May they be com-
forted with the thought that
Elmer is only gone before.—P. Metzler.

Smith.—Joseph P. Smith died at his
home at Aden, Pa., Oct. 15, 1902,
aged 45 Y. 2 M. 18 D. His death
was caused by heart trouble. He
had been ailing for some time and
complained of shortness of breath.
His death before his death fell be-
tween usual and ate a hearty supper,
but at 4 o'clock the next morning his
wife heard a noise and spoke to him,
but he did not answer. She shook
him, but he made no response and she
called the family, but he was passing
away and never spoke to them. Ser-
vices conducted by the writer from
Matt. 24:44. "Be ye ready." Burial
at the Valley German Baptist church.
He had lost three children in about
four weeks' time and now this sudden
death of the husband, makes it a sad
bereavement for the mother and four
children who survive; yet they need
not mourn as those having no hope.
He was a faithful member of the Men-
nonite church and will be missed by
the church, the neighborhood as well
as in the home. May God bless our
dear sister and her family.—R. J.
Berkey.

Wenger.—David K. Wenger, formerly
of Kansas, died at the State Asylum
at Blackfoot, Idaho. He began to fail
in body and mind during the past
summer. As the complications in-
creased, and his mental powers rapidly
failed, by the advice of his physicians,
he was taken to his former home in
Kansas, with the hope of getting re-
lief. Getting no better he was ad-
vised by physicians to be taken back
to Idaho and placed into the asylum.
After an examination by the State
board of Idaho he was pronounced in-
sane from softening of the brain, and
it was advised that he be taken to the
asylum. The family reluctantly con-
sented to it and were only resigned to
it when convinced that it was best.
He was taken to the asylum Aug. 19,
and remained about the same until a
few weeks before he died, when he
failed more rapidly. His wife and
children were with him when he died.
He was buried on the morning of Oct. 11,
at the Mennonite M. H. near Nampa.
He was aged 66 Y. 6 M. 28 D. He leaves a wife,
children, six having gone before. His
funeral services were conducted by S.
A. Kurtz. Text, 1 Peter 1:24, 25.

Ziegler.—On the 30th of October,
1902, near North Lima, Mahoning Co.,
Ohio, at the home of his friends, El-
mer D., only son of Pre. Henry and
Martha Ziegler, aged 19 Y. 4
M. 14 D. He went to Dayton, Va.,
with the intention of taking a few
days' leave, and when he returned he
was taken ill with typhoid fever, and with all
that he could do for him he died in just one
day.

week from the time he came home.
He confessed Christ and united with
the Mennonite church when in his six-
teenth year and was a faithful and
consistent member until death. He
was of a mild, loving and peaceable
disposition and won many friends dur-
ing his brief stay here in this world.
He was a good singer and was also
chorister in the Sunday school at the
North Lima M. H. during the present
year. He will be greatly missed in the
Sunday school and church and also in
the home and community, but we hope
our loss is his eternal gain. Funeral
services Nov. 1 at the North Lima
Mennonite meeting house. The house
was filled to overflowing with friends
and neighbors, to pay the last tribute
of respect to the young departed
brother whom they had learned to
love. Burial in the adjoining grave-
yard. Services were conducted by
Paul Wilmer, assisted by Bish. John
Burkholder. Text, 1 Cor. 15:44. In
connection with July 22, 1902. He leaves
parents, three sisters and many friends
to mourn his early departure, but they
will not be comforted by the thought
of her death, but will mourn as those
who have. The bereaved family has the
sympathy of many friends and neigh-
bors in their sorrow. May they be com-
forted with the thought that
Elmer is only gone before.—P. Metzler.

REPORT

OF MENNONITE OLD PEOPLE'S HOME
FOR OCTOBER, 1902.

Contributions.

Bal. on hand	\$ 28.85
Syracuse Cong. Case Co.	1.10
Nancy Brewer, Williamsport	1.00
S. C. Wenger, Piquette, Iowa	1.00
Mrs. Geo. Magness, Liggett, Ind.	25 66.55

Expenditures.

Knife grinder	\$ 1.90
Oil & kerosene	3.95
Wicks and oil	1.00
Postage	1.00
Carbolic acid, baking powder	1.00
Lubricating oil, clock parts	1.00
Black lead pencils	1.00
Oats, corn	1.00
Coal oil, fuel, soap, shovel, lamp	1.00
Trunk, Bible reading book	1.00
1 bu. peas	1.00
2 gal. lard, 5 bu. apples, 1 bu. peas	1.00
Fish	1.00
Wheat, chop	1.00
Grocery bill	1.00
Meat bill	1.00
Bal. on hand	8.55 86.55

Gratefully acknowledged,
J. G. Wenger, Supt.

Donations of various articles,
DURING OCT. 1902.

Orville, Ohio.—Peter Tschantz, 1 bu.
apples; Spring Dan, 1 grape; Euse-
ben, 1 apple; Wadsworth, Ohio.—B. J.
Newcomer, 10 half gal. canned apples;
Wheaton, Ohio.—Mrs. Miller, cabbage and
pears; Hittman, Ohio.—Catharine Leonard,
1 bu. pears; Medina Co., Ohio.—Anna Zimmerman,
5 pickled dishes.

Gratefully acknowledged,
J. G. Wenger, Supt.

MENNONITE ORPHAN'S HOME.

RECEIVED FOR OCT. 1902.

Forks Cong. Lagrange Co., Ind.	\$ 9.92
W. H. Fong, Chicago, Ill.	1.00
Zion Cong. Allen Co., Ohio	1.00
E. M. Miller, Lagrange Co., Ind.	1.00
Patent, Iowa, S. S. Conference	1.31
J. W. Kaufman, New Liberty, O.	1.00
Harlanville, Va.	1.00
Lydia M. Rockland, Neb.	2.50
Solicited by Jonas H. Bisher,	10.00
Total	\$ 19.61

West Liberty, O.—David Hartrill, 1 bu.
wood; W. H. Fong, Chicago, Ill.—1 bu.
D. Yoder, 2 bu. work; S. P. Yoder, 1 bu.
over door; E. A. Meyer, 1 bu. wood; Charles
Graybill, 1 bu. pears; Mrs. Pank, 1 bu. corn;
Mrs. Kauffman, 1 bu. pears; Mrs. Rebeck,
clothing; Mrs. Trayer, 1 bu. corn; Jeff
H. Miller, 1 bu. pears; Mrs. Rebeck, 1 bu.
clothing and soap; Bellefontaine, Ill.—M. M.
and Mack, 1 bu. pears; Mrs. Miller, 1 bu. pears;
J. J. Bontrager, 1 bu. pears; Mrs. Miller, 1 bu. pears;
J. King, 1 bu. pears; and 1 bu. over door;
Harlanville, Va.—S. P. Miller, 1 bu. pears;
and 1 bu. over door.

Gratefully acknowledged,
J. G. Wenger, Supt.

West Liberty, O. A. Metzger, Supt.

FINANCIAL REPORT

OF THE MENNONITE EVANGELIZING
AND BENEVOLENT BOARD FOR
MONTH OF OCT., 1902.

RECEIVED.

Reamington.

Missouri Mission Board	\$ 2.00
Lecky's S. S. Lane, Co., Pa.	3.25
West Liberty, S. S. Lane, Co., Pa.	3.25
A. Friend, Oregon	1.00
Salmon and Pike Congs., Allen	2.00
Friends Co., O.	1.00
Total	\$ 12.50

Chicago Mission.

John Kopp	\$ 10.00
John Kopp	2.00
Y. L. Yoder	1.00
Allenville (A. M.) Bible Class	1.00
Pa.	2.00
Annapolis, S. S. Lane, Co., Pa.	1.00
W. P. Dietzinger	1.00
Lecky's S. S. Lane, Co., Pa.	1.00
West Liberty, S. S. Lane, Co., Pa.	1.00
Zion Cong. Allen Co., Ohio	1.00

Chicago Mission.

Domestic	6.00
Foreign	1.00
Furniture	8.00
Refrigerator	2.00
Washing machine	1.00
Basket	8.00
Chair	3.00
Car fare	2.00
Express	7.00
Living	15.00
Flour	2.00
Meat	6.00
Stove repair	1.00
Cooking utensils	1.00
Interest on mortgage	125.00
Insurance on building	125.00

India.

J. A. Reaser	New Station	150.00
J. A. Reaser	Mission	200.00
gratefully acknowledged.		
G. L. BENDER, Treas.		

WELSH MOUNTAIN INDUSTRIAL MISSION.

FINANCIAL REPORT FOR SEPTEMBER, 1902.

Contributions.

Frank M. Herr	\$ 1.00
Anna Hess	\$ 1.00
Total	\$ 2.00

Received from Mission.

For mds.	\$ 243.26
For labor	\$ 8.61
Total	\$ 251.87
Previous receipts	\$ 258.93
Total	\$ 510.80

Expenditures.

Paid for mds.	\$ 121.53
" labor	97.8
" gen. expense	12.00
" living expense	1.25
" repairs	.75
" orders	3.50
"Borrowed money returned	\$0.01
Previous expenditures	\$ 549.58
Total	\$ 979.93

Superintendent's Report.

Goods contributed.

Susan Reaser, dry goods	10
Paradise Sewing Circle, clothing	2.15
Mrs. Tolmie Leaman, carpet bags	.98
John P. Good, clothing	1.00
Geo. Wehrer	60
Total	\$ 73.13

Acknowledged with thanks,
NOAH H. MACK, Treas. and Supt.

ITEMS.

Judge Samuel W. Pennypacker, who as a descendant of the Mennonites is much interested in their welfare and has written several interesting works on Mennonite history, was chosen governor of Pennsylvania on the 4th of November. We are no politicians, but we believe that Pennsylvania has as good a governor as ever graced the highest official place in that state.

ONEWAY COLONIST TICKETS.

On the first and third Tuesday of each month until April 30, 1903, one-way second class Colonist tickets will be sold by the Chicago, Milwaukee & St. Paul Railway from Chicago to points in South Dakota, North Dakota, Nebraska, Kansas, Eastern Colorado, Texas, Oklahoma, Indian Territory and Southwestern Missouri, at about one-half regular rates.

Round-Trip Home-Seekers' Tickets.

During the same period round-trip Home-Seekers' excursion tickets will be sold by the Chicago, Milwaukee & St. Paul Railway on the first and third Tuesday of each month, good to return within 21 days from date of sale, to many points in Iowa, Minnesota and South Dakota, North Dakota and other western and southwestern States.

For further information apply to any coupon ticket agent, or address E. G. Hayden, Traveling Passenger Agent, 217-218 Williamson Building, Cleveland, Ohio.
11, 15, 12, 15, 92.

THE ST. PAUL CALENDAR For 1903.

Six sheets 10x15 inches, of beautiful reproductions, in colors, of pastel drawings by Bryson, is now ready for distribution and will be mailed on receipt of twenty-five (25) cents—coin or stamps. Address F. A. Miller, General Passenger Agent, Chicago.
11, 15, 12, 15, 92.

The Words of Christ

is one of the very best illustrated Sunday school and family papers published. It should be in all the families where there are children to read it, and in families where there are no children the old people, the fathers and mothers, can read it with profit. If you do not get it through your Sunday school, subscribe for it and have it sent to your address for the benefit of the family. It comes weekly and will do you good. It costs only 50 cents a year.

REDUCED RATES.

Reduced rates will be made for excursion tickets from Chicago and Milwaukee to points in Northern Wisconsin and the upper peninsula of Michigan on and via the Chicago, Milwaukee & St. Paul Ry. A synopsis of the game laws now in effect may be obtained on application to E. G. Hayden, Traveling Passenger Agent, 217-218 Williamson Bldg., Cleveland, Ohio.
11, 15, 12, 15, 92.

A SPECIAL BARGAIN.

Every family ought to have and can now afford to buy Webster's UNABRIDGED DICTIONARY. We are offering this very excellent work for ONLY \$5.50 by express. It is the authorized and copyrighted edition, containing 2,012 pages, and over 3,000 illustrations. It is double indexed, and is bound in full law sheep. It should be found in every family library and at this extremely low price, no one can afford to be without it.

Mennonite Pub. Co., Elkhart, Ind.

Cleveland, Cincinnati, Chicago & St. Louis RAILWAY.

(BIG FOUR ROUTE.)

MICHIGAN DIVISION. CONDENSED SCHEDULE OF TRAINS.

Effective July 15, 1902.

GOING SOUTH.		STATIONS.		GOING NORTH.	
No.	No.	No.	No.	No.	No.
25	27	28	29	28	29
am	pm	am	pm	am	pm
7:30	1:00	6:00	Benton Harbor	8:50	1:45
8:30	1:00	6:00	Elkhart	9:50	1:45
8:45	2:17	6:40	Elkhart	7:07	19:30
9:08	2:51	7:00	Elkhart	7:30	12:15
9:08	2:51	7:00	Elkhart	10:15	12:15
9:28	2:56	7:28	Gothenburg	10:57	11:55
9:50	3:18	7:50	Midway, Ind.	11:27	12:34
10:30	3:48	8:32	Warren	11:53	1:34
10:38	4:05	8:40	Clayton	12:05	1:38
11:01	4:30	7:07	N. Manchester	12:33	1:38
11:10	4:35	7:17	Bolivar	12:38	1:38
11:50	5:15	7:15	Wabash	8:05	10:00
12:30	5:55	8:21	Madison	7:30	9:17
2:15	7:05	9:30	Anderson	6:10	8:15
3:10	8:15	10:30	Indianapolis	4:15	6:15
4:05	9:10	11:30	Greensburg	5:10	7:10
4:30	9:30	11:50	Louisville	5:30	7:30
5:00	10:00	12:15	Louisville	6:00	8:00
5:30	10:30	12:45	Louisville	6:30	8:30

All trains daily except Sunday.
G. A. Henry, Ticket Agent, Elkhart, Ind.
Oscar G. Murray, Traveling Agent, Cincinnati, Ohio.

BIG FOUR ROUTE

to the world famed Virginia HOT SPRINGS. Fine train service, dining cars, Pullman Sleepers, observation cars. The new fire-proof Homestead Hotel, entirely rebuilt, will be opened March 10, 1903.
Reduced rate tickets now on sale. For full information call on agents of the Big Four Route, or address the undersigned.

WARREN J. LYNCH,
Gen. Pass. & Tkt. Agt.
W. P. DEFFE, Asst. G. P. & T. A.
Cincinnati, O.

HOMES IN THE SOUTH

are cheaper than in the North. Living is cheaper, too, in a climate where pasture is good 10 months in the year, and clothing and fuel requirements are comparatively light. When you go south remember that the Queen and Crescent Route offers the best inducements. Free reclining chair cars are carried on night trains. Parlor cars on day trains. Home-seekers' tickets sell at only a small amount over one fare for the round trip. Free books, maps and further information as to stock and fruit raising in the South will be sent on application. W. C. RINEARSON, G. P. A., Cincinnati, Ohio.

Something for Everybody.
New and Rapid Selling Books.

The Most Complete and Up-to-Date Line of

Books on Necessary Information
Books for Practical Daily Use
Books for the Boys and Girls
Books for the Little Children
Books on Bible Instruction
Books on Latest Scientific Research
Books for Every Home Library

that any one can desire, in the most handsome and attractive bindings.

AGENTS WANTED in every county to begin canvassing at once

Now is the time to begin taking **Holiday Orders**. Experienced Book Agents pronounce our line of Subscription Books the best they have ever seen.

Complete Descriptive Catalogue Free

Send for one. We can supply agents with elegant combination prospectus. For description see catalogue. Write us at once for our very liberal terms. Do not delay one day.

Mennonite Publishing Co.,

Elkhart, Indiana.

We sell the

International
Holman
Combination
Nelson

and other lines of
Family
Pulpit
Devotional
Reference
Teachers' Linear Pocket Text and

Pictorial (Art) Teachers'

BIBLES

Write for descriptions. Very liberal
Inducements to Agents.
Mennonite Pub. Co.
Elkhart, Indiana.

HERALD OF TRUTH.

Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly. ELKHART, IND., DECEMBER 1, 1902. VOL. XXXIX. No. 23.

ABRAM B. KOLB, Editor.

Entered at the Post Office at Elkhart as second class mail matter.

Contents of This Number.

Editorials	354-1
Personals. God Bless Them.	355
Faith	355
A true Thanksgiving. Shout for Joy.	356
Past, Present, Future. The Needed Water.	356
The Element of Simplicity. David's safeguard	357
Missions	358
India Notes. Mission Work in the South	359
Business Notices. S. S. Lessons	359
Correspondence. Conferences	361
Conference Reports	362-4
The Savior's Come. Giving to Live	364
Three Things that Killed Infidelity	365
Marriages. Deaths	365
Financial Reports	366
Advertisements	367-8
Holiday Goods	368-72

cently carried off by some one. A thief's loss is always greater than his gain.

A Ministers' Bible Conference will be held at the Mennonite M. H., Berlin, Ontario, Dec. 9, 10, 11. The programme promises a feast of good things.

On the 20 of November 25 converts were received by baptism in the A. M. Cong. in Fulton Co., Ohio. This large congregation is growing steadily in membership. May many more be added to their number.

The Secretary of the General Conference informs us that owing to the pressure of other duties he was unable to prepare the report of conference in time for this issue, but that he will have it ready for the next issue.

Regarding the judicial oath, Menno Simons draws attention, in his writings, to the plain words of our Lord (Matt. 5:33-37) and of the Apostle James (5:12), and adds: "In the face of these words all human conclusions regarding the oath must come to naught."

The vicinity of Middlefield, Geauga Co., Ohio, is experiencing quite an influx of Amish Mennonite brethren at present, a number having purchased farms there. The experience of the past as a rule has been that wherever they go they add materially to the prosperity of the community.

This issue contains twenty pages, the extra pages containing description and prices of Christmas and New Year gift books, art calendars, Sunday school rewards and children's books. The unusual rush of orders following last year's holiday announcements suggests to us the advisability of sending orders for Christmas goods early.

With the beginning of the new year several changes are to be made on the Herald which will, we believe, be acceptable to the readers. We have found the face of the type used on the

type-setting machine rather small for easy reading, and will change to what in printers' parlance is known as "ten point" size of type, the size at present being "eight point." Other changes will be seen in due time.

A brother in Maryland says: "I believe the Herald of Truth should be read by every member of our church, and by others also. My prayer is that it may continue on its mission of love, and that it remain purely spiritual, and that all who read it will be benefited spiritually." This kind word of commendation belongs, not to the editor, but to God. For all that the Herald can do, with the help of our dear brethren and sisters who contribute their thoughts for its columns, may God receive all the glory.

Both the Pennsylvania and Big Four Railroad Lines have extended to Bro. A. Metzler, Supt. Mennonite Orphans' Home, the courtesy of issuing for him at any time needed, half-rate permits for himself and any destitute children he may have occasion to take over their lines in taking them to the Home, or away to private homes that may have been found for them. This is quite an item in saving expenses.

The report was circulated, some time ago, that a native Armenian missionary, G. D. Hagopian, while staying at the home of one of our brethren in Elkhart, was suspected of having taken some wearing apparel from the home, several articles having been missed at the time. The brother and sister, at whose house he stayed, desire us to state that the accusation is not true, and that the articles that were thought to be missing have been accounted for. We gladly make this statement in justice to the person upon whom the accusation lay with crushing weight, and the brother and sister in question deplore their part in the matter insofar as creating a suspicion against their friend Hagopian is concerned.

A brother, to whom a number of sample copies had been sent at the kind suggestion of a neighbor who sent his address, sends us his subscription for a year and adds that he was much surprised to find so much edifying reading matter contributed by brethren and sisters. He had never read the Herald before as he had been informed that the Herald was not sound in doctrine, but on reading it he found that it was food for his soul, and a delight to learn of the progress of Gospel work in other congregations. We have recently received a number of subscriptions from those for whom sample copies had been ordered by other brethren and sisters. We are glad to send out sample copies free, and kindly ask our readers to send us names and addresses of members who do not take the Herald.

The editor, on his recent visit to Elda, Ohio, where he attended the M. E. & B. B. meeting, took a little side trip to Bluffton to visit a few friends. It was a pleasure to meet Bro. D. F. Jantzen, formerly editor of the Mennonitische Rundschau, now teacher in the Central College at Bluffton; also Bro. Ellab Betzner, formerly forman in the pressroom of our Publishing House. The brethren Betzner and Albert Steiner are publishing the Bluffton Leader, a bright and newsy weekly, that circulates among the large Mennonite communities in that section. Bro. J. S. Hartzler also went to Bluffton on the same train and delivered an excellent lecture in the evening at the Central College.

History of Mennonites was made the Mennonites. In these columns, not long ago, of the appearance of Vols. I and III of a "History of the Mennonites," written in the German language by C. H. Wedel, teacher in the Bethel (Mennonite) College of Newton, Kansas. Vol. II has just been published, for a copy of which the editor is indebted to the kindness of the college publication. It contains 180 pages and treats of the Mennonites in the 16th century. It is written in the same lucid, terse style that characterizes the other two volumes and makes the work valuable as a text book in schools, for which purpose it is in part intended. While the book seems small the matter is presented in such concise form that in this space

more is said than is found in many volumes of its kind that contain twice the amount of reading. The "Silent Brotherhoods" or heretic schools in the beginning of the 16th century, the origin of Anabaptism in Switzerland, southern Germany and other sections, persecutions of the Swiss Baptists, inner development of the churches, prominent leaders and teachers, peculiar doctrines, how the cause of the Baptists was jeopardized and injured by the Munsterite uprising; Menno Simons, his labors and teachings, the confessional relation between the Anabaptists and Mennonites, erroneous views regarding the origin of the Anabaptists and Mennonites—these are among the subjects treated. Vol. II sells for 75c. Vol. IV is to appear shortly.

Church The recent annual meeting of the Mennonite Evangelizing and Benevolent Board at Elda gave assurance that church work is extending along various lines, and that other fields are to be opened in the near future, or as soon as the Lord opens the way. Our church is growing. Interest in the spreading of the Gospel is also growing. The church that is full of the spirit of Matt. 28:19, 20, and whose chief concern is to obey the great commission therein contained, will never go down (Matt. 28:20; Matt. 16:18). It was this means which the Lord used to preserve His church in the days of direct persecution.

While full reports were not given by all the district members of the Board, and while from some of the largest congregations and districts no reports were given, and where it is known that the membership shows substantial gains in number and in spiritual life, the reports that were submitted show, in the main, a very encouraging condition. Those who have carefully followed the correspondence from India published on the mission page, are aware of the fact that there is at Dhamtari a Mennonite congregation of about 200 native converts. In the home field, Virginia reports 224 accessions; Ohio, 291; Southwestern Pennsylvania, about 80; Canada, about 60 (the Amish congregations in Canada, which had about the same number of accessions, not reported); Iowa, 51; Kansas, about 100; Missouri, about 40 (the Amish congregations not reported); Illinois, about 50; Indiana, about 75. Millin Co., Pa., district was reported by Bro. J. K. Hartzler, but his report was not received by the editor, but there were probably about 50 or more accessions there.) Idaho, Nebraska and Oregon together will add about 50 more, and Minnesota, 12. The accessions in the Lancaster and Franconia districts, Pa., would add

several hundred more, making a total of probably about 1400. As this compilation was made after the Herald pages had been partly made up, want of space forbids much comment. The general expression seemed to be for more workers, more practical Christianity among the members, less worldliness, more humility and steadfastness.

Back to In addition to the editorial of the Bible, clipping from "The Independent," on the recent discoveries in Egypt by a German society, it may not be amiss to state that the tide of rationalism which swept through Germany some years ago, turning the heads of preachers and professors and sweeping many of them off their feet so far as their faith in God and the divinity of Christ and the revelation of God by His word are concerned, has about spent its force, and faith and sound reason have taken its place. God has never failed to show His wise providences in such matters. When infidelity, a quarter of a century ago, made the bold boast that it could not be proven that the Bible is true, God permitted some of the indisputable evidences that He had hidden away for thousands of years in the ruins of the Oriental countries, to be brought to light to show the falseness of the claim and to establish the truth of so much of the Bible narrative that no one but the most recklessly blatant and irresponsible infidel boaster would dare to make further assertions in a general way denying the authenticity of Bible history. It is an especial satisfaction to see the very country in which rationalism had made the greatest inroads, now bringing to light, through the Orient-Gesellschaft of that country, many evidences that go to still further check the rationalistic tendencies of that country and rob them of the evil fruit which they would inevitably have borne. Is not the hand of God very plainly to be seen in it all?

Still another matter that is cause for deep satisfaction is the fact that modern science is continually adding proof that the marvelous old hundred word story of the Creation as recorded in Genesis is true. Science was at one time supposed to give abundant proof to the contrary, but it is no longer so. Modern science and scientific research have become the staunch supporters of Bible history, and agnosticism is thereby robbed of its strongest supports. The Bible account of the Creation is so broad that science allows many of the contrary theories of agnostic critics to stand and then proves the truth of the Bible account over their heads. Surely God has wondrous means at hand to confound the worldly wise and to bring

to naught the "things" that are, or at least that want to be.

REPORTS.—The Herald prints regularly the financial and other reports of our various church institutions and conferences for the benefit of the readers and the institutions. Occasionally a reader questions the wisdom or necessity of publishing these reports. It is true especially of some of the conference reports that they are quite lengthy, and the suggestion that has been made that the secretaries should limit such reports to the resolutions passed, might be a profitable one to follow in a large number of cases, since the preliminary work of the conference, including the conference address, is largely routine work, and there is naturally considerable sameness in this part of the reports. This fact becomes especially apparent when we compare this part of the various reports. The same is true of many of the essays read at Sunday school conferences, although some are really excellent and deserve careful reading. On the whole, however, it would probably be a decided improvement to so condense all conference reports as to include only the very best and most practical points presented and the resolutions that have been adopted. We believe, too, that this is the desire of the great majority of our readers. Another matter that is of grave importance is that resolutions be carefully worded so as to faithfully express the sentiments and wishes of the conference body and not the wishes of a few or of the committees on resolutions. These resolutions go on record to be used for reference and to govern future actions of conference, and too much care cannot be taken in the framing of such resolutions. Regarding the regular monthly reports from various sources they might be set as "solid matter," but in that way the reports would not be nearly so convenient for reference. It is true that about all the conference reports for the year are in, but a few of the thoughts here given were suggested by these reports, and will apply just as well to future reports. Every faithful member of the church is interested in all the departments of church work and keeps track of the work done. Every member rightly expects to see the reports of church work in print, but what is wanted, what is really needed, is the gist of things, well sifted and so presented that it can be easily read and understood.

The The persecutions of the Doukhobors. Doukhobors or "Doukhoborists" (spirit wrestlers, Douch-spirit, and boretz-wrestler) in Russia and their subsequent immigration to

the district of Assiniboia in Northwestern Canada, has been mentioned in the Herald. The Canadian government reserved a large portion of land near Yorkton for these refugees, and with the aid of the Friends who had contributed large sums for their transportation to America and to buy food and agricultural implements, this much persecuted, non-resistant band of Christians was comparatively well cared for in their new home, and the prospects of the new colony were very bright. But as was the case with our people in Russia when in the '70s Claas Epp placed himself at the head of a fanatical movement and led a large number of families across the deserts and wilds to Assa, to prepare for the second coming of Christ, so two Doukhobor fanatics, Markoff and Zibroff, some time ago began to preach that the second coming of Christ was at hand and that they must do their utmost to win as many people as possible for Christ before His coming. The result of their fanaticism was that about 1000 Doukhobors left their homes about a month ago and began to march toward Winnipeg, the capital of Manitoba, to find Jesus and to convert the world. They considered this a solemn obligation, and neither hunger nor cold or any other impediment or hardship had any effect on their ardor. The sufferings of the women and children were pitiable. The sick and feeble were carried on stretchers. They encamped in the outskirts of Yorkton, with hardly anything to shelter them. The authorities, with the aid of ladies, were finally able to induce most of the women to take shelter, with their children, in the large immigrant sheds. At first they refused to accept any food, but finally hunger forced the children to accept the food offered by kindhearted people. But all efforts to dissuade them from their movement eastward were for the time being futile.

While most of the women and children finally remained in Yorkton, the men left for the east the following morning, singing the 23d Psalm as they resumed their pilgrimage along the railway toward Winnipeg. By the following Sunday noon they had reached the boundary line of the province of Manitoba. A squad of mounted police followed them to "preserve the peace," but the Doukhobors were very orderly and committed no depredations of any kind. Many of the people, following the example of their leader Zibroff, who went before them and claimed to be John the Baptist, cast off their shoes and hats and all of their clothing except that which was absolutely necessary to cover their nakedness. These cast-off clothes the police picked up

and saved for the people when the cold weather should bring them to their senses. The people, however, believed that there would be no winter this year, the Lord having commanded them to make this pilgrimage. About 60 of them did lose faith in their leader and turned back to their settlement at Yorkton; others had to be carried and some had become raving maniacs. At night they lay down unprotected on the damp grass of the prairie, which in the morning was white with frost. They lived on roots and apples which they bought in the towns through which they passed. All the hardships failed to have any effect on the leader who encouraged the weak, cheered the disheartened ones and assured them that he had already seen Jesus in the distance. On the 10th of November they reached Minnedosa and although the thermometer indicated 10 degrees below zero the ardor of the pilgrims was not diminished. But here the authorities forcibly interfered. They placed the pilgrims aboard cars and thus prevented their progress. Upon the advice of the higher authorities the Doukhobors were taken back to Yorkton, from whence, according to latest advices, they have returned to their farms, where they were welcomed and made as comfortable as possible by those of their brethren who had not been deluded by the fanatical leaders.

These conscientious people, living so long in a little world of their own, with very peculiar environments, have become unduly influenced in some respects by over-zealous leaders among them, (Rom. 10:2). It must be known, however, that as in the case of Claas Epp among our Mennonite people in Russia, so also with these people, the root of the trouble lay in the coming among them of a false prophet, said to have come from the anarchists of Russia, who taught that the Bible is unworthy and that they must give up using animals as beasts of burden. It must be known, too, that only a portion of these good people were affected by this false leader. The rest are contented and happy, and under the kind and helpful administration of the Canadian government and the help of their staunch friends and supporters, the Quakers, these people will speedily become one of Canada's most prosperous, law-abiding and worthy class of citizens.

PERSONAL MENTION.

Bro. Noah Metzler of Goshen, Ind., started on the 13th of November for a visit to Kansas and Colorado. God direct his efforts to the upbuilding of the kingdom. His postoffice address after Dec. 15 will be Nappanee, Ind.

Change of Address.—Bro. S. P. Yoder, formerly of Calla, Ohio, to Warwick, Va., whither he moved about the middle of October.

Mrs. D. S. Royer sends us \$2.00 in money, but fails to give her address. Will some one kindly favor her and us by giving her full address?

Bro. I. W. Royer of the Home Mission in Chicago spent several days in Elkhardt on his return from a short vacation spent in visiting friends in Ohio.

Bro. M. D. Beechy of Millersburg, Holmes Co., Ohio, called at our office on the 15th, on his way home from Kansas and Colorado. Come again, brother.

Bish. C. D. Troyer and Pre. M. A. Coblenz of Holmes Co., Ohio, left home on the 17th ult. for Geauga Co. From there they expect to visit among the Amish congregations in Ontario.

Bro. John Culp of Alma, Mich., who was called to Wakarusa, Ind., on account of the death of his sister, stopped off at Elkhardt on his way home on the 16th. He was accompanied by his brother-in-law, Bro. Dintaman.

Bro. David Hilty and family, formerly of West Liberty, Ohio, and for some time staying at Albany, Oregon, have recently returned to Nampa, Idaho. Bro. Hilty conducted communion services there on the 9th of November.

Bro. John Mumaw of Wellersville, Ohio, expects to visit Fulton Co., Ohio, the first week in December, as special representative of the Publishing House. All orders for books, subscriptions, etc., entrusted to him will receive prompt attention.

"Will you kindly send my Herald of Truth to Cedar Lane, Lancaster Co., Pa., R. F. D. No. 1, instead of Bowmanville, Pa.?" The above letter contains no name. Will the sender please give us the name at earliest convenience?

Pre. Peter Zimmerman of Roanoke, Ill., pleasantly surprised us by "dropping in" on us on the 16th ult. Bro. Z. has recently visited among the churches in Kansas, Nebraska and Missouri, and has promised to write a short sketch of his trip. He left for home on the 17th. We were glad for his visit.

Bro. Cornelius Jansen of Beatrice, Neb., was appointed by Philadelphia

Friends (Quakers) to superintend the building of a school house among the Doukhobors near Yorkton, Assa, Canada. The building was to have been begun this fall, but on account of the extremely cold weather work was postponed until next spring.

Sister Eliza Betzner of Berlin, Ont., who several years ago was an employee in our Publishing House, has, we are glad to learn, completed a course of instruction and training as a nurse, and graduated on the 15th of October. The opportunities for rendering physical and spiritual comfort in the profession she has chosen are many. May she be a blessing to many.

Bro. Samuel Yoder of our city, who some time ago was seriously indisposed, is, we are glad to say, so much improved in health that he was able to conduct the Sunday morning services on the 16th ult. Bro. Yoder was one of the earliest subscribers and contributors to the Herald, his name being the seventieth one placed on the subscription list nearly forty years ago, and has been there ever since. Many more years to you, dear brother.

Bishop Ordained.—In accordance with a resolution passed by the Mo. and Iowa Conference to ordain a bishop in the Iowa field, Bro. S. G. Lapp of South English, Iowa, was ordained to the office of bishop on Nov. 8, 1902. Bro. Daniel Kauffman of Versailles, Mo., preached a very impressive ordination sermon to a large attentive audience, after which Bro. Shiffer of Roseland, Neb., officiated in the ordination. S. B. WENGER, South English, Iowa.

Bish. L. J. Heatwole of Harrisonburg, Virginia, discoursed several very interesting sermons at the Sunday morning, evening and Monday evening services at the Zion M. H., three miles west of Bluffton. Bishop Heatwole left Wednesday morning to attend the Mennonite General Conference, which is held at Elda this week. On next, Thursday evening, Nov. 20, he will return and deliver a lecture at the Zion M. H. on "What the Bible Teaches on Astronomy." No one should miss the opportunity to hear this lecture, since Mr. Heatwole holds a national reputation as an astronomer. His services as a lecturer are highly solicited by the colleges and institutes of his state. As a writer he also has gained prominence, his articles appearing very frequently in the leading magazines of our country.—Bluffton (Ohio) Leader.

If your subscription has expired, kindly renew now. Send money by draft or P. O. money order.

For the Herald of Truth
GOD BLESS THEM.

By S. P. Yoder.

God bless the heart both true and kind,
E'er filled will love from heaven's store;
Where evil thoughts no harbor find,
God bless and keep it evermore.

God bless the tongue that speaks no ill
To wound a single fellowman;
Speaks only truth in right good will,
And cheering words wherever it can.

God bless the lips that never mould
A word that may the pure molest;
That ne'er repeat a slander told,
Or frame a thoughtless, cruel jest.

God bless the eye that's quick to see
The good wherever it may be found;
Yet drops a tear of sympathy
For suffering ones by Satan bound.

God bless the hands that never shrink
A needless task that they can do;
Attend the sick and kindly work,
And comfort bring wherever they go.

God bless the feet that nobly shun
The pathways that to sin allure;
Walk in the light and quickly run
At mercy's bid to aid the poor.

God bless the face that daily wears
A smile that's born of faith and love,
On which no angry scowl appears
When basest wrong its owner proves.

No good from such can God withhold;
Kind words will live for evermore;
Kind hearts are more than crowns of gold,
And simple faith than deepest lore.
Denbigh, Va.

For the Herald of Truth.
FAITH.

By May Spicher.

One of the great subjects of the Bible of which much is said and written, is faith. First of all, we wish to know what faith is. In Heb. 11, we learn that "Faith is the substance of things hoped for, the evidence of things not seen." Through faith we understand that the worlds were formed by the word of God. "Without faith it is impossible to please God, for he that cometh to Him must believe that He is, and that He is a rewarder of them that diligently seek Him." Paul says: "The just shall live by faith." Faith is very simple, yet we often worry over things we cannot do, or become discouraged, when things look dark and dreary before us. If we would put more trust in God and less in self, He would help us through all the trials and difficulties of life. It was through faith and trust in God, that Noah prepared the ark for the saving of his people when the great flood should come upon the earth. By faith Abraham when he was tried, offered up Isaac; and he that had received the promise, offered up his only begotten son. Had he refused to obey God, his faith would not have proved genuine. It was only through great faith that the children of Israel passed through the Red Sea, while the Egyptian army was pursuing. If we would accomplish any great work in life we must have faith. By a true faith we can somehow, all

through life, find peace and consolation for the soul, even when the shadows are about us. Life grows darker as we go on, till only one pure light is left shining, and that is faith. Surrounded by friends and the comforts of life, morality may seem sufficient; but when the storms of life blow upon us, it is then we see that the only sufficiency is an abiding faith in God and His promises. As the flower is before the fruit, so is faith before good works. He who has strong faith will show his faith by his works.

We need faith in our fellow men. In all the ordinary business transactions we must exercise this virtue or accomplish nothing. Did you ever think what this world would be were all faith destroyed? Faith and confidence are alike terms. What a wilderness this would be if all confidence between friends, neighbors and members of the family were destroyed! Communities would not be held together, and home would cease to be home.

Faith is the true prophet of the soul. It assures man that he lives not for this life alone, but for another more glorious and real.

Rockton, Pa.

For the Herald of Truth. A TRUE THANKSGIVING.

By Mattie Herbruck.

The only real, true Thanksgiving, Is the one which stirs the heart; Not so when the thought of feasting, Makes the most important part.

To those who dream of the well-filled board,
The day is a total loss;
For the true thanks is that of the heart,

For the ministry of the Cross.

When the soul revels in thoughtful mood,
On our Heavenly Father's love;
Forgetting the while, the earthly life, As it lifts itself above.

Ah, brethren! Instead of the feast,
Rather a prayerful fast;
Hungry in body, but filled in soul,
When this holy day is past.

Yea, the true Thanksgiving, dear ones, Is that which is in the heart,
Where neither pleasure, feast or mirth,
Can have a leading part.

Indeed, the true 'Thanksgiving'
Last not just one day through,
But our lives should be one long

Thanksgiving,
My brethren, for me and you.

Akron, Ohio.

For the Herald of Truth. QUARANTINE YOUR HOUSE.

By Emma Yoder.

The article in Nov. 1st Herald on "Literature" was very good. Naturally speaking, as a general rule, a house is quarantined after a disease is in it. As we are about to have a "Temperance Lesson" in the Sunday school, it becomes necessary for us to see if our house is quarantined from garret to cellar. If we do not, the children will; if they find any wine they will taste

of it unknown to you. Woe unto him who holdeth the cup to his neighbor's or children's lips. "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

Someone will say: Did not Christ make wine at that wedding? Yes, but He made it out of water and that is something that we cannot do. It was merely to show the people that He was more than human, and that He indeed is the Savior of the world.

It is not necessary to say that the priests and leaders have erred in strong drink. Our Sunday school lesson gives us enough of that. I trust we have no such leaders today.

Is that plug of tobacco where your boy can nibble at it? Is that old pipe within reach? Yes, and a great many other evils, such as by-words, etc., etc. Let us quarantine ourselves against such evils.

Wakarusa, Ind.

For the Herald of Truth. PAST—PRESENT—FUTURE.

By Ursula Miller.

Past.

The aged man with snow-white hair,
Standing near the end of life,
Looks backward, down through the misty past

Through the vista of toil and strife.
His thoughts must wander to early years,

Those times so long gone by,
He thinks of those with gladness now,
But oft a regret, a sigh.

He sees with sorrow his boyhood errors,
He sees his former days,
"Oh, give me childhood innocence!"
The aged person prays.

Oh, buried past, come near sometimes,
Come, memory's pleasant dream,
And help to bear the rugged soul
More quiet down life's stream!

Present.

The call we have today, my friends,
Will lead to triumph or to woe—
To triumph, if we heed the call;
To sorrow, if bad seed we sow.

Let's be living in the present,
That, and only that is ours,
We may never see the morrow,
We die daily like the flowers.

Would our lives were pure as flowers,
Pure and spotless, white as snow!
Would our lives did good like flowers,
Cheering this dark world of woe!

Future.

Ah, Book, thou art securely sealed!
Thy clasp is wondrous strong!
'Twill never to our efforts yield,
No matter how we long.

To peer into that fathomless realm,
The future that does much withhold
Of what our coming years will be—
No ill to those within Christ's fold.

Ah, Christian friends, what would we give
To know about our future years!
We can but trust in Providence,
And He will help dispel our fears.

We can, with a steadfast trust,
Believe these struggling lives will be
A shining light in this dark world
To spread true Christianity.

Jet, Okla.

For the Herald of Truth. OUR CHRISTIAN FELLOWSHIP.

By Mattie Herbruck.

In union there is strength! This, though an old adage, is nevertheless applicable to our day. The thought of fellowship, and more especially that of Christian fellowship, wherein close and united effort and companionship is positively necessary, is well set forth in that old Third Reader story of "The Seven Sillecks." A man had seven sons, whom, one day calling to him, he addressed as follows: Here are seven sticks bound together, but to the one who can break this bunch I will give one hundred dollars. After a long vain trial, in which each one strained his every muscle to break the bundle, they all declared that it could not be done. "And yet, my boys," said the father, "nothing is easier to do." He then untied the bundle and broke the sticks, one by one, with perfect ease. "Ah," said his sons, "it is easy enough to do it so! Anybody could do it that way." He replied: "Thus it is with you: So long as you hold fast together and aid one another, you will prosper and none can injure you; but if the bond of union be broken it will happen to you just as it has to these sticks." There is deep significance in this simple narrative. If necessary that the natural relationship be united in effort, how much more so the sons of God need to seek that bond of unity without which spiritual success is an impossibility!

Akron, Ohio.

For the Herald of Truth. THE NEEDED WATER.

Sol. by Benj. B. Weber.

Seated on the rear seat of the limited express train over the New England Railway, which runs for 88 miles from Boston to Williamamant, without a stop, the engine roaring with the glowing fire, and driven to its utmost—surely with such a furnace heat the monster must get thirsty. But he cannot stop to drink, yet as we are approaching Putnam we look back on a long iron trough laid between the rails, and as the engine shoots over this stretch of 1,700 feet a kind of scoop is let down into the water, and in half a minute, without halt or stay, 2,500 gallons of water are gathered up into the tank, and the train speeds on to its journey's end. No steam engine can run without water. Let the water fall and the machinery stops. And so no Christian can fulfill his work in this world as he should, unless in the midst of earth's whirl and tumult and hubbub and confusion he can take up water to sustain him in his course. No matter how swift the race, how earnest the worker, or how fierce the battle, he must have time to refresh his own soul, or he will soon be powerless, helpless and useless.

Thanks be to God, no matter how swift the Christian's course may be, the living water flows hard by; and like Gideon's army, who, hardly halting, caught the water into their hands and flung it into their mouths, so Christians may drink without delay or halt, and go on their way refreshed and rejoicing, like giants filled with new wine.

Christians, do you know how to take up water on your way? Do you know the secret springs that refresh the thirsty of God? Are you acquainted with the waters of Shiloam that move softly, the springs that fill the valley of Beza with refreshment, the wells beside which grow the palms of Eliza, the living water springing up to everlasting life—the streams that make glad the city of our God? Do you know the hidden fountains, the crystal depths, of which if a man drink he shall never thirst? And do you, when burning skies are above you and the desert sands around you, and when you are weary with journeyings and faint beneath the heat, take the living water freely, and hasten on refreshed and joyous to your journey's end?

Oh, weary, fainting child of God, in your ears sounds the cry: "Ho, every one that thirsteth, come ye to the waters!" You may take of the water of life freely in the hour of your extremity, when your soul fainteth within you; and when heart and flesh are failing, you may drink of the water that Jesus gives, and casting yourself in all your weakness and helplessness on the love and mercy of the Most High, you may thus refresh your soul from the fulness of His grace, gather new strength and inspiration from the deep fountains of life divine, and it may be said of you as of your Master: "He shall drink of the brook in the way, therefore shall He lift up His head."

Reid, Md.

For the Herald of Truth. SHOUT FOR JOY.

Ps. 32:11.

By B. F. M. Sours.

Shout for joy! ring it over the pastures,
And let the glad birds your loud praises prolong.

Shout for joy! let the voices ascending
Mount to the skies as an incense of song.

Over the clover, and meadow lands over,
Make your heart praises more glad and more strong.

Shout for joy, for victorious armies
Over the dark foes all sullen and mad;

Come with songs and with faith all exultant,
Praising our King for new victory had.

Joyous ascending with heart and voice blending,
Leap forth their praises; their spirits are glad.

Shout for joy! for the Love that upholds you
Wraps your frail frame in a mantle of love;

Over your head, happy pilgrim, clouds hover
But to give place to the blue sky above.

Conquest most glorious, armies victorious,
Shouting for joy, to the tablelands move.

Mechanicburg, Pa.

Or all earthly music, that which reaches farthest into heaven is the music of a loving heart.

THE ELEMENT OF SIMPLICITY TOO LITTLE ACCOUNTED OF.

To many men of the present day faith appears, as it did to the man in the parable, as a hidden treasure—to obtain it they would sacrifice all that they have. Like the Jews and the Greeks of the Corinthian church, they require a sign and seek after knowledge. They rush to scientific men to hear about miracles, and to historians that they may witness the weighing of evidence. Science and history, like art, are long, life is short, death pursues and faith eludes them—they have sought early, but they have not found. Is it not possible that they have mistaken what faith is and have looked for it too far afield? Paul, when he tried to steady the wavering faith of the intellectual Corinthians, threw down, as it were, his intellectual arms altogether, realizing that among such gladiators of controversy as the Greek learning could produce they were powerless to help him. The church in Corinth was divided, some saying, "I am of Paul," some "I am of Apollos," some "I am of Christ." Some, as we gather from the epistle, trusted in ceremonies and were very superstitious, while others renounced the supernatural altogether, declaring that "there is no resurrection," no new birth, unless in a moral sense, in which case it "is past already." To quiet this strife of tongues, to ease these searchings of heart, Paul came "in weakness and fear and trembling," and offered to them all alike "the foolishness of the thing preached," that their "faith might not stand in the wisdom of men, but in the power of God"; and he resolved to know nothing among them but "Christ and Him crucified," by which phrase we suppose him to have meant that he would set forth only the precepts of Christ unsupported, as they were, by the arguments of human wisdom and the humiliating fact of His crucifixion and apparent failure, out of which two things would spring, he knew, the strongest moral impetus the world had ever received, the surest hope of immortality mankind had ever known. For, he said the "foolishness" which is of "God is wiser than men, and the weakness of God is stronger than men." At the time of Paul it was said by the Greeks that "at Corinth you may learn and hear even from inanimate objects, so great are the treasures of learning and literature in every direction."

Speaking of the apostle's teaching in that city, Dean Stanley says that its simplicity "was a rebuke to the superstitious craving of the Oriental and the Jew, and also to the intellectual demands of the European Greek. The charm which the former found in outward miracles the latter sought in theories of philosophy. The subtleties of discussion which had appeared already in the numerous schools of Greek speculation, and was the pre-occupied afterward in the theological divisions of the third and fourth centuries, needed not now, as in the time of Socrates, to be put down by a truer philosophy, but by something which should give them fact instead of speculation, words and theories."

According to Dean Stanley, and, so far as we can find, his dictum has never been reversed, the two epistles to the Corinthians are the earliest of the Christian Scriptures, written within thirty years of the passing away of the Lord and before the oral tradition of His teaching had been committed to paper. It is a noticeable thing that Paul, while the tradition was still fresh, while its proportions were still perfect in the minds of those to whom he must have talked, should have been so struck by the element of simplicity in Christianity; and we cannot but be impressed by this same element as we read the far less perfect account of the "good news" which has been preserved for us. Our Lord, we may remember, thanks God at the beginning of His ministry that the greatest revelation of His Spirit should have been hidden "from the wise and prudent, and revealed to babes." Paul most likely had this saying in his mind when he tells the Greeks that "the world in its wisdom knew not God." Again, Christ continually points to childhood as if the lessons to be learned from the eager simplicity of children were an essential part of His teaching. He never displays the least subtlety of dialectic, and seldom upholds a precept by an argument, but almost always makes a frank appeal to the moral instinct of men, to the "commandment which ye have had from the beginning," to the light of conscience which is in men of single mind rather than to the light of reason. "Take heed," He says, "that the light which is in you be not darkness."

Apparently this light is not so much something which we are to work to obtain, as something which we are to tend to lose. All Christ's teaching suggests that good is somehow in human nature. Our Lord distinctly implies that children are born not without light and good, and His sternest condemnations are reserved for those who lead them astray. He says, "Become as children," with very little explanation—far less than nowadays we desire. Yet hitherto the church has not spent much thought on His meaning—singularly little, considering how reiterated is His teaching on the subject, and how directly it appeals to men's hearts. He does not explain why the poor in heart are blessed or in what sense they shall see God, but "the Spirit beareth witness with our spirit," and we all know that even if there were no God to see, a good man is in some very true sense more blessed than a bad one. No sane man is without a conscience, and without a witness within himself to the kingdom of God. It is this kingdom within us to which Christ bids us surrender allegiance, without calculation of earthly consequences, not even "fearing them which kill the body and afterward have no more which they can do." In this surrender lies the germ of faith, and a faith thus generated is the only faith which can save a man's character. Without it he may be convinced of every miracle in the Bible as firmly as he is convinced of the miracle of this year's spring, and yet such certainty may be utterly dead and unproductive, the mere summing up of certain items of intellectual conviction. Religion cannot consist of a

calculation of probabilities, however accurately worked out. Such intellectual exercises belong to the wisdom of the world, not the simplicity of the "things preached." Christ's counsels against giving away to anxiety, against "thinking beforehand what ye shall speak," His warnings against the Scribes and Pharisees, all suggest to us to preserve a simple attitude of mind, just as His injunction to think little about dress and food, always making them subordinate to health—"Is not the life more than meat, and the body than raiment?"—suggests a simple manner of living. Salvation comes to men through a spiritual life, not through argument, and if a man has Christ for his living standard he has believed on Him, and he that believes has "that which shall raise him up at the last day," that is, he has begun a spiritual life in obedience to a power not himself in which he has faith. That "the world in its wisdom knew not God," he has obtained the small grain of seed, whose powers of development are not understood by man.

Many people who are not accounted "spiritually minded" are, nevertheless, led by the Spirit. A "spiritual mind" too often means a keen interest in religious controversy. The captain of a sinking ship who some years ago gave up the last place in the last boat to a little stowaway, whose very existence he had been unaware of two minutes before, showed "the same mind which was in Christ," whether he had been accustomed to say unto Him "Lord, Lord," or not. And the stewardess on board the Stella, who gave up her lifeboat to a "young passenger" on whom it had been her duty to attend, obeyed an impulse which we can only consider to have been divine, and which controlled in an instant the instinct of self-preservation. These people were not actuated by the "wisdom of the world," but by the "power of God." Probably both gave up their lives for the sake of their moral inferiors—for the sake of two persons who would be of less use in the world than they. But it is by such unreasonable actions, by such divine folly as these people committed, that a nation is made great, and the equally unreasoning admiration which they kindle in the hearts of men is a greater testimony to the truth of Christianity than any that can be evoked by "the scribes and disputers of this world."

DAVID'S SAFEGUARD.

"Thy word have I hid in mine heart, that I might not sin against Thee." "I will meditate in Thy precepts and have respect unto Thy ways." "I will delight myself in Thy statutes; I will not forget Thy word."

David had found the safeguard against sin when he said: "Thy word have I hid in my heart." We know God through His Word; we love Him only when we know Him. How important, then, is the study of God's messages to the world! Is Christianity the first business of life? Then nothing but the best Christianity will do, and to know the best we must study and learn.

We diligently prepare for everything we undertake. The physician, the teacher, and the artisan think no time too precious, no labor too severe to be

expended on perfecting their work. Yet some Christians seem to think that the fitness for their careers will descend in some mysterious manner from the skies, and pass into their souls. It is not true. We must work for all we gain. The Holy Spirit will not supply what God intended we should work for. The Holy Spirit is not for the lazy or indifferent man.

Holy living is not something separated from daily life and the laws thereof. It is the most natural thing in the world, and the good Christian achieves perfection in the same way a good teacher does—by study, consecration, and practice. God has left us a textbook in which the wisest and best men of the past have recorded what they learned and what was revealed to them as God's will. In this book we find directions to guide us in every emergency of life, but we must have the word in our hearts if we would use it.

BROKEN BREAD.

By L. N. Day.

A man should be a Christian first, and a business man afterward. Satan employs the talent that the church neglects.

Affliction opens the rusty hinges on many hearts.

Sin, though made fashionable, can never be made right.

That earnestness which prevails with God, never fails with men.

A sinner always gets charity for others after he tries to be a Christian.

Many lives are restrained by what others might think or say.

Most congregations would have the preacher run a milk depot instead of a meat shop.

It always pleases vanity to excite others' envy.

The possibility of salvation is in itself alone poor satisfaction.

Strife is usually buried in a shallow grave.

He is pitifully poor who only has money.

Nothing is more annoying than petty feelings.

The man whom we now call an atheist, David called a fool. Ps. 53:1.

That reputation is secure which has behind it character.

The Spirit of God always works through a consecrated influence.

The many needs of man qualify him for a life of prayer.

He who is alone with himself often is found in bad company.

Our hands and our heads so often grieve our hearts.

To close our eyes to the needs of others, shuts the light of heaven out of our own hearts.

Abilities are weakened by being ignored, but improved they are multiplied.

The actions of love hide away in the folds of modesty.

Paul has been dead many centuries, but his words are following him wherever his words are read. The humblest believer who lives and sets in motion one gentle word or one helpful impulse has started works which shall follow him until the end of time. Our life does not die out of this world when we leave it.—J. R. Miller.

MISSIONS.

LETTER FROM INDIA.

Dhamtari, C. P. India, Oct. 16, 1902.
A. B. Kolb, Elkhart, Ind.

Dear Brother:—Greeting in Jesus' name. We arrived at Bombay Oct. 11, at about 12 o'clock, but we could not get off the steamer until about 2 p. m. We need not tell you that we were glad to see Bro. Ressler's face on the pier. We did not leave Bombay until Monday. We found the weather very warm and the air oppressive at Bombay. We stopped at the Barachah Home. We were invited to take breakfast with W. S. Hume on Sunday morning. After visiting several Sunday schools of his mission we took breakfast, after which we visited the boys' orphanage. We also saw the place where Mr. Hume was born. On Monday morning after doing some shopping we started for Dhamtari. The trains do not make very good connections at Raipur, so we stayed with the missionaries Gass, on Tuesday night, and arrived at Dhamtari about 1:30 p. m. The workers were all at the station to meet us—a happy meeting. The boys were lined up and gave us "salam" as we passed. We met the girls on the way. They were singing the tune of "Happy Day" when we passed them, and then all followed us. We, with sister Burkhard and sister Lapp rode on the tonga. As far as we have been able to find out we find the work in better condition than we had expected.

We are especially impressed with a few things. Some of these are: What is true of Dhamtari in regard to crops, customs of natives, etc., may not be true of another part of India, and may not be true five miles from here. If you hear of famine in India and someone says there are good crops, remember they may not be speaking of the same place. Another is, that the villages are not against one another. There are places between here and Bombay along the railroad where you can look for miles and not see a building, but this is not true of all parts of India. We came through some country where we could see perhaps six villages from one place.

We have started with the language a little. One feels far away from the people when he cannot understand them. May the Lord bless us all in His service. I. R. DETWEILER.

For the Herald of Truth.
TURKEY.

The Turkish provinces include the territory in Europe stretching from the Adriatic Sea on the west, to the Black Sea on the east, and the territory in Asia bounded on the north by the Black Sea, on the east by Russia and Persia, on the south by the desert of Arabia, and on the west by the Mediterranean and Aegean Seas. Get your geographies and locate this territory. Then think of its size—1,391,893 square miles. The United States includes 3,600,000 square miles. Turkey then is more than one-third the size of the United States. Its population is about 21,923,900. That of the United States in 1890 was about

63,000,000. Here again Turkey is more than a third as great as the United States, or, if we consider that Turkey is just one-third the size of the United States, we see that it is as thickly inhabited as is our own country.

But what kind of people live in Turkey? In most part, they are either Mohammedan or Christian, about three-eleventh Christian, and eight-eleventh Mohammedan. This is, of course, speaking in general, for we find a few people of other races scattered through the country. When we say three-eleventh part of Turkish inhabitants are Christians, we mean they are Armenians, Greeks, Syrians, Jacobites, Copts, Bulgarians, and Protestants. The Protestants number about 50,000. Other elements of the population are the Jews, the Gypsies, and the Europeans. It is difficult to describe the condition of the people. Except in the poorest parts of the Koorish mountains and in some villages of northern Syria, the people live in comparative comfort. Their houses are rough, their furniture scanty, their bedding and clothing coarse, but they serve usually to keep them warm. There are few if any in Turkey, even in the great cities, as wretched as are the miners of Europe or many of the poor of London.

The territory of the Turkish Empire is well covered by the mission societies, in comparison with some other heathen lands.

It is said that there is scarcely a village that does not have at least occasionally the opportunity to hear the Gospel; yet it is still rejected by the great majority of the people and looked upon with varying degrees of distrust by the greater part of the remainder.

No doubt, if we could hear the missionaries speak, they would tell us of the work yet to be done that must remain undone as long as the Christian church at large remains in such ignorance and unconcern about it. The above is simply a brief statement of the general missionary conditions. When we think of our own dear home land and how much sin and misery there is in our cities, and even in the country, notwithstanding the fact that we can count our ministers and Christian workers by the thousands, can we fold our hands and feel satisfied with the statement that "there is scarcely a village that does not have at least the opportunity to hear the Gospel"? Think of the result in your own life when you are absent from the regular meetings in the house of God. How soon you grow cold and indifferent! How soon the warm glow of a living religion in your soul dies out!

In our own dear church, we find in most of our congregations not one, but several ministers. Put yourself, please, in thought, where you would just occasionally hear something of God. How much would your life resemble Christ? How much would you be able to teach your children of the Word of God? At least, brethren, pray that we may become interested in all God's children; for for no other reason than that our own lives may become fuller, and richer, and happier, and that we may daily grow into the likeness of our Savior.

Elkhart, Ind.

MENNONITE HOME MISSION.

Philadelphia, Pa., Cor. Dauphin and Amber Sts., Nov. 17, 1902.

Dear Herald Readers:—"Blessed be the Lord God, the God of Israel, who only doeth wondrous things." These pleasant autumn days we are reminded that the Lord "tempers the wind to His flock," for as yet poor people have not been able to get the coal, necessary in cold weather.

There has been a marked interest in Sunday school, as well as improvement in the order the last few weeks. The meetings are all interesting and well attended, and we feel to say, "Not unto us, O Lord, not unto us, but unto Thy Name give glory." Ps. 115:1.

Again the Lord has claimed His own. Before the last Mission Notes reached the Editor, the old sister, of whom we wrote, and who had been sick and needy, was taken from this world of sorrow. Many of the readers remember having visited her (Sister Wireman) with us, and how she enjoyed the singing, Scripture reading, and prayer, having been unable to leave her home for a long time on account of dropsy and asthma, not having felt as well as usual for several days, she after all died very suddenly, on the morning of Oct. 18, from paralysis of the heart. Services were conducted at her home on the 21st at 8 p. m. Text, John 14:1. On the morning of the 22d, Bro. Mininger, Sister Amanda, and I, with the family, accompanied the remains to the last, quiet resting place, at the Plains meeting-house. Montgomery Co., where services were conducted by the brethren C. Allebach in German and A. O. Helstand in English. Text, Isa. 57:2. Age, 77 Y., 10 M., 15 D. Pray that her daughter who so kindly cared for her and enjoyed for so many years, her mother's company, may realize that God taketh one thing from us that He may give us something better—even a fuller knowledge of His presence and His willingness to direct us in all things. We received a dollar name, viz., "Home Mission", for one cannot help feeling at home immediately upon entering. There is a cheerfulness upon the countenances of the workers which indicates clearly that they love their home and the work, and their conversation soon gives evidence that they are fully trusting the Lord and resting upon His promises. The kindness of the workers toward all with whom they come into contact, is not without reward, for the people of this community hold the sisters Denlinger and Musselman and the Nert brothers in highest esteem.

One of the most impressive sights is the great devotion which the Sunday school children show toward the workers, and it seems as though one could see down the vista of time and see these boys and girls engaged in the Master's service. So eager are they, or at least many of them, to learn about Jesus and the Bible, that it is no special task to keep good order in the Sunday school and other services—in fact, the order during the meetings which it was my privilege to attend, was better than I have seen in places where it is supposed children should know how to behave when they enter the house appointed for divine

one of pears from Bucks Co. We not only enjoy these good things ourselves, but have the privilege of helping others, who greatly appreciate it. You will be interested to know that forty-three infant class pupils took supper with us on the 12th of Nov. They are bright children, though most of them have drinking fathers. We are glad that even a child can be used by God, and pray that they may come to Him early in life. Oftentimes we can tell that the very small children have been drinking beer. Pray for us and the work.

Yours for lost souls,
MARY S. DENLINGER.

For the Herald of Truth.

THE PHILADELPHIA HOME MISSION.

By A. C. Kolb.

There are probably some Herald readers who have been waiting for my promise regarding the Mennonite Home Mission in Philadelphia, which I visited last July. Business and other duties have so occupied my time that this matter was delayed. The promise was by no means forgotten, and I regret that I have not been able to fulfill it sooner.

The mission, located at the corner of Dauphin and Amber streets, is easily found, the Oxford and Amber street cars running right by it. The building has three stories and a good basement, and is heated with a hot air furnace, and is lighted throughout with gas. On the first floor are the mission hall, in which regular services and Sunday school, etc., are held; a dining room, and a kitchen, back of which is a sort of closed-in overshoot which serves very well for various purposes, such as washing, drying, etc. On the second floor are a sitting room, a bed room, bath room, and another room which is used for the primary Sunday school class. On the third floor are several bed rooms.

This mission surely has the right name, viz., "Home Mission", for one cannot help feeling at home immediately upon entering. There is a cheerfulness upon the countenances of the workers which indicates clearly that they love their home and the work, and their conversation soon gives evidence that they are fully trusting the Lord and resting upon His promises. The kindness of the workers toward all with whom they come into contact, is not without reward, for the people of this community hold the sisters Denlinger and Musselman and the Nert brothers in highest esteem.

One of the most impressive sights is the great devotion which the Sunday school children show toward the workers, and it seems as though one could see down the vista of time and see these boys and girls engaged in the Master's service. So eager are they, or at least many of them, to learn about Jesus and the Bible, that it is no special task to keep good order in the Sunday school and other services—in fact, the order during the meetings which it was my privilege to attend, was better than I have seen in places where it is supposed children should know how to behave when they enter the house appointed for divine

friends in Lancaster Co. with a barrel of apples and one of potatoes; and

worship, because of the Christian (?) training they have had or might have had, while these children have been gathered from the streets.

One of the greatest drawbacks, if so it may be called, is the lack of necessary room to accommodate all who might wish to attend services, as the hall is rather small, and, on account of the arrangement of the rooms on the second floor, and the location of the stairway, cannot well be altered.

I am convinced that Christ is all in all to the workers, and that this mission is a bright light in this community. Saloons and other places of ill repute, abound, and sin has stamped its mark upon the brow of many of the residents. Yet, the touch of God's hand has been felt upon many hearts, and as the old, old story is repeated over and over, thoughts of long ago come up before them, and they are reminded of the days when loving mothers taught them how they might escape the terrible punishment of sin, which advice, however, many refused to heed, choosing to drink the bitter dregs of sorrow and grief, in the gratification of fleshly desires, rather than to enjoy the sweet peace which God gives the righteous, which peace is again held before them by the faithful workers. God bless them in their efforts to lift fallen souls into the light of God's love. May we remember them as they deny themselves many pleasures which we enjoy, and while they are thus earnestly toiling for the Master, may our sympathy be shown in a practical manner, that they may ever have at their command that which is necessary to carry on such an important work.

The workers told me that thus far they have never yet been in want. In every case the Lord provided in time to make their payments promptly. Thus their confidence has been renewed, and they never fail to return to Him their heartfelt thanks. No one can visit the mission without being touched with the convincing thought that there is a deep peace in God's service in this capacity. The daily morning and evening devotions give inspiration to the heart, and are a source of spiritual strengthening. Sewing for the poor, visiting the needy and friendless, administering comfort to the sick, showing sympathy for the downfallen, speaking words of encouragement to the distressed, etc., form a prominent part of the pleasures of the workers during spare hours, when regular services or household duties do not require them to stay at the "Home".

Any of our brethren or sisters going to, through, or near Philadelphia, should not fail to pay the Home Mission a visit, and when you do go, do not forget that it is the Master's business in which the workers are engaged, and that a liberal contribution given will be properly placed, as in the Lord's treasury. And while the workers are being thus remembered, let us also remember them in our prayers, that they may be ever kept near Jesus, from whom they may daily draw the needed grace and strength for the work to which they have consecrated themselves.

Elkhart, Ind.

For the Herald of Truth.
INDIA NOTES.

Dhamtari, C. P. India, Oct. 30, 1902.

Dear Bro. A. B. Kolb:—Greeting to you in Jesus' name. Today we want to tell you a few words what the Lord has been doing for us during the past few weeks. We have learned to trust Him more fully than before. We have more fully realized the truth of the words of the Psalmist where he says: "It is better to trust in the Lord than to put confidence in man."

On the 6th inst. we looked with anxiety for the foreign mail. Our funds were getting low and Bro. Ressler had planned to go to Bombay to meet Bro. and Sister Detweiler. But when the mail arrived, not a cent of money came. We had scarcely enough money to run us to the end of the week. We took the whole matter to the Lord and asked for His guidance in the matter. He rolled such a blessing upon us all that we felt that Bro. Ressler should go to Bombay and that the Lord would provide the Rupees from some source, when they would really be needed. By closing some of the work and buying only such things as we had to have for the time being we had enough for the week. We kept praying earnestly during this time and the Lord blessed us spiritually. The next week's mail came late and brought us two checks; one for 15 Rupees and one for \$10.00—making in all about 45 Rupees—enough for food for about two days for our large family.

We became somewhat worried about the matter. So we went into a room and closed the doors and spent a long while with the Lord, thanking Him from the bottom of our hearts for what we had received that day, and again asked Him to provide for us as He had in times past. Again we felt blessed and our burdens had rolled away. We did not know where the next day's money was to come from to buy rice for the children. But we felt and believed that there would be something for the children to eat when the time came. Next morning Charlie came to me and said: "We must have some rice for this afternoon." I said: "Wait a little. I think I can find a few rupees for you." Bro. Lapp said he had four rupees of personal money yet, and I had a little. Bro. Lapp went to get his rupees, but instead of finding four he found six. To this day he has not been able to account for those extra two rupees. We had prayed earnestly for the Lord to provide for us as He did for the widow in Elijah's time. Whether He increased the rupees or whether there was a mistake in counting, we don't know, but we know that the Lord has done such things in the past and has power to do them today. We gathered enough money together for the expenses that forenoon. In the afternoon Bro. Ressler, with Bro. and Sister Detweiler, returned from Bombay. Bro. Ressler returned the money that was not needed for the expenses to and from Bombay. So we had enough for that day and enough to start on the next day. The next day some seed grain loans were returned. The time came for the next mail. Again nothing came. A merchant in

Dhamtari, with whom we have been dealing a great deal, gave us some money, for which he wished to have a check, but was perfectly willing to wait for it a week or so. Then there were several amounts which were sent to us to keep till the proper persons called for them. Bro. Detweiler had some money for us. So it went on till last Monday. Monday morning we needed rice again, and no money to pay for it. We all felt sure that the noon mail would bring us a check and so we gave orders to buy rice if the people would be willing to wait till the afternoon for their money.

When the mail arrived we had the pleasure and privilege of thanking the Lord for sending a large check. We have been able to pay all expenses and we have enough to run us a little while longer.

We all praise the Lord for the experience, because it has brought us nearer to the Lord. Again the Lord has proved to us that His promises are true and that He will do for us today what He did for His children of old.

The above is a brief statement as to how the Lord has been leading us. There have been many other blessings, but I have not time to tell of them now.

The crops are short again this year. In some villages there will be a half crop, in others a fourth crop, while in many there will be scarcely anything. There is bound to be need before another crop can be raised. Some poor people have come in for work. No beggars have come yet.

The work on the new station is being carried on again. We are all very anxious to get the buildings so far finished that we can take the girls away from here. We are very much crowded here. But the amount on hand is not sufficient to carry the building through that this may be done. Will you continue to help us pray for this work?

This leaves us all well and busy in the work.

Yours in Jesus' name,
JACOB BURKHARD.

For the Herald of Truth.
MISSION WORK IN THE SOUTH.

We have now a number of mission enterprises in different localities, and we hear talk of establishing still others. We have always been an advocate of mission work, when done on Gospel lines, and we are glad to see the mission spirit growing among our people.

In looking carefully over the mission field of the South during our recent trip to Georgia, we saw, indeed, very promising fields open and ready for the harvest. We feel sure that by proper effort, great results can be accomplished.

In fact, we are convinced that in the South more good can be done, by a well conducted mission, with less expenditure of means and effort than in any other locality.

Many of the people live far from schools and churches and really are without any opportunities to improve their minds or learn of Christ.

We have been told of instances where the parents were religious people and well educated—indeed, college

graduates—but through conditions and circumstances over which they had no control they were brought into adverse circumstances and found homes in the mountain districts, where, contending with want and poverty, they were without educational advantages, or religious instruction and the children grew up in ignorance, without the Gospel, without Sunday schools, or any of the elevating influences that Christianity might bring them.

Several years ago the writer met a lady on her way to a certain railroad station—a small town—in Tennessee, where she said, there was, outside of the station agent and his helpers, not a single person who could read or write, and not a child that had ever attended a Sunday school, or seen a doll. She was going there to give these poor ignorant children religious instruction and carried with her several bibles to show them.

That these people are ready and anxious to learn, is abundantly shown by the success of many mission schools that have been established during the past years, of which space will not allow us to speak here.

In looking over this work and also conversing with others who know and understand the conditions, the idea of an industrial school in the vicinity of the Sweetwater River, a few miles from the town of Austell, Ga., has met with universal favor.

The Austell Improvement Company, which has a number of farms, a mill and other manufacturing interests in and around Austell, has therefore decided in connection with its business there, to set aside a suitable tract of land, and put up a building suitable for this work, and as soon as a proper person to take charge of it can be secured, to open an industrial mission, and also a Sunday school for the benefit of such as lack proper opportunities for industrial, educational and religious training.

The plan will be to open a school where these neglected children may be instructed in the common branches usually taught in the common schools, and where in connection with a school of this kind, about half the time will be devoted to training the children to work on the farm, in the garden, or at some kind of mechanical work. Employment suitable to both sexes will be provided. Religious instruction and correct teaching of Bible truths and practical Christianity will form an important feature of the work.

It is well understood that a work of this kind cannot be maintained without means. The building and other necessary arrangements will require means, and we have the confidence that our brethren everywhere will feel an interest in a work of this kind, and especially so when we all realize that it is so much needed, and where such an excellent opportunity presents itself.

The Mennonite Publishing Company desires also to share in this work, and we herewith present the matter to the stockholders of the Publishing Company, some of whom do from year to year apply at least a part of their dividends to missions and other benevolent objects, will you earnestly

Concluded on page 364.

HERALD OF TRUTH.

December 1, 1902.

SUBSCRIPTION PRICE.

The Herald of Truth, one dollar per year. Runchew and Herald, one dollar a year. Both papers to one address, \$1.60 a year. Herald of Truth and Words of Cheer to one address, \$1.35 per year.

The Herald of Truth is the Organ of the following Mennonite conferences:

1. Lancaster, Pa.
2. Eastern District (Franklin).
3. Franklin Co., Pa., & Wash'n Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Penna. Amish.
7. Ohio Mennonite.
8. South Western Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Eastern District Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.

BUSINESS NOTICES.

Our Premium List appears in this issue. Look for it.

Jacobs' Model S. S. Sec'y Record, in Manilla cover, 35 cents. Meyer's Paramount S. S. Sec'y Record, cloth, 47 cents. The Superior Sunday School Teachers' Book, 6 cents each; 40 cents per dozen. Collection envelopes, 35 cents per dozen. Order now.

New designs of Sunday-school Scripture Text Cards have been added to our large line. We can now offer better value for the money than ever before. The popularity of our beautiful cards at low prices, is continually increasing. Orders are larger and there are many more of them. Send us 15 cents for a sample package. We know you will be pleased.

Agents wanted.—The Mennonite Publishing Co., has now a fine line of Bibles and other fast selling, first class subscription books. They desire to put on a number of agents at once. Persons desiring employment of this kind should apply at once. We give liberal commissions. Send for catalogues and terms. Address Mennonite Pub. Co., Elkhart, Ind.

If you want a book which expresses in a vigorous, plain manner, the popular sin which is stealthily creeping into the church, then send us \$1.00 for a copy of "Mr. World and Miss Church-Member." It strikes at the root, and no one can read it without receiving great benefit. Over one hundred agents, including several ministers, are busy at work selling this book, and all find it a good seller. Our terms are very liberal, and we would like many more agents to take hold of the work. Write us at once.

Our Book Store.—Let our readers remember that the Mennonite Publishing Company at Elkhart, Indiana is headquarters for Mennonite papers, Mennonite Sunday School Helps, Mennonite books and literature of every kind, Bibles, Testaments, hymn books, English and German. Also a large assortment of miscellaneous books. Send for a catalogue and prices. Address Mennonite Publishing Co., Elkhart, Indiana.

HERALD OF TRUTH.

Our Premium and Holiday List in this issue of the Herald offers large value for little money.

Sister Minnie Stauffer, of Elizabethtown, Lancaster Co., Pa., who for several years has been working for the Publishing House, is our authorized agent, and all our patrons who want to subscribe for our papers, or pay up old accounts, may entrust their orders to her and they will receive prompt attention. Books, Bibles, Sunday school supplies, gift books, etc., may be ordered from her, and she will supply them at the same prices as when ordered direct from the house.

MENNONITE PUB. CO.

Place your order now for the FAMILY ALMANAC for 1903. The new FAMILY ALMANAC is fully equal if not superior to any former issue. It is without question the best family almanac for the Mennonite and Amish people, while the price is the lowest.

1 copy, postpaid,	\$.06
12 copies, "	.45
25 " "	.90
100 " "	3.50
100 " by freight or express, not prepaid,	2.50
250 copies, by freight or express, not prepaid,	4.25
500 copies, by freight or express, not prepaid,	7.50
1000 copies, by freight or express, not prepaid,	12.50

Send your order at once, enclosing the proper amount with same to insure prompt attention. Be sure to state whether you want English or German Almanacs. Address all orders to Mennonite Publishing Co., Elkhart, Ind.

Christmas Music.—We have several especially arranged Christmas exercises, embracing songs, recitations, responsive readings, etc., appropriate for Christmas service as follows: *Christmas Service Nos. 1, 2 and 3*, each per single copy, 5 cents; per dozen, either kind or assorted, postpaid, 40 cents; per hundred, either kind or assorted, postpaid, \$3.00.

The Manger's Treasure, The Star of Hope, The Redeemer's Birth. Each per copy 5 cents; per dozen, either kind or assorted, postpaid, 55 cents; per hundred, either kind or assorted, \$4.00. *The Paramount S. S. Recreation Book* comprises 300 choice selections for all occasions. Special collection of poems for Christmas. In strong paper cover, postpaid, 30 cents; in board covers, postpaid, 50 cents. Send in your orders at once.

MENNONITE PUBLISHING CO., Elkhart, Ind.

Four "Oughts" for Mennonites.—1. Every Mennonite family ought to have a Mennonite Family Almanac for 1903. Send for it now.

2. Every Mennonite family ought to subscribe for and read the Mennonite church paper, the HERALD OF TRUTH for 1903. You will get three numbers real if you send for it now.

3. Every Mennonite family ought to buy their Books, Bibles, Christmas Gift Books, Mottoes, Cards, etc. at the Mennonite Book Store at Elkhart. You will get good values for your money. They have a fine line to select from.

4. Every Mennonite Sunday school ought to use the Mennonite Lesson

Helps, the Mennonite Sunday school Papers, Gift Books, Cards, and other Sunday school Supplies, and order them from the Mennonite Publishing House at Elkhart, Ind. It looks strange to see foreign Sunday school literature in Mennonite Sunday schools when our own publishing house furnishes them just as good and just as cheap.

Our Premium and Holiday List in this issue offers some special inducements to prospective customers.

SUNDAY SCHOOL LESSONS.

LESSON X.—DECEMBER 7.

RUTH AND NAOMI.—Ruth 1:16—22.

(Read Ruth 1. Mem. V. 16, 17.)
Golden Text.—Be kindly affectioned one to another.—Rom. 12:10.

Time.—The exact date is not known. Probably during or soon after the judgeship of Gideon.

Places.—The early home of Naomi and the later home of Ruth was at Bethlehem. The early home of Ruth was in the land of Moab east of the Dead Sea.

Persons.—Ruth, Naomi.

The Book of Ruth.—The writer of the book is unknown. The book is apparently "an appendix to the book of Judges, and throws a charming but true light over the troublous times about which we have been studying. This book discloses to us most beautiful views of piety, integrity, self-sacrificing affection, chastity, gentleness and charity, growing up amidst the rude scenes of war, discord and strife. In the most degenerate times there was preserved underneath the troubled surface many a pure, religious life."

Introductory Thoughts.—During the rule of the Judges there arose a great famine in the land of Israel, which must have lasted several years. At this time there lived a family at Bethlehem, consisting of Elimelech, his wife Naomi, and two sons, whose names indicate feeble health. Finding it difficult to obtain a living on the home farm on account of the famine, the family determined to emigrate to some safer and more fruitful region, even though it would compel them to bring up their children amid heathen surroundings. They went across the Jordan, probably at the fords of Jericho, turned to the south along the eastern shores of the Dead Sea, and settled among the rich fields of the Moabites. Here great changes came to the family. In the course of ten years the sons married Moabish women, and both sons and Elimelech, their father, died in the land of Moab, leaving the three women widows.

The widowed Naomi, poor, in distress, among strangers, became homeless for her native land, her kindred, the people of God and the religious aids and consolations of her youth. The famine is over, accordingly she sets out on her return home.—Peloubet. "As the hart panteth after the water brooks" so panteth her soul for the living God and the association of God's people. The two daughters-in-law were much attached to Naomi, and they arose and went with her part of the way to see her off, as friends and relatives were accustomed to do. When the time came to part Naomi kissed both Orpah and Ruth and gave them a parting blessing, which so affected them that they both declared that they would accompany her unto her people. Lest Orpah and Ruth should take a step which they should afterwards regret, Naomi waived all claims to their further loyalty and their former homes, because of her utter helplessness to afford them the comforts of life if they remained with her. Once more they wept, and Orpah gave Naomi the farewell kiss and returned; but Ruth clave unto Naomi.

HOME READINGS.
1. M.—Bad bereavements. Ruth 1:1—10.
2. T.—Ruth and Naomi. Ruth 1:14—22.
3. W.—Ruth and Boaz. Ruth 2:1—12.
4. Th.—Kindness of Boaz. Ruth 2:13—23.
5. F.—Jonathan and David. 1 Sam. 20:11—17.
6. S.—Brotherly love. 1 John 4:7—21.
7. S.—Inseparable love. Rom. 8:31—39.

LESSON XI.—DECEMBER 14.

THE BOY SAMUEL.—1 Sam. 3:1—14.

(Read 1 Sam. 1. Mem. V. 7—10.)
Golden Text.—Speak, Lord; for thy servant heareth.—1 Sam. 3:9.

Time.—Exact date uncertain. Samuel was probably born about B. C. 1146. The date of our lesson would be twelve years later.

Place.—Shiloh, the religious capital of Israel, seventeen miles north of Jerusalem, and half way between Bethel and Shechem, nine or ten miles from each.—Gelleke.

The Book of Samuel.—The two books of Samuel were originally one, and with the books of the Kings were regarded as furnishing a complete history of the two kingdoms of Israel and Judah. 1. Samuel is named in the title in our ordinary Bibles as "other-wise called the First Book of the Kings"; the two books of Samuel and the two of Kings forming one volume of four books of the Kings. These histories are named after Samuel because he was the leading man, the hero, who introduced the period of the Kings. It is generally agreed that the two books are a compilation from different sources, including the writings of Samuel himself (1 Sam. 10:25), the book of Nathan the prophet, and the book of Gad the seer (1 Chron. 29:29). The time including the history of these books cannot be exactly defined from the lack of chronology in them. But it may be estimated roughly at one hundred and thirty years, B. C. 1145—1015.—Cook.

Samuel.—Was the eldest son of Elkanah and Hannah, who were of the tribe of Levi, and devoted worshippers of the true God. Samuel means "Asked of God," and was thus named because he was given in answer to his mother's prayer. Quite early in life he was taken to Shiloh, the religious capital of Israel, and placed under the care of Eli, the high priest. Having been dedicated unto the Lord by his

mother, Eli took special interest in his spiritual training. He was Eli's assistant until the death of the latter, after which he became both judge and prophet in Israel. He was the last of Israel's judges and the first in the regular line of prophets. It was during his career that Israel demanded a king. Samuel's official residence was at Shiloh, the religious capital of Israel; his home, however, was at Ramah, where he married and had two sons. He was one of the few Bible characters in whose character is found no flaw. He was a grand example of devotion, piety and faithfulness.

Eli.—Was high priest at Shiloh; he was also judge in Israel for the space of forty years (1 Sam. 4:18). He became judge at the age of 53 and was 98 years old when he died (1 Sam. 4:15). He had many good qualities; at the same time he had one great fault. He failed to govern his sons, because of which himself and nation were made to suffer. They were the "sons of Belial"; that is, men who disregarded God and the institutions of worship. "They were covetous, impious, licentious, using their priestly office for selfish purposes, robbing the worshippers, profaning the sanctuary, and bringing true religion into contempt with the people." It was Eli's duty to punish their disobedience by depositing them of their priestly office, but this he failed to do. Overindulgent parents often sow the seed which brings a harvest of sorrow and ruin to themselves and children.

HOME READINGS.
8. M.—The Boy Samuel. 1 Sam. 3:1—10.
9. T.—The Boy Samuel. 1 Sam. 3:11—21.
10. W.—Wicked priests. 1 Sam. 2:12—19.
11. Th.—Judgment fulfilled. 1 Sam. 4:10—18.
12. F.—A father's counsel. Prov. 4:1—16.
13. S.—Children's praise accepted. Matt. 21:1—16.
14. S.—Christ and children. Matt. 18:1—14.

CORRESPONDENCE.

From Mahoning Co., Ohio.—On Nov. 20th Bro. Noah Mack and wife from the Welsh Mountain Mission, stopped here on their return from the West. Bro. Mack filled an appointment the same evening at the Midway M. H.; on Friday forenoon he preached at the North Lima M. H., and in the evening at East Lewistown, to a large congregation. Their visit was very much appreciated and we were very forcibly reminded of our duties as a non-resistant people. On Saturday they left for Uniontown, Pa. M.

West Liberty, O., Nov. 18, 1902.—The brethren E. S. Hallman of Canada and Aaron Loucks of Scottsdale, Pa., stopped with us over last Sunday and preached at Bethel in the forenoon and evening. Monday, Bro. Loucks went home, taking with him two boys from the Orphans' Home for families at Scottsdale, who took them to raise. Bro. Hallman went back to the Bible Conference at Elda, Ohio, Monday morning. D. H. Bender and little son Ralph also stopped with us several

HERALD OF TRUTH.

days on their way to the General Conference and the Bro. filled several appointments. COR.

South English, Iowa, Nov. 15, 1902.—We were recently favored with a series of meetings held by Bro. David Garber of Nampa, Idaho, who has been doing evangelistic work in Iowa for the past six weeks. His labors in this much neglected field have been much appreciated and some visible results of good have been manifested. Bro. D. H. Bender of Tub, Pa., also made us a short visit and preached the Word. Bro. Daniel Kauffman of Versailles, Mo., and Bro. Shiffler of Roseland, Neb., came to us Nov. 7, and remained over Sunday, holding communion services with us on Nov. 9. Come again, brethren.

S. B. WENGER.

From Johnstown, Pa.—On the 3d of Oct. Bro. Aaron Loucks of Scottsdale, Pa., came to this place and on Saturday, morning and evening of the 4th, preached at the Blaich M. H. On the 5th communion was held at the same place. Bro. Loucks chose his text from John 12:20. Another service was conducted in the evening. From the 22d to the 29th of Sept. Bro. D. H. Bender of Tub, Pa., held a number of meetings at the Salem M. H. May God bless the seed sown through our dear brother. On Nov. 12 the writer attended a ministerial meeting held by the German Baptist Brethren. The meeting was interesting and full of spiritual life, and I believe must be a blessing to the church. My wish and prayer is that our Mennonite people might have meetings of this kind, for I think it would be a great benefit to the church. "Then they that feared the Lord spoke often one to another: and the Lord hearkened, and heard it, and a hook of remembrance was written before Him for them that feared the Lord, and that thought upon His name." Mal. 3:16.

LEVI BLAUCH.

Sport, Augusta Co., Va., Nov. 19, 1902.—Dear Herald readers:—As items have been scarce it has been some time since anything has appeared in the correspondence columns from this place. Communion meetings have all been held for this season, the last one being at the Mountain View M. H. on the 9th of November. The brethren C. Good and F. Heatwell from Rockingham Co., were present on that occasion. Bro. Good preached one sermon at Spring Dale on Wednesday evening, went to the mountain on Thursday, remaining there until Sunday evening. Our bishop brother stopped on his way home from the mountain to administer the communion to an aged sister, who was received into the church some time ago. Our meetings were all well attended and good interest manifested.

We have been richly blessed in the past season. Winter is near, and the weather so far has been remarkably fine. We have not had any cold, and very little wet weather. The fields are as in spring time, but trees have shed their foliage and all nature teaches that winter may come on us unawares; for the hard frosts rule all things can soon change the atmosphere. The general health of the

people has been good. There were a few cases of typhoid fever, but all are out again. Let us ever be thankful for all blessings. COR.

Sterling, Ill., Nov. 21, 1902.—Dear Christian friends:—Greeting to all in the name of our blessed Redeemer. In the evening of October 2d the way was pleasantly opened for us to make an eastern trip, something for which we have long hoped. We believe this privilege was given us as a special blessing from God. On Oct. 3d my wife and I left Sterling, Ill., for Chicago, where we spent a short time. On the morning of the 4th we reached Buffalo and from thence traveled eastward, passing through some very beautiful country. One purpose of our trip was to visit relatives and friends; another was that we wished to compare advantages and disadvantages of farming and living in the East to those of the West; still another was to visit as many of the congregations of our beloved Mennonite church as we could. Every Sunday we attended Sunday school and preaching service at a different place. As we went from place to place we tried to keep in mind the thought contained in James 1:19: "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath." We must surely say that we were very glad for the spirit of love we found in the church and felt very grateful indeed for the Christian love shown toward us as visitors. On Sunday morning, Oct. 12, we visited the Sunday school at the Home Mission in Philadelphia; in the afternoon, preaching service, which was conducted by Bro. J. Clayton Kolb from Chester Co., Pa.; in the evening, Children's meeting and Young People's meeting. Before the day at this place was over we were fully convinced that they could have little use for half-way Christians. They need people who are filled and guided by the Holy Spirit. We spent one day at Washington, D. C., where we had our ticket extended 30 days. On our return we stopped at the Chicago Mission and attended the day and evening meetings. May God bless the workers and the boys and girls who attend the Mission. Brethren and sisters, we ought to visit the Home Mission often and when we go let us not forget the freewill offerings. We ought to show by our dress that we are true to our profession. We spent the night with J. R. Detweiler of Wilmette and on the morning of Nov. 3, returned home.

MICHAEL R. EBERSOLE.

CONFERENCES.

The Lord willing, there will be a Bible Conference held in the Folk Memorial M. H., Somerset Co., Pa. Dec. 22—27, 1902. Persons coming on the B. & O. R. R. to Meyersdale will notify D. H. Bender or El Miller, Tub, Pa. Everybody interested in the study of the Bible and the welfare of the church, is invited to attend.

For the Herald of Truth.
SUNDAY SCHOOL MISSION MEETING.

The regular quarterly meeting of

the Mennonite S. S. Mission was held at Paradise, Lancaster Co., Pa., Wednesday, Oct. 23, 1902. The meeting was called to order at 9:30 a. m. by Supt. John H. Mellinger. The house joined in singing, "Almighty Sovereign of the Skies," after which Bish. Eby read Gal. 2 and offered prayer. Supt. Mellinger made a few opening remarks and then called to the chair H. S. Winner of Goodville, Pa. Singing, "Guide Me, O Thou Great Jehovah!" The minutes of the last meeting were read and approved.

Bish. Eby preached an instructive sermon from John 3:14, 15. Singing, "At the Savior's Right Hand."

Address, "Imaginary Evils," by C. M. Brackbill, Gap, Pa.

Singing, "Only One Foundation." Supt. Mellinger gave a condensed report of the various mission Sunday schools as he found them on his visits. He also called attention to the fact that the annual election of officers was on the afternoon program, and said that since the same men have composed the board since the organization of the mission, he would ask that someone else be elected in his stead. After singing, "Keeping Step With Jesus" and "Realms of the Blest," the house adjourned for the noon recess.

The afternoon session began at 1 o'clock with a half-hour's song service. Prayer was offered by Abram Metzler of Martinsburg, Pa.

A report of the W. Mt. Industrial Mission was given by S. H. Musselmann, president of the board of directors. Supt. of the mission, N. H. Mack, was visiting in the West. Assistant Supt. Jacob H. Mellinger expected to be at the meeting and give the report, but someone on the hill had procured a quantity of whiskey, and it became apparent to Bro. Mellinger that it would be unwise to leave the mission at that time.

Christian Metzler and Emanuel Kewenewer were appointed auditors, to audit the accounts of the treasurers of the W. Mt. I. M. and the S. S. Mission. A. A. Resler acknowledged the receipt of \$345.00 from various sources since the last quarterly meeting, for the use of the mission and orphanage at Dhamtari, India.

When the election of officers was called the secretary and some others of the executive board made some remarks, advancing the idea that a change in the committee might be for the good of the mission and the cause in general. At the conclusion of their remarks it was moved that the entire present board of officers be unanimously re-elected. The motion was seconded and carried.

Singing, "The Love that Jesus Felt for Me."

Singing, "Thy Pardon," by J. B. Senger, of Kinzle, Pa.

Singing, "I Will Work Today for Jesus." Address, "Unbelief," by Abram Metzler, Jr., of Martinsburg, Pa. Bro. Metzler emphasized the fact that the sin of unbelief is the great sin underlying almost all other forms of sin.

Singing, "Alone to Deliver Them" and "Tell Me the Old, Old Story" and "God be With You."

At the last quarterly meeting a committee was appointed to present to the Bishops of the Lancaster Conference a request to appoint a committee of

three to whom the property belonging to the S. S. Mission and the W. M. I. Mission could be legally deeded. The committee being asked for its report, stated that they had performed the duty assigned to them, but no action had been taken by the Bishops.

After singing the Doxology and offering the Lord's Prayer in concert, the assembly was dismissed with a benediction by Bish. Eby.

AMOS A. KESSLER, Sec'y.
Ronks, Pa., R. F. D. No. 2.

REPORT

Of the Annual S. S. Conference of the State of Iowa.

Opened Thursday evening, Oct. 2, 1902. Devotional exercises led by J. K. Yoder.

Organization.—David Garber, Moderator; A. I. Yoder, Assistant; David King and S. G. Lapp Secretaries.

1.—"What is the object of the Sunday school and the Sunday school conference?"

H. H. Haas and S. G. Lapp.—Object is to bring souls to Christ. To fulfill the great commission to teach every creature. It is the church to work. To help the church teach the Gospel and help parents in teaching the Word to their children. Preachers preach over the heads of the children so much. It is the object of the Sunday school to simplify the Word so the young children can grasp its meaning. The object of the Sunday school conference is to confer with one another as to the best methods to carry on the work, to find the weak places and strengthen them.

Closed with singing and prayer.

Friday Morning.

Devotional exercises, led by W. T. Lineaweaver.

2.—"The Sunday school as a work shop."

(a) The Material, by Katie Heatwole and A. I. Yoder.—Every Sunday school must have material to work with. The object of a work shop is to fashion the material so it can be used. In every work shop there are different kinds of material. This material will not pass away. We are dealing with human souls that will either be with God throughout eternity, or in misery and darkness. We should study the material.

(b) The Workman.—Essay by Katie Wertz and address by J. V. King.—The first thing necessary is preparation. Psa. 119:11. Workman's life makes impressions on others. The workman must be converted and a student of the Word of God. 2 Tim. 2:15; Col. 3:16.

(c) Tools and Machinery, by Rebecca Haas and J. K. Yoder.—The Bible is the text book. We should avoid too much machinery.

(d) The Power.—The power comes from God, Acts 1:4. Love is power, and we should be compelled by love, 2 Cor. 6:14. Better wear out than rust out.

3.—"Is the Sunday school a distinct organization, or a part of the church?" It is a part of the church and works with the church. The Sunday school teaches the Word, but the church baptizes them. The young people are the hope of the church. The church's

work is missionary work. The Sunday school is the church engaged in this work.

4.—"Are modern innovations conducive to spiritual growth?"

D. B. King.—Yes and no. A change in the Sunday school sometimes is no. Primary Lesson Helps, Bible Readings, etc., are conducive to spiritual growth. Sunday school picnics, Sunday school excursions, church socials, are not.

5.—Hindrances and Helpful Factors in Sunday School Work.

Sabbath Desecration.—By looking over our farms, visiting friends, and thereby neglecting the house of God. Indifference. Wrong habits, making excuses, coming to church late, using idle words.

J. M. Yoder.—Punctuality shows that we are interested. Sociability is a helpful factor in Sunday school work; make everybody feel at home.

D. D. Kaufman.—We should encourage children to study the lessons at home and not speak ill of superintendent or teacher, but point out their good qualities before the children.

6.—"What is the best method of pressing individual responsibility of missionary work upon all members?"

David Garber and W. T. Lineaweaver.—Christ wants the light to reach every creature. Love causes us to send the Gospel to others. Line upon line, precept upon precept. Tell them over again and again.

The spirit of love and harmony prevailed throughout the conference. It was a feast of good things. A collection was taken amounting to \$23.25. Conference closed with prayer and singing. May we have many more such seasons of refreshing.

SECRETARIES.

NINETEENTH AND TWENTIETH ANNUAL MEETING.

The biennial meeting of the Mennonite Evangelizing and Benevolent Board was held at Elda, Ohio, Nov. 12, 1902.

Devotional exercises were conducted by Bro. S. G. Shetter. The object of the meeting was stated by Bro. A. B. Kolb, Pres. of the Board, who admonished all to be prayerful in behalf of the work.

The minutes of the previous meeting were read and adopted.

The Treasurer's report was read and accepted.

The Secretary's report was read and approved.

The following district members responded to roll call:

A. B. Kolb, Elkhart, Ind.
G. L. Bender, Elkhart, Ind.
C. K. Hostetler, Elkhart, Ind. (substitute, J. C. Hartzler).

J. K. Hartzler, McVeytown, Pa.
David Bergey, New Dundee, Ont. (substitute, E. S. Hallman).

J. G. Wenger, Rittman, O.
David Garber, Nampa, Idaho.

A. R. Zook, Topeka, Ind. (substitute, J. Kurtz).

Daniel Shenk, Moheba, Va. (substitute, Benj. Bronckmeyer).

W. T. Lineaweaver, South English, Ia.
C. Z. Yoder, Wellersville, O.
Daniel Burkhardt, Ayer, Neb.
Jos. R. Loucks, Scottsdale, Pa. (substitute, Aaron Loucks).

Perry Brunk, Elda, O.

P. S. Hartman, Harrisonburg, Va. The district members present reported the condition of the work in their respective districts.

Forenoon session was closed by prayer by David Burkholder.

Afternoon session was opened at 12:30, with prayer by David Garber. The reports of district members were continued. The general outlook as gathered from these reports is encouraging and they show that much active work was done in the evangelistic fields, with good results. These reports will be placed on file for reference.

Members of the Board of Directors were elected for three years as follows:

David Garber, Nampa, Idaho,
A. R. Zook, Topeka, Ind.
Daniel Shenk, Moheba, Va.

The term of office of the following members of the Board of Directors expires Nov. 1, 1903:

A. B. Kolb, Elkhart, Ind.
G. L. Bender, Elkhart, Ind.
C. K. Hostetler, Elkhart, Ind.

J. K. Hartzler, McVeytown, Pa.
David Bergey, New Dundee, Ont.
J. G. Wenger, Rittman, O.

The officers of the Executive Board were re-elected by acclamation as follows:

President, A. B. Kolb.
Vice President, A. R. Zook.
Secretary, C. K. Hostetler.

Treasurer, G. L. Bender.
The committee for examining candidates for foreign missions was re-elected by acclamation and consists of the following:

D. J. Johns, Goshen, Ind.
J. Kurtz, Ligonier, Ind.
J. F. Funk, Elkhart, Ind.

J. S. Hostetler, Elkhart, Ind.
J. M. Shenk, Elda, O.

As the district members were all elected for three years at the previous biennial meeting it was not necessary to elect any at this meeting and the membership remains as follows:

A. B. Kolb, Elkhart, Ind.
G. L. Bender, Elkhart, Ind.
C. K. Hostetler, Elkhart, Ind.

J. K. Hartzler, McVeytown, Pa.
David Bergey, New Dundee, Ont.
J. G. Wenger, Rittman, O.

David Garber, Nampa, Idaho.
A. R. Zook, Topeka, Ind.
Daniel Shenk, Moheba, Va.

Slas Yoder, Goshen, Ind.
Amos Landis, Palmyra, Mo.
W. H. Hauser, Milford, Neb.

Jo. T. Lineaweaver, South English, Ia.
Jacob Boller, Jr., Kalona, Ill.
C. Orendorff, Flanagan, Ill.

Homer Strook, Sterling, Ill.
C. Z. Yoder, Wellersville, O.
Cornelius Priesen, Mt. Lake, Minn.

Daniel Burkhardt, Ayer, Neb.
J. C. Driver, Versailles, Mo.
D. S. Loucks, Scottsdale, Pa.

R. J. Heatwole, Trousdale, Kansas.
Perry Brunk, Elda, O.
P. S. Hartman, Harrisonburg, Va.

C. R. Witmer, Albany, Ore.
Stephen Wise, Wayland, Ia.
Nash Blair, Columbiana, O.

Peter D. Schertz, Metamora, Ill.
Christian Albrecht, Tiskilwa, Ill.
E. Stahly of Nampa, Ida., was elected district member of the M. E. & B. B. by the Mennonite Conference of Kansas-Nebraska.

On motion it was decided that the Executive Board shall constitute a

committee to draw up proper blanks for making reports by district members.

On motion the Evang. Board was instructed to confer with the Illinois Conference in regard to the spiritual relation or church membership of the workers and converts at the Home Mission in Chicago, and the advisability of organizing a congregation at that place.

On motion it was decided that Bro. M. S. Steiner, with the workers in charge of the Gar Creek Congregation, investigate the advisability of establishing a mission at Ft. Wayne, Ind.

The question of methods of raising money for the Chicago Mission was discussed, but no resolution passed.

A resolution was passed that these minutes be printed in the Herald of Truth and elsewhere as the Executive Board may decide.

The meeting then adjourned with prayer by A. D. Wenger.

A number of bishops, ministers, deacons and mission workers were in attendance and the discussions were edifying and encouraging.

C. K. HOSTETTLER, Sec'y.

REPORT

Of the Western District Conference of the Amish Mennonite Church Held Friday and Saturday, Oct. 10 and 11, 1902, in the Pleasant View M. H. near Milford, Neb.

Conference was called to order at 9 a. m. by Bro. Joseph Schlegel. Bro. Daniel Lapp followed with a short admonition and led in prayer.

Organization.—Moderator, Bro. S. Gerig, Wayland, Iowa; assistant, Bro. John Smith, Metamora, Ill.; Secretaries, Samuel Gerber, Groveland, Ill., and Daniel Graber, Noble, Iowa.

Conference sermon by the Moderator and Assistant, from 1 Cor. 3:10, 11, and 1 Tim. 3:15, 16. Other foundation can no man lay than that is laid, which is Jesus Christ. The purpose of this conference is that we may become more firmly based upon this foundation, and bound together more in love and unity, to build thereon according to the doctrine of Christ and the apostles. A conference that meets and is conducted for this purpose has the promise of God that it will bring blessing to the church.

These sentiments were endorsed by the bishops, ministers and the congregation, and they expressed their desire, by the help of God, to labor in the Lord's vineyard.

Bro. J. C. Birkby closed the morning session with prayer.

Afternoon Session.

Opened with singing, admonition and prayer led by Bro. J. M. Nunemaker.

The following questions, which had been presented the day before the conference and arranged by the bishops, were considered, and the following answers given:

1. How can both ministers and members be a benefit to the church?

Ans.—When both ministers and members walk worthy of the vocation wherewith they are called (Eph. 4:1). The ministers should at all times be an example to those within as well as to those without the church, both in

walk and conversation (Titus 2:7; 1 Pet. 5:3). The members can be a benefit in this that they love the church and her ministers, and pray for them and are obedient to them (Heb. 13:17). Finally that ministers and members be bound together in love (1 Pet. 5:5), and labor for the glory of God and the upbuilding of His kingdom.

2. How can we, especially the ministers, be a hindrance to the church?

Ans.—When we do the opposite of that which is contained in the answer to Ques. 1. In the first place, when the ministers cry, "Peace, peace," when there is no true peace (Ezek. 13:9-12). Secondly, when they preach to others and are themselves castaways (1 Cor. 9:27).

The members, when they are indifferent in the service of the Lord (Ezek. 18:9). Also, when they are conformed to the world in conversation, life, business methods, adorned with gold and costly array, etc. (Rom. 12:2; 1 Pet. 3:3).

3. Shall we observe the shunning of those under censure in the spiritual sense or also at the daily repast (1 Cor. 5:11)?

The time for closing the afternoon session arrived before the question had been sufficiently discussed, hence the answer was deferred until the following day.

Closing prayer by Bro. Peter Zehr.

Saturday, Oct. 11.

The morning session was opened with singing, admonition, and prayer by Bro. Daniel Orendorff.

The consideration of Ques. 3 was then resumed.

Ans.—After due consideration of this question we have resolved to let the matter rest with the explanations made in Article 17 of our Confession of Faith.

4. What is our position regarding temporal government, and how far are we under obligations to be subject to it?

Ans.—We recognize the higher powers as ordained of God to protect the good and punish the evil.

We are under obligations to be subject to the powers that be in all that they demand of us in so far as it accords with God's word (Rom. 13:1-7; Matt. 22:17-21; Acts 5:29; Tit. 3:1).

5. Is it proper for a follower of Christ to take part in any game of chance or hazards such as are offered by the board of trade, lotteries, etc.

Ans.—No. 2 Thes. 3:11, 12; 1 Thes. 4:6, 11; 12; James 5:3.

6. Does it contribute to the peace and upbuilding of the church to receive members without a testimony?

Ans.—We do not believe that it promotes the peace and prosperity of the church to receive members without a verbal or written testimony from them. Matt. 18:17; Acts 15:23.

Admonition and closing prayer by Bro. Chr. Rissler.

Afternoon Session.

Devotional exercises by Bro. Christian Beller.

7. In what light does this conference regard musical instruments?

Ans.—We believe that in the new life of the Spirit we are to serve God in Spirit and in truth, and because we cannot do so with musical instruments, and since we find no statement that Jesus used them or commanded

them to be used, but rather the contrary (Matt. 9:23-25), therefore we believe that they are not edifying for our congregations.

The foregoing questions were discussed in the spirit of charity and harmony, and the answers were accepted by the ministers and members.

A request from Albany, Oregon, was presented. Two brethren were appointed to labor there.

Bro. Samuel Gerber of Groveland, Ill., was appointed delegate to the Ohio-Pennsylvania Conference.

The report of the Treasurer of this conference was read and approved.

Bro. Daniel Graber of Noble, Iowa, was elected Treasurer for the ensuing year.

The question of appointing a delegate to the General Conference was presented, but as all bishops are considered delegates, conference deemed it unnecessary to make any further appointment.

The visiting brethren and sisters passed a hearty vote of thanks to the home congregation. In the name of the congregation Bro. Joseph Schlegel thanked the guests for the love they showed by their presence.

The Lord willing, the next annual conference will be held in Iowa.

Session closed with the benediction.

THE SECRETARIES.

Bishops Present:

S. Gerig, Wayland, Iowa.
John Smith, Metamora, Ill.
Joseph Schlegel, Milford, Neb.

C. Wercy, Amish, Iowa.
J. J. Hartzler, Garden City, Mo.
David Plank, Bellefontaine, Ohio.

Joseph Schlegel, Hartford, Kansas.
Jacob Birkby, Wisner, Neb.
Peter Zehr, Fisher, Ill.

J. C. Birkby, Hopdale, Ill.
Michael Kinsinger, Washington, Ill.
Christian Rediger, Aurora, Neb.

Andrew Oesch, Aurora, Neb.
Ministers.

John Steckly, Beaver Crossing, Neb.
J. M. Nunemaker, Roseland, Neb.
P. P. Hershberger, Schickley, Neb.

John Ernst, Chappell, Neb.
Daniel Lapp, Roseland, Neb.
Joseph Birkby, Wisner, Neb.

Peter Zimmerman, Roanoke, Ill.
D. Zehr, Manson, Iowa.
Christian Ernst, O'Neill, Neb.

Daniel Natziger, Hopdale, Ill.
Peter Oswald, Wisner, Neb.
Joseph Grieser, Wisner, Neb.

Daniel Zehr, Deer Creek, Ill.
Daniel Grieser, Fisher, Ill.
Joseph Rediger, Milford, Neb.

Christian Beller, Schickley, Neb.
Jacob Ringenberg, Tiskilwa, Ill.
Jacob Stauffer, Milford, Neb.

Christian Riser, Eureka, Ill.
Peter Summer, Washington, Ill.
Daniel Orendorff, Flanagan, Ill.

Daniel Schlegel, Flanagan, Ill.
Samuel Gerber, Groveland, Ill.
Daniel Graber, Noble, Iowa.

Deacons.

N. C. Roth, Milford, Neb.
John Beller, O'Neill, Neb.

The following congregations are members of the Western District Conference:

Illinois.
Roanoke Congregation.
Bishop, John Smith, Metamora, Ill.
Min., Peter Zimmerman, Roanoke.

" Peter D. Schertz, Metamora.
" Christian Schertz, Eureka.

Min., Christian Riser, Eureka.
Deacon, J. D. Schertz, Eureka.
Metamora Congregation.

Bishop, Andrew Schraag, Metamora.
Min., Peter Summer, Washington.
" Peter Gerber, Low Point.

Pleasant Grove Congregation.
Min., Daniel Roth, Morton, Ill.
" Samuel Gerber, Groveland, Ill.

Tiskilwa Congregation.
Bishop, Joseph Burckey, Tiskilwa.
Min., Jacob Ringenberg, Tiskilwa.

Deacon, Henry V. Albrecht, Tiskilwa.
Mackinaw Congregation.
Min., Christian King, Deer Creek, Ill.

" Daniel Zehr, Lilly, Ill.
East Bend Congregation.
Bishop, Peter Zehr, Fisher, Ill.

Min., Daniel Grieser, Fisher, Ill.
Moultrie Co. Congregation.
Min., Isaac A. Miller, Chesterville.

" Seth P. Hershberger, " Flanagan Congregation.
Bishop, Daniel Steinman, Flanagan.

Min., J. P. Smith, Gridley.
" Daniel Orendorff, Flanagan.
" Daniel Schlegel, Flanagan.

Hopdale Congregation.
Bishop, J. C. Birkby, Hopdale, Ill.
Min., Joseph Egli, Minier, Ill.

" Daniel Natziger, Minier.
The above congregations are under the care of Bish. John Smith, Metamora, Ill.

Iowa.

Sugar Creek Congregation.
Bishop, S. Gerig, Wayland, Iowa.
Min., C. R. Gerig, Wayland, Iowa.

" Daniel Graber, Noble, Iowa.
East Union Congregation.
Bishop, Christian Wercy, Kalona, Ia.

Min., A. I. Yoder, Kalona, Iowa.
Deacon, J. B. Yoder, Kalona, Iowa.
West Union Congregation.

Min., D. B. Kaufman.
" Samuel Erb.
Deacon, J. K. Yoder.

Manson Congregation.
Min., J. C. Elgert, Manson, Iowa.
" D. D. Zehr, Manson, Iowa.

Rolfe Congregation.
Min., Joseph Schantz, Ware, Iowa.
Wright Co. Congregation.

Min., Jac. Swartzendruber, Florence.
Deacon, E. Swartzendruber.
The above congregations are under the care of Bish. S. Gerig, Wayland, Iowa.

Missouri.

Sycamore Congregation.
Bishop, J. J. Hartzler, Garden City.
Min., Andrew Miller, Garden City.

" L. J. Miller, Garden City.
" B. F. Hartzler, East Lynne.
Pleasant View Congregation.

Min., D. B. Baber, Holden, Mo.
Quincy Congregation.
Min., Lemon J. Miller, Quincy, Mo.

Stotesbury Congregation.
Dea., Christian Schrock, Stotesbury.

Arkansas.

Stuttgart Congregation.
Bishop, Jacob Yoder, Stuttgart, Ark.
Min., John Augsburg, Stuttgart.

" Samuel Summer, Stuttgart.
Above congregations are under the care of Bish. J. J. Hartzler, Garden City, Mo.

Kansas.

Hartford Congregation.
Bishop, Joseph Schlegel, Hartford.
Deatur Congregation.

Min., Ammon E. Stoltzfus, Seldon.
Oklahoma.
Weatherford Congregation.
Min., Paul Glugosh, Weatherford.

Above congregations are under the care of Bish. Joseph Schlegel, Hartford, Kansas.

Nebraska.

Pleasant View Congregation.
Bishop, Joseph Schlegel, Milford.
Min., Jacob Stauffer, Milford.

" Joseph Rediger, Milford.
" John Steckly, Beaver Cross'g.
Deacon, N. C. Roth, Milford.

Wisner Congregation.
Bishop, Jacob Birkby, Wisner, Neb.
Min., Joseph Birkby, Wisner, Neb.

" Peter Oswald, Wisner, Neb.
" Joseph Grieser, Wisner, Neb.
Filmore Congregation.

Min., P. P. Hershberger, Schickley.
" Christian Beller, Schickley.
Holt Co. Congregation.

Min., Christian Ernst, O'Neill, Neb.
Deacon, John Beller, O'Neill, Neb.
Duell Co. Congregation.

Min., John Ernst, Chappell, Neb.
" N. Roth, Chappell, Neb.
Colorado.

Thurman Congregation.
Deacon, Joseph Schrock, Thurman.

Oregon.

Clackamas Congregation.
Bishop, Amos Troyer, Woodburn.
Albany Congregation.

Bishop, Jacob Roth, Albany, Ore.
Min., Daniel Erb, Albany, Ore.
Deacon, Peter Neunander, Albany.

Above congregations are under the care of Bish. Joseph Schlegel, Milford, Neb.

For the Herald of Truth.

CHRISTMAS THOUGHTS.

MISSION WORK IN THE SOUTH.

Continued from page 359.

pray for the "Sweetwater Industrial Mission" in Georgia, and do what you feel you can, and present the matter to all others also who are interested in a work of this kind.

The place has already been selected and the plan of the building arranged; and the workers will be selected from applicants.

J. F. FUNK.

For the Herald of Truth.
THE SAVIOR'S COME.

By Mattie Herbruck.

I heard the Savior call one day,
Now many years ago;
He spoke in gentle, pleading voice,
So sad, so sweet, and low.
It rang unceasing in my ears,
As the moments dragged along;
Child, come out from the sinful world,
From the gay and laughing throng.

Come to me in your youthful strength,
Give me your life, your will;
Enter my service for once, for all,
My kind instructions fill.

Come! for I need the fleet young feet,
I need the hands, the heart;
Come! give me thy all, my child, for aye,
Nor evermore depart.

I went, I offered my humble store,
So little worth the name;
And Jesus accepted my pittance gift,
Though half afraid I came.
And, Oh! He whispered kindly:
Your best is all I seek.
Strengthened by this, I followed Him,
Jesus, so mild, so meek!

And thus I've ever followed Him—
Humbly, Indeed, "His true"—
But, then, He only asked of me
The best that I could do.
So, my time, my life, my all,
The best that I can do,
Has been and always will be His
Till my earthly years are through.
Akron, O.

BE READY TO BELIEVE.

When I read the Gospel story and see how ready the sick and the blind and needy were to believe Christ's word, I often asked myself what it was that made them so much more ready to believe than we are. The answer I get in the Word is this—that one great difference lies in the honesty and integrity of the desire. They did, indeed, desire deliverance with their whole heart. There was no need of pleading with them to make them willing to take His blessing.

Alas, that it should be so different with us! All indeed wish, in a sort of way, to be better than they are; but how few there are who really hunger and thirst after righteousness; how few who intensely long and cry after a life of close obedience and the continual consciousness of being pleasing to God. There can be no strong faith without strong desire. Desire is the great motive power in the universe. It was God's desire to save us that moved Him to send His Son. It is desire that moves men to study and work and suffer. It is alone the desire for salvation that brings a sinner to Christ. It

is the desire for God and the closest possible fellowship with Him, the desire to be just what He would have us be and to have as much of His will as possible, that will make the promised land attractive to us. It is this that will make us forsake everything to get our full share in the obedience of Christ.

And how can the desire be awakened? Shame on us, that we need to ask this question; that the most desirable of all things, likeness to God in the union with His will and doing it, has so little attraction for us! Let us take it as a sign of our blindness and dullness and beseech God to give us by His Spirit "enlightened eyes of the heart," that we may see and know "the riches of the glory of our inheritance" waiting upon the life of true obedience. Let us turn and gaze, in this light of God's Spirit and gaze again on the life as possible, as certain, as divinely secured and divinely blessed, until our faith begins to cut with desire and to say: "I do long to have it. With my whole heart will I seek it."—*Andrew Murray.*

DIVING TO LIVE.

The story is told of a lady who had a beautiful garden. It was her habit to hang two baskets on the outside of the fence facing the street, and to fill them with fresh cut flowers every morning during the blooming season. Each passerby could take at will. The children carried clusters of blossoms to school, and studied the better for their presence. Business men took flowers into their dreary offices, and the dull monotony was enlivened by their fragrance. Even the tramp was welcome to share in the lovely bestowal. Some one remonstrated at such lavish cutting of rare treasures. The wise woman answered: "The more I cut the more I have. The bestowing is a sweet privilege. The liberal sharing is the secret of my beautiful garden."

"Giving to live" must be the motto of the one who would enjoy that sweetest of flowers, the sweet pea. Daintily poised on slender stems, white, pink, purple, what a wealth of treasure to share! The vine must be stripped of blossoms every morning or the blooming will cease. One house cannot hold them all in the riotousness of their season, they must overflow into others, or their sweetness and beauty will be wasted.

No bird can shut the song in its heart and live. Its little throat must swell and thrill with the ecstasy that, finding voice, charms and cheers those that hear. The rose cannot fold its petals and shut its fragrance in its own bosom. It must open to the sunlight in all its wealth of beauty, and breathe forth its heritage of sweetness, or die.

Thus it is with the human soul. Selfishness is mortal suicide. He who refuses sympathy and helpfulness closes the unfolding petals of his love. The springs of the inner life run dry. The sweetness of living is lost, and existence becomes a death in life. By opening hearts, sending forth without stint whatever of beauty and fragrance may have been given to bestow, life grows in marvelous measure of power.

There are those about us who use the old labels, but the articles are the same.—*Spurgeon.*

THE MINISTRY OF SUFFERING.

Crushed was the rose,
But its scent filled the garden;
Broken the lily,
But it perfumed the breeze;
Wounded the tree,
But its life-juice was given;
Suffering soul,
For this came thou art crushed.
Tossed on the billows,
How steady the sailor;
Rocked on the railroad,
The driver stands firm;
Weighing the sledge,
See the smith's mighty muscle,
Faithful to God,
Thou canst never take harm.
Demons may rage,
But they never can harm thee;
God puts His hand
On the hot fevered brow;
In deepest darkness
His light will shine around thee;
Falter not, saint,
God is with thee just now.
On thy darkest hour
He'll enfold thee in sunshine;
Out of thy pain,
Shall come joys manifold;
He can transmute thee
From clay to silver;
He can change clouds to the brightest of gold.
Tears are but seeds
Which yield harvest in heaven;
Pain and faith
Never fled from a foe;
Laughter and song
Change the but to a palace;
Love in the Winter
Weaves flowers from the snow.
Our God is above,
His hand holds the billows;
He falls not
But holdeth the stars in the skies;
He loveth man,
As the purchase of Jesus;
He counts all our tears,
And remembers our sighs.

CAUGHT.

A worthy old gentleman who lived in the mountains had one weakness—a habit of absconding himself from church on a very slight pretext.

One Sunday, which was a little cloudy but by no means inclement, he was not found in his place. The next morning at an early hour, as the pastor was standing on his doorstep, who should come along but this old man, perched on a load of wood, his hat and overcoat, his hair and beard all white with the thickly falling and fiercely blowing snow! Seeing the pastor, he halted to pay his respects and exchange a friendly word.

CONVERSION OF CANNON BALLS.

Several carloads of cannon balls and grape shot, said to have been shipped from Manila, were lately received at the big plant of the Lukens Iron and Steel Company, at Coatsville, Pa. A local paper remarks as follows upon the destined conversion of this consignment into something of a more pacific nature than instruments of war:

"It has long been a principle of the Lukens Company to make no armour plate or other material to be used in war, but rather to devote attention to those products which shall be used in times of peace. Thus it is in keeping that the prophecy of Isaiah should be carried out, 'They shall beat their swords into plowshares and their spears into pruning hooks,' for the big invoice of cannon balls will likely figure as bridge trusses and boiler plates."

If there were only some institution to which the maniacs and the physically and morally ruined men sent home from Manila could be sent and converted back into something valuable in the line of peace! But, alas! how difficult, often how utterly impossible it is to transform again into normal and useful human beings those who have been hammered out of shape on the hard, rough anvil of war!

IMPORTED BEAUTY.

An English preacher used the following illustration: "Once there was a brier growing in a ditch, and there came along a gardener with his spade. As he dug round it, and lifted it out, the brier said to itself, 'What is he doing that for?' Doesn't he know that I am only an old, worthless brier? But the gardener took it into the garden and planted it amid his flowers, while

the brier said, 'What a mistake he has made, planting an old brier like myself among such rose-trees as these!' But the gardener came once more with his benedictory knife, made a slit in the brier, and, as we say in England, 'budded' it with a rose, and by and by, when summer came, lovely roses were blooming on that old brier. Then the gardener said, 'Your beauty is not due to that which came out, but to that which I put into you.'

"It is just what Christ is doing all the time with poor human lives. They seem to be of no use, with no hope that they will ever be of use. Then Christ takes them in hand, pours his love upon them, lifts them out of the dust, puts something of his own life into them, and by and by they begin to be like him, little branches of his own beautiful life.

CAUGHT.

A worthy old gentleman who lived in the mountains had one weakness—a habit of absconding himself from church on a very slight pretext.

One Sunday, which was a little cloudy but by no means inclement, he was not found in his place. The next morning at an early hour, as the pastor was standing on his doorstep, who should come along but this old man, perched on a load of wood, his hat and overcoat, his hair and beard all white with the thickly falling and fiercely blowing snow! Seeing the pastor, he halted to pay his respects and exchange a friendly word.

"Good morning," said the old man. "All well?"

"All well, thank you."

"Sorry I could not be at church yesterday."

"Yes, I missed you."

"Well, the fact is, it was such a bad day, and the weather threatened so much that I thought it was too bad to venture out, and the—"

"Yes; it is fine, pleasant weather today," said the pastor. "If we should have as fine a day as this next Sunday, I shall look for you at church."

The old man blushed and manifested a desire to break off the conversation—during all of which it seemed as if he were inwardly saying, "Caught this time."

BEHOLD YOUR KING.

Behold your King! Though the moonlight steal through the silvery spray of the olive-tree, No star-gemmed scepter or crown it reveals, In the solemn shades of Gethsemane.

On a form of exquisite grief,
Fallen, crushed, like a broken leaf!
O, think of His sorrow, that a man may know
The depth of love in the depth of woe!

Behold your King! Is it nothing to you?
That the crimson tokens of agony
From the king's brow must fall, like dew,
Through the shuddering shades of Gethsemane?

Jesus Himself, the Prince of Life,
Bows in mysterious mortal strife;
O, think of His sorrow, that we may know
The unknown love in the unknown woe!

Behold your King! With His sorrow
Alone, alone in the valley is He!
The shadows are gathering round,
And the cross must follow Gethsemane.

Darker and darker the gloom must fall,
Filled is the cup. He must drink it all!
O, think of His sorrow, that we may know
His wondrous love in His wondrous woe!

—*Frances Ridley Havergal.*

FAITH BETTER THAN A LONG HEAD.

Forelight is no worthy substitute for faith. We put ourselves to great pains in working out a series of events in advance. When forelight has satisfied us that we know pretty well how events will shape themselves, we rest in the consciousness of having a long head. But there is small reason for security just here. No matter how skillfully we put two and two together, and reason out the future, we know perfectly well that something may intervene to upset our calculations, and make the long head seem pitifully short. Forelight will fail, and we have just as much reason for concern when we think we know as when we know we do not know. Faith takes no account of minor circumstances, and leaves no place for insecurity or worry in the soul. Faith is better than forelight, and in faith the future is not a burden. It is not important to the man of faith whether he knows, or does not know, God's plan for him in advance.—*S. S. Times.*

THREE THINGS THAT KILLED INFIDELTY.

"I once met a thoughtful scholar," says Bishop Whipple, "who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things:

"'I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the guide, the Bible, and leave me stone blind.

"'I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an Unseen Arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream.

"'I have three motherless daughters,'—and he said it with tears in his eyes. 'They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the Gospel.'"

Perhaps there are other persons who would do well to think of these three things when tempted to doubt or despise the noble teaching of the Word of God.

GARNERED THOUGHTS.

KEEP me from caring more for books than for folks, for art than for life.—*The Ruling Passion.*

THE richest experiences of life never come to those who try to win them selfishly.—*Alma R. Brown.*

It is almost as presumptuous to think you can do nothing as to think you can do everything.—*Phillips Brooks.*

CONTINUED looking at your weakness will make you weaker. Continued looking at the power of Jesus will make you stronger.

PUT the helm right, and the ship will go right. Give the first hour of the day to spiritual meditation, and all the other hours will go right.

"Purity of heart is the pledge of heavenly perfection." "Earthly flowers are the foretaste of heaven's eternal fragrance."

We trust as we love, and we trust where we love; if you love Christ much, surely you will trust Him much.—*Thomas Brooks.*

It is as important to save a congregation as it is to establish one. We have a missionary society to establish churches, but none to save them from decay.

Giving is not the throwing away of that which we never miss, but it is the consecrating to noble uses that which is very dear to us, that which has cost us much.—*J. L. Jones.*

That very wise man, Bishop Thoburn, says: "I have not preached against idolatry, as far as I know, for twenty years. I have not the time to do so. I am there to preach Christ."

A man who lives right, and is right has more power in his silence than another has by his words. Character is like bells which ring out sweet music and which, when touched, accidentally even, respond with a sweet music.

WHENEVER you find anything high or fine or true in human nature and human life, there you are reading a word, a sentence, a chapter of the revelation of the divine.—*Minot J. Savage.*

Now I want you to think that in life troubles will come which seem as if they never would pass away. The night and the storm look as if they would last forever, but the calm and the morning cannot be stayed; the storm in its very nature is transient.—*George Macdonald.*

PEACE for the past, grace for the present, and glory for the future. Yes, there is a glory for the future; nothing before the true believer that isn't glory. I think it would take the wrinkles out of your brow if you would just look into the future instead of into the past.—*D. L. Moody.*

If thou hast but little, make it not less by murmuring. If thou hast enough, make it not too much by unthankfulness. He that is not thankfully contented with the least favor he hath received hath made himself incapable of the least favor he can receive.—*Quarles.*

There are many who would die for Christ, but in these times He calls for men willing to live for Him. What is needed today is a higher heroism, a nobler, more costly martyrdom—that of the living sacrifice, the unstinted, the renewed self giving, the daily consecration.—*Joseph Stirling.*

"It is surprising how many there are who love to be honored. They desire to have their titles used on all occasions while being addressed, no matter how insignificant the title may be. When will people learn to know that to be called a follower of the meek and lowly Lamb is the most honorable title known to men?"

As the light perpetually presses upon all objects and seeks entrance everywhere, and will come in at whatever where is open—nay, if but a cranny or a pinhole be there, will come in as much as it will suffer—so God's beauty, truth, right, power, are continually pressing for entrance into all our souls in the

universe, and as much enters each as it will allow.

THE Word of God is like a light-house; it lightens the way into the harbor. It does not illuminate all the land on whose shores it stands, but simply illuminates the harbor and the way to it. The Bible does not tell us all about Heaven, but enlightens us sufficiently that we may make the harbor in safety. We shall have all eternity to explore the land beyond.

Radical separation from the world, in spirit and life, is as essential to the exercise of apostolic faith, as that faith is essential to the reception of an apostolic experience. It is a crying shame to see the gospel falling in its efforts to save men and bless the world, simply because faith is neutralized by worldliness among professors of religion. Every worldly professor of religion is responsible in part for the awful conditions that exist in our churches. If they would actually renounce the world and come out from it, and testify of it that its works are evil, God's blessings in their lives would be all the more abundant. The soul-damning pride in the churches.

MARRIAGES.

Greider—Herr.—On the 11th of Nov. 1902, at the residence of the bride's parents in Manor Twp., Lancaster Co., Pa., by Bish. Abram B. Herr, new of Danville, Pa., Mary M. Herr to Howard G. Greider of West Hempfield.

Breneman—Eby.—On the 13th of November 1902, at the home of the bride's father in West Hempfield Twp., Lancaster Co., Pa., by Bish. Jacob N. Brubacher of Mount Joy, Pa., Amos G. Breneman to Lizzie F. Eby.

DEATHS.

Zook.—Bro. Shem D. Zook was born in Millin Co., Pa., Nov. 25, 1844; died of consumption in Logan Co., Ohio, Nov. 12, 1902, aged 57 Y., 11 M., 18 D. He leaves a widow, two sons and three daughters to mourn their loss, yet they need not mourn as those who have no hope. He was a faithful member in the Amish Mennonite church and his place was never vacant at services or Sunday school, was a faithful member of the Amish Mennonite church, where his place was seldom vacant. C. K. Yoder.

Stutzman.—Joel Stutzman was born in Millin Co., Pa., Feb. 23, 1822. He moved with his parents to Fairfield Co., Ohio, in March 1844, and in Sept. 1857 was married to Barbara King, who died Jan. 16, 1888. Bro. Stutzman moved to Champaign Co., Ohio, March 17, 1891, died Nov. 19, 1902, aged 80 Y., 8 M., 20 D. Funeral on the 22d at the Oak Grove M. H. Sem. by C. K. Yoder and Abenezo Miller. Buried in the Hooly graveyard on the Loudon Road. He was a faithful member of the Amish Mennonite church, where his place was seldom vacant. C. K. Yoder.

Brubaker.—On the 8th of November 1902, Bro. Michael Brubaker, aged 45 years. He leaves his wife and five children to mourn their loss. Truly this community suffers a great loss. A large number of friends followed his remains to the cemetery.

Strohm.—On the 30th of October, 1902, near Mt. Pleasant, Pa., Bro. John Strohm passed peacefully to rest after a protracted illness from lung trouble, aged 78 Y., 9 M., 12 D. Bro. Strohm was a member of the Mennonite church, and was a long and faithful member. He was married to Christina Leighty Feb. 6,

1855. To this union were born five children, all living, he being the first to break the family line. May they all prepare for the reunion in heaven where partings are no more. Funeral Nov. 2, 1902, at Alverton. Services conducted by Aaron Loucks and A. D. Martin.

Derringer.—Anna Derringer, nee McElroy, died at her home near New Stark, Ohio, on Nov. 8, 1902, aged 25 Y., 4 M., 12 D. She suffered untold agonies from a complication of diseases which baffled the skill of physicians. About six months before her death she lost entire use of both sight and hearing, after which the only way of communicating with her was by the shaking of her head yes or no. On the 10th of November, the day of her burial, it was eleven months since she took her bed. But we have reason to believe her sufferings are ended and she is now standing at the gateway with beaming hands awaiting those left behind her. A husband, five little children, brothers, sisters and many friends followed her to the grave. Conducted by Aaron Loucks and A. D. Martin. From Lea, 64:6: "And we all do fade as a leaf."

Moyer.—Bro. Amos Moyer, one of the aged residents of the "Twenty" district, passed away at the home of his son, Amos, near Vineland, Ont., Nov. 7, 1902. For a number of years his strength had been failing and he at last succumbed to the infirmities of age and a shock of paralysis, at the age of 86 Y., 3 D. He was born Nov. 4, 1816, near Vineland, Pa. He was married to Margaret Houser, who a number of years ago preceded him to the spirit world. A large concourse of relatives and friends was present on the day of the funeral. He was buried Nov. 9, in the Moyer burying-ground, from his spot of earth we have hope that he shall rise again when the Lord the Redeemer shall come. Funeral services were conducted in German at the house by Joseph M. Wismer and in English at the meeting house by Isaac Ritterhouse of Cayuga.

Miller.—On the 17th of Oct. 1902, near Goldstown, Pa., of old age, Bro. Moses B. Miller, aged 83 Y., 1 M., 13 D. Bro. Miller has been a minister in the Amish Mennonite church in a vicinity of Johnstown for over fifty years. By his death the community has lost one of its best citizens, the neighborhood a good neighbor, the children a kind father who has often given them good advice. The church in which he has so long preached, is now left without a minister. His death, coming as it did, so suddenly and unexpectedly, was a shock to all. On Sunday, the 12th, he preached his last sermon in the Kaufman M. H., although at that time he was unable to stand on both limbs while preaching, his one leg being lame. Thus we see his faithfulness to the end. Funeral services on the 19th at the Miller M. H. near his home, where a large number of people assembled. His body was laid to rest in the Weaver graveyard. We see his face no more in this world, but hope to meet him in the great beyond.—*Levi Lamb.*

Swartzendruber.—On the 20th of August, 1902, near Amish, Johnson Co., Iowa, Peter Swartzendruber, aged 80 Y., 3 M., 20 D. Funeral services were conducted by C. K. Yoder and C. K. Yoder. Text, 2 Tim. 4:7, 8. Interment in the adjoining cemetery, where a large concourse of relatives and friends were gathered.

On the 20th of June, 1901, Barbara, wife of Peter Swartzendruber, aged 71 Y., 5 M., 20 D. Funeral services on the 25th of July at the Upper Deer Creek M. H. by C. K. Yoder and G. A. Yoder. Text, John 14:2, 6. Interment in the Upper Deer Creek cemetery, followed by many relatives and friends. Bro. and Sister Swartzendruber united with the Amish church. He was a long and faithful member. He was married to Christina Leighty Feb. 6,

their death. They lived in matrimony over fifty years and led a quiet and God-fearing life, ever ready to help those who were in need, and we have the hope that they reap the reward, "eternal life," with the King who says: "Inasmuch as ye have done it unto one of the least of these who are my brethren, ye have done it unto me."

Brubaker.—On Nov. 11, 1902, of inflammation and stomach trouble, Ella, daughter of John H. and Lizzie Brubaker, aged 1 Y., 29 D. She was a star in her home. Funeral services by J. A. Brilhart, assisted by Jacob S. Hamer, from Rev. A. L. The services were attended by a large number of friends.

Miller.—Sister Martha Miller, wife of Bish. Henry A. Miller, deceased, was born in Somerset Co., Pa., May 14, 1820, was married to Henry A. Miller in 1840. In 1844 she moved with her beloved companion to Elkhart Co., Ind., driving through in the wagon. About seven years later (in 1852) they came to LaGrange Co., Ind., and settled on the farm on which they both resided to the end of their long and useful life. Sister Miller united with the Mennonite church in 1849 and remained a faithful and constant member until death, which took place Sept. 2, 1902, her age being 82 Y., 3 M., 19 D. Her companion preceded her nearly nine years. She was one of those strong monuments in the church, truly a mother in Israel, one not ashamed of the Gospel of Christ, and of the principles and doctrines of the church. She was possibly the first and oldest member of the Shore Mennonite congregation in LaGrange Co., Ind. She was loved and respected by all who knew her, and is sadly missed in the home, in the church and in the neighborhood. She leaves two sons, one daughter, ten grandchildren and many great-grandchildren, besides a large circle of relatives and friends, to mourn her departure, but we trust our loss is her eternal gain. The funeral on Sept. 5 at the Shore meeting house was largely attended by relatives and friends. Services were conducted in English by A. S. Cripe, from Rev. 14:13, and in German by Y. C. Miller. Interment in the Miller burying ground.

NINETEENTH ANNUAL FINANCIAL REPORT

Of the Mennonite Evangelizing and Benevolent Board, for the Year, beginning October 1, 1900, and ending September 30, 1901.

Evangelizing.
Cash on hand\$61.50
Freewill offerings R'd 524.69

Total\$586.19
Paid623.48

Balance (short)\$37.29

Chicago Mission.
Freewill offerings R'd\$2,262.02
Paid\$1,918.84

Balance short\$221.75
Balance on hand\$121.43

Orphans Home (Ohio).
Cash on hand\$9.05
Freewill offerings R'd\$7.20

Total\$96.25
Paid83.96

Balance on hand\$12.30

Old People's Home.
Freewill offerings R'd\$39.80
Paid29.00

Balance on hand\$10.80

Total\$58.49
Paid58.49

Balance on hand\$291.02
Freewill offerings R'd\$364.30
Paid364.30

Balance on hand\$104.02
Freewill offerings R'd 1,153.63
Paid1,362.65

Balance short\$ 43.99

India Orphans.
Balance on hand\$ 66.96
Freewill offerings R'd 2,776.68
Paid2,843.64

Balance on hand\$241.64

Total Received for India.
M. E. & B. R.\$ 4,470.59
Sent by A. A. Resler1,000.00
Sent by H. F. R. C.2,854.94
Sent by all other sources6,666.79

Total\$14,893.32
Paid14,694.67

Balance on hand\$ 197.65

Total Amount For All Purposes.
Received\$17,937.07
Paid17,630.18

Balance on hand\$ 306.89

Total Balances From All Purposes.
Chicago Mission\$121.43
Orphans Home12.30
India197.65
Old People's Home10.80
Philadelphia Mission1.00
Welsh Mt. Mission1.00

Evangelizing short\$341.18
Total\$ 306.89

G. L. BENDER.
Treasurer.

TWENTIETH ANNUAL FINANCIAL REPORT
Of the Mennonite Evangelizing and Benevolent Board, for the Year, beginning October 1, 1901, and ending September 30, 1902.

Evangelizing.
Freewill offerings R'd \$690.15
Paid\$632.91
Bal. short37.29 570.20

Balance on hand\$119.95

Chicago Mission.
Balance on hand\$121.43
Freewill offerings R'd 1,884.74
Paid1,614.85

Balance on hand\$191.32

Orphans Home (Ohio).
Balance on hand\$12.30
Freewill offerings R'd 57.76
Paid70.06

Balance on hand\$70.06

Old People's Home.
Balance on hand\$10.80
Freewill offerings R'd\$111.50
Paid111.50

Balance on hand\$0.00

Armenia Orphans.
Freewill offerings R'd\$12.55
Paid0.00

Balance on hand\$12.55

Philadelphia Mission.
Balance on hand\$1.00
Freewill offerings R'd\$1.00
Paid8.11

Balance on hand\$8.11

India Leper Asylum.
Freewill offerings R'd\$33.45
Paid33.45

Balance on hand\$0.00

India Mission.
Freewill offerings R'd\$1,708.34
Paid\$1,914.84

Balance, short\$43.99
Balance, short\$249.49

India Orphans.
Balance on hand\$241.64
Freewill offerings R'd 2,382.98
Paid2,602.25

Balance on hand\$117.37

Total Received for India.
M. E. & B. R.\$ 4,470.59
Sent by A. A. Resler1,121.60
Sent by H. F. R. C.1,463.89
Sent by all other sources3,986.11

Total\$10,938.41
Paid11,070.63

Balance, short\$132.12

Total Amount For All Purposes.
Received\$13,637.65
Paid13,458.50

Balance on hand\$179.15

Total Balances.
Evangelizing\$119.95
Chicago Mission191.32
India Orphans117.37

Total\$428.64
India Mission, short249.49

Total\$179.15

Resources.
Mennonite Pub. Co. Stock\$2,600.00
Chicago Mission Building12,000.00
India Property50,000.00

Debt Chicago Mission B'dg. \$3,350.00
G. L. BENDER, Treasurer.

WELSH MOUNTAIN INDUSTRIAL MISSION.
Financial Report for October, 1902.

Contributions.
John A. Umbel\$1.50
Amos H. Hervey25
W. Liberty Cong., Kas. 13.19
Penna Cong., Kas. 41.85
Quarterly Mis. Meet. 46.30
Received from Mission 103.09
For Mde.\$271.79
For labor29.52
For rent1.50

Total\$602.31

Previous receipts\$405.80
Total\$6,750.80

Expenditures.
Paid for Mde.\$248.58
Paid for labor32.54
Paid for gen. expense 9.80
Paid for liv'g expense 82
Paid for orders28.51
Paid for repairs30
Paid for rent1.00

Previous expenditures\$322.15
Total\$6,091.43

Superintendent's Report.
Paradise Sewing Circle, clothing \$5.00
Paradise Sewing Circle, clothing \$5.40

Balance on hand\$10.40
Paid1.00

Welsh Mountain Mission.
Balance on hand\$1.00
Paid1.00

Balance on hand\$0.00

Armenia Orphans.
Balance on hand\$57.49
Freewill offerings R'd 1.00

HOME SEEKERS' EXCURSIONS

at very low rates to many points in the following territory: Alabama, Arizona, Arkansas, Colorado, Florida, Georgia, Indian Territory, Iowa, Kansas, Kentucky, Louisiana, Michigan, Minnesota, Mississippi, Nebraska, New Mexico, North Carolina, North Dakota, Oklahoma, South Carolina, South Dakota, Tennessee, Texas, Utah, Virginia, Wisconsin and Wyoming, over The Big Four Route.

Selling dates:
December 2d and 16th.
January 6th and 20th.
February 3d and 17th.
March 3d and 17th.
April 7th and 21st.

For full information and particulars as to rates, tickets, limits, call on agents "Big Four Route," or address the undersigned.
Warren J. Lynch, Gen'l. Pass. & Tkt. Agent, Cincinnati, O.
W. P. Deppa, Asst. G. P. & T. A., Cincinnati, O.

ONE-WAY COLONIST TICKETS.

On the first and third Tuesday of each month until April 30, 1903, one-way second class Colonist tickets will be sold by the Chicago, Milwaukee & St. Paul Railway from Chicago to points in South Dakota, North Dakota, Nebraska, Kansas, Eastern Colorado, Texas, Oklahoma, Indian Territory and Southwestern Missouri, at one-half regular rates.

Round-Trip Home-Seekers' Tickets.
During the same period round-trip Home-Seekers' excursion tickets will be sold by the Chicago, Milwaukee & St. Paul Railway on the first and third Tuesday of each month, good to return within 21 days from date of sale, to many points in Iowa, Minnesota and South Dakota, North Dakota and other western and southwestern States.

For further information apply to any coupon ticket agent, or address E. G. Hayden, Traveling Passenger Agent, 217-218 Williamson Building, Cleveland, Ohio.
11:15; 12:15, 12:45.

BIG FOUR ROUTE

to the world famed Virginia Hot Springs. The new train service, dining cars, Pullman sleeping cars, observation cars. The new fire-proof Homestead Hotel, entirely rebuilt, will be opened March 10, 1903.

Reduced rate tickets now on sale. For full information call on agents of the Big Four Route, or address the undersigned.

WARREN J. LYNCH.
Gen. Pass. & Tkt. Agt.
W. P. Deppa, Asst. G. P. & T. A., Cincinnati, O.

HOMES IN THE SOUTH

are cheaper than in the North. Living is cheaper, too, in a climate where pasture is good 10 months in the year, and clothing and fuel requirements are comparatively light. When you go south remember that the Queen and Crescent Route offers the best inducements. Free reclining chair cars on carried on night train. Parlor cars on day trains. Home-seekers' tickets sold at only a small amount over one fare for the round trip. Free books, maps and further information as to stock and fruit raising in the South will be sent on application. W. C. KINKADE, G. P. & T. A., Cincinnati, Ohio.

REDUCED RATES.

Reduced rates will be made for excursion tickets from Chicago and Milwaukee to points in Northern Wisconsin and the upper peninsula of Michigan on and via the Chicago, Milwaukee & St. Paul Ry. A synopsis of the game laws now in effect may be obtained on application to E. G. Hayden, Traveling Passenger Agent, 217 218 Williamson Bldg., Cleveland, Ohio.

Wheeler & Lake Erie R. R.
DIRECT LINE
Between
Toledo and Wheeling
Cleveland and Zanesville

Cafe Parlor Cars
Serving Meals enroute.

All trains gas lighted and steam heated.
E. C. COOLIDGE, G. P. A.
Cleveland, O.

Oceano Co. For rich farming, fruit growing and fall. For a home J. D. S. HANSON, Mch.

THE ST. PAUL CALENDAR For 1903.

Six sheets 10x15 inches, of beautiful reproductions, in colors, of pasted drawings by Bryson, is now ready for distribution and will be mailed on receipt of twenty-five (25) cents—color or stamps. Address F. A. Miller, General Passenger Agent, Chicago.

Cleveland, Cincinnati, Chicago & St. Louis

RAILWAY CONDENSED SCHEDULE OF TRAINS.

Effective July 15, 1902.

CONDENSED SCHEDULE OF TRAINS.							
Effective July 15, 1902.							
GOING SOUTH.		STATIONS.	GOING NORTH.				
No. No.	No. No.		No. No.	No. No.			
10:00	pm		7:40	am			
10:24	1:00	Stenton Harbor	7:56	pm			
10:48	1:15	Niles	8:18	12:50			
11:12	1:30	Stenton Harbor	8:40	1:15			
11:36	1:45	Niles	9:02	1:30			
12:00	2:15	Elkhart	9:26	12:35			
9:06	2:30	Elkhart	9:50	am			
9:30	2:45	Elkhart	10:14	12:15			
9:54	3:00	Elkhart	10:38	11:55			
10:18	3:15	Elkhart	11:02	11:40			
10:42	3:30	Elkhart	11:26	11:25			
11:06	3:45	Elkhart	11:50	11:10			
11:30	4:00	Elkhart	12:14	10:55			
11:54	4:15	Elkhart	12:38	10:40			
12:18	4:30	Elkhart	1:02	10:25			
12:42	4:45	Elkhart	1:26	10:10			
1:06	5:00	Elkhart	1:50	9:55			
1:30	5:15	Elkhart	2:14	9:40			
1:54	5:30	Elkhart	2:38	9:25			
2:18	5:45	Elkhart	3:02	9:10			
2:42	6:00	Elkhart	3:26	8:55			
3:06	6:15	Elkhart	3:50	8:40			
3:30	6:30	Elkhart	4:14	8:25			
3:54	6:45	Elkhart	4:38	8:10			
4:18	7:00	Elkhart	5:02	7:55			
4:42	7:15	Elkhart	5:26	7:40			
5:06	7:30	Elkhart	5:50	7:25			
5:30	7:45	Elkhart	6:14	7:10			
5:54	8:00	Elkhart	6:38	6:55			
6:18	8:15	Elkhart	7:02	6:40			
6:42	8:30	Elkhart	7:26	6:25			
7:06	8:45	Elkhart	7:50	6:10			
7:30	9:00	Elkhart	8:14	5:55			
7:54	9:15	Elkhart	8:38	5:40			
8:18	9:30	Elkhart	9:02	5:25			
8:42	9:45	Elkhart	9:26	5:10			
9:06	10:00	Elkhart	9:50	4:55			
9:30	10:15	Elkhart	10:14	4:40			
9:54	10:30	Elkhart	10:38	4:25			
10:18	10:45	Elkhart	11:02	4:10			
10:42	11:00	Elkhart	11:26	3:55			
11:06	11:15	Elkhart	11:50	3:40			
11:30	11:30	Elkhart	12:14	3:25			
11:54	11:45	Elkhart	12:38	3:10			
12:18	12:00	Elkhart	1:02	2:55			
12:42	12:15	Elkhart	1:26	2:40			
1:06	12:30	Elkhart	1:50	2:25			
1:30	12:45	Elkhart	2:14	2:10			
1:54	1:00	Elkhart	2:38	1:55			
2:18	1:15	Elkhart	3:02	1:40			
2:42	1:30	Elkhart	3:26	1:25			
3:06	1:45	Elkhart	3:50	1:10			
3:30	2:00	Elkhart	4:14	0:55			
3:54	2:15	Elkhart	4:38	0:40			
4:18	2:30	Elkhart	5:02	0:25			
4:42	2:45	Elkhart	5:26	0:10			
5:06	3:00	Elkhart	5:50	0:00			
5:30	3:15	Elkhart	6:14	0:00			
5:54	3:30	Elkhart	6:38	0:00			
6:18	3:45	Elkhart	7:02	0:00			
6:42	4:00	Elkhart	7:26	0:00			
7:06	4:15	Elkhart	7:50	0:00			
7:30	4:30	Elkhart	8:14	0:00			
7:54	4:45	Elkhart	8:38	0:00			
8:18	5:00	Elkhart	9:02	0:00			
8:42	5:15	Elkhart	9:26	0:00			
9:06	5:30	Elkhart	9:50	0:00			
9:30	5:45	Elkhart	10:14	0:00			
9:54	6:00	Elkhart	10:38	0:00			
10:18	6:15	Elkhart	11:02	0:00			
10:42	6:30	Elkhart	11:26	0:00			
11:06	6:45	Elkhart	11:50	0:00			
11:30	7:00	Elkhart	12:14	0:00			
11:54	7:15	Elkhart	12:38	0:00			
12:18	7:30	Elkhart	1:02	0:00			
12:42	7:45	Elkhart	1:26	0:00			
1:06	8:00	Elkhart	1:50	0:00			
1:30	8:15	Elkhart	2:14	0:00			
1:54	8:30	Elkhart	2:38	0:00			
2:18	8:45	Elkhart	3:02	0:00			
2:42	9:00	Elkhart	3:26	0:00			
3:06	9:15	Elkhart	3:50	0:00			
3:30	9:30	Elkhart	4:14	0:00			
3:54	9:45	Elkhart	4:38	0:00			
4:18	10:00	Elkhart	5:02	0:00			
4:42	10:15	Elkhart	5:26	0:00			
5:06	10:30	Elkhart	5:50	0:00			
5:30	10:45	Elkhart	6:14	0:00			
5:54	11:00	Elkhart	6:38	0:00			
6:18	11:15	Elkhart	7:02	0:00			
6:42	11:30	Elkhart	7:26	0:00			
7:06	11:45	Elkhart	7:50	0:00			
7:30	12:00	Elkhart	8:14	0:00			
7:54	12:15	Elkhart	8:38	0:00			
8:18	12:30	Elkhart	9:02	0:00			
8:42	12:45	Elkhart	9:26	0:00			
9:06	1:00	Elkhart	9:50	0:00			
9:30	1:15	Elkhart	10:14	0:00			
9:54	1:30	Elkhart	10:38	0:00			
10:18	1:45	Elkhart	11:02	0:00			
10:42	2:00	Elkhart	11:26	0:00			
11:06	2:15	Elkhart	11:50	0:00			
11:30	2:30	Elkhart	12:14	0:00			
11:54	2:45	Elkhart	12:38	0:00			
12:18	3:00	Elkhart	1:02	0:00			
12:42	3:15	Elkhart	1:26	0:00			
1:06	3:30	Elkhart	1:50	0:00			
1:30	3:45	Elkhart	2:14	0:00			
1:54	4:00	Elkhart	2:38	0:00			
2:18	4:15	Elkhart	3:02	0:00			
2:42	4:30	Elkhart	3:26	0:00			
3:06	4:45	Elkhart	3:50	0:00			
3:30	5:00	Elkhart	4:14	0:00			
3:54	5:15	Elkhart	4:38	0:00			
4:18	5:30	Elkhart	5:02	0:00			
4:42	5:45	Elkhart	5:26	0:00			
5:06	6:00	Elkhart	5:50	0:00			
5:30	6:15	Elkhart	6:14	0:00			
5:54	6:30	Elkhart	6:38	0:00			
6:18	6:45	Elkhart	7:02	0:00			
6:42	7:00	Elkhart	7:26	0:00			
7:06	7:15	Elkhart	7:50	0:00			
7:30	7:30	Elkhart	8:14	0:00			
7:54	7:45	Elkhart	8:38	0:00			
8:18	8:00	Elkhart	9:02	0:00			
8:42	8:15	Elkhart	9:26	0:00			
9:06	8:30	Elkhart	9:50	0:00			
9:30	8:45	Elkhart	10:14	0:00			
9:54	9:00	Elkhart	10:38	0:00			
10:18	9:15	Elkhart	11:02	0:00			
10:42	9:30	Elkhart	11:26	0:00			
11:06	9:45	Elkhart	11:50	0:00			
11:30	10:00	Elkhart	12:14	0:00			
11:54	10:15	Elkhart	12:38	0:00			
12:18	10:30	Elkhart	1:02	0:00			
12:42	10:45	Elkhart	1:26	0:00			
1:06	11:00	Elkhart	1:50	0:00			
1:30	11:15	Elkhart	2:14	0:00			
1:54	11:30	Elkhart	2:38	0:00			
2:18	11:45	Elkhart	3:02	0:00			
2:42	12:00	Elkhart	3:26	0:00			
3:06	12:15	Elkhart	3:50	0:00			
3:30	12:30	Elkhart	4:14	0:00			
3:54	12:45	Elkhart	4:38	0:00			
4:18	1:00	Elkhart	5:02	0:00			
4:42	1:15	Elkhart	5:26	0:00			
5:06	1:30	Elkhart	5:50	0:00			
5:30	1:45	Elkhart	6:14	0:00			
5:54	2:00	Elkhart	6:38	0:00			
6:18	2:15	Elkhart	7:02	0:00			
6:42	2:30	Elkhart	7:26	0:00			
7:06	2:45	Elkhart	7:50	0:00			
7:30	3:00	Elkhart	8:14	0:00			
7:54	3:15	Elkhart	8:38	0:00			
8:18	3:30	Elkhart	9:02	0:00			
8:42	3:45	Elkhart	9:26	0:00			
9:06	4:00	Elkhart	9:50	0:00			
9:30	4:15	Elkhart	10:14	0:00			
9:54	4:30	Elkhart	10:38	0:00			
10:18	4:45	Elkhart	11:02	0:00			
10:42	5:00	Elkhart	11:26	0:00			
11:06	5:15	Elkhart	11:50	0:00			
11:30	5:30	Elkhart	12:14	0:00			
11:54	5:45	Elkhart	12:38	0:00			
12:18	6:00	Elkhart	1:02	0:00			
12:42	6:15	Elkhart	1:26	0:00			
1:06	6:30	Elkhart	1:50	0:00			
1:30	6:45	Elkhart	2:14	0:00			
1:54	7:00	Elkhart	2:38	0:00			
2:18	7:15	Elkhart	3:02	0:00			
2:42	7:30	Elkhart	3:26	0:00			
3:06	7:45	Elkhart	3:50	0:00			
3:30	8:00	Elkhart	4:14	0:00			
3:54	8:15	Elkhart	4:38	0:00			
4:18	8:30	Elkhart	5:02	0:00			
4:42	8:45	Elkhart	5:26	0:00			
5:06	9:00	Elkhart	5:50	0:00			
5:30	9:15	Elkhart	6:14	0:00			
5:54	9:30	Elkhart	6:38	0:00			
6:18	9:45	Elkhart	7:02	0:00			
6:42	10:00	Elkhart	7:26	0:00			
7:06	10:15	Elkhart	7:50	0:00			
7:30	10:30	Elkhart	8:14	0:00			
7:54	10:45	Elkhart	8:38	0:00			
8:18	11:00	Elkhart	9:02	0:00			
8:42	11:15	Elkhart	9:26	0:00			
9:06	11:30	Elkhart	9:50	0:00			
9:30	11:45	Elkhart	10:14	0:00			
9:54	12:00	Elkhart	10:38	0:00			
10:18	12:15	Elkhart	11:02	0:00			
10:42	12:30	Elkhart	11:26	0:00			
11:06	12:45	Elkhart	11:50	0:00			
11:30	1:00	Elkhart	12:14	0:00			
11:54	1:15	Elkhart	12:38	0:00			
12:18	1:30	Elkhart	1:02	0:00			
12:42	1:45	Elkhart	1:26	0:00			
1:06	2:00	Elkhart	1:50	0:00			
1:30	2:15	Elkhart	2:14	0:00			
1:54	2:30	Elkhart	2:38	0:00			
2:18	2:45	Elkhart	3:02	0:00			
2:42	3:00	Elkhart	3:26	0:00			
3:06	3:15	Elkhart	3:50	0:00			
3:30	3:30	Elkhart	4:14	0:00			
3:54	3:45	Elkhart	4:38	0:00			
4:18	4:00	Elkhart	5:02	0:00			
4:42	4:15	Elkhart	5:26	0:00			
5:06	4:30	Elkhart	5:50	0:00			
5:30	4:45	Elkhart	6:14	0:00			
5:54	5:00	Elkhart	6:38	0:00			
6:18	5:15	Elkhart	7:02	0:00			
6:42	5:30	Elkhart	7:26	0:00			
7:06	5:45	Elkhart	7:50	0:00			
7:30	6:00	Elkhart	8:14	0:00			
7:54	6:15	Elkhart	8:38	0:00			
8:18	6:30	Elkhart	9:02	0:00			
8:42	6:45	Elkhart	9:26	0:00			
9:06	7:00	Elkhart	9:50	0:00			
9:30	7:15	Elkhart	10:14	0:00			
9:54	7:30	Elkhart	10:38	0:00			
10:18	7:45	Elkhart	11:02	0:00			
10:42	8:00	Elkhart	11:26	0:00			
11:06	8:15	Elkhart	11:50	0:00			
11:30	8:30	Elkhart	12:14	0:00			
11:54	8:45	Elkhart	12:38	0:00			
12:18	9:00	Elkhart	1:02	0:00			
12:42	9:15	Elkhart	1:26	0:00			
1:06	9:30	Elkhart	1:50	0:00			
1:30	9:45	Elkhart	2:14	0:00			
1:54	10:00	Elkhart	2:38	0:00			
2:18	10:15	Elkhart	3:02	0:00			
2:42	10:30	Elkhart	3:26	0:00			
3:06	10:45	Elkhart	3:50	0:00			
3:30	11:00	Elkhart	4:14	0:00			
3:54	11:15	Elkhart	4:38	0:00			
4:18	11:30	Elkhart	5:02	0:00			
4:42	11:45	Elkhart	5:26	0:00			
5:06	12:00	Elkhart	5:50	0:00			
5:30	12:15	Elkhart	6:14	0:00			
5:54	12:30	Elkhart	6:38	0:00			
6:18	12:45	Elkhart	7:02	0:00			
6:42	1:00	Elkhart	7:26	0:00			
7:06	1:15	Elkhart	7:50	0:00			
7:30	1:30	Elkhart	8:14	0:00			
7:54	1:45	Elkhart	8:38	0:00			
8:18	2:00	Elkhart	9:02	0:00			
8:42	2:15	Elkhart	9:26	0:00			
9:06	2:30	Elkhart	9:50	0:00			
9:30	2:45	Elkhart	10:14	0:00			
9:54	3:00	Elkhart	10:38	0:00			
10:18	3:15	Elkhart	11:02	0:00			
10:42	3:30	Elkhart	11:26	0:00			
11:06	3:45	Elkhart	11:50	0:00			

A Wonderful BIBLE

The Linear Parallel Edition

of the Holman Comparative Self Pronouncing Sunday-School Teachers' Bible.

Containing in Combined Texts, the Authorized and Revised Versions.

A UNANIMOUS VERDICT.

The Verdict is now unanimous with Ministers, Biblical scholars, Teachers and general Scripture readers that the Authorized (old) Version is best read and understood in connection with the Revised (new) Version. Hence the various methods hitherto employed to bring the respective versions into proximity upon the same printed page. All such methods fail to bring the Texts of the two translations into immediate and instantaneous comparative view. Some of them are so involved as to defeat their object, or so imperfect as to omit the most important differences. Not one of these presents the respective texts in such closely wedded form as to be freely, directly and simultaneously readable.

Partial List of Leading Religious Newspapers that Endorse the Linear Bible.

The "Sunday School Times," Philadelphia, Pa.
The "Examiner," New York, N. Y.
The "Religious Telescope," Dayton, Ohio.
The "Signs of the Times," Oakland, Cal.
The "Methodist Recorder," Pittsburgh, Pa.
The "Christian Herald," Boston, Mass.
The "Baptist Standard," Dallas, Texas.
The "Christian Advocate," New York, N. Y.
The "Zion's Herald," Boston, Mass.
The "Evangelical Messenger," Cleveland, Ohio.
The "Independent," New York, N. Y.

The "Baptist Union," Chicago, Ill.
The "Ram's Horn," Chicago, Ill.
The "Presbyterian Journal," Philadelphia, Pa.
The New York "Observer," New York, N. Y.
"Record of Christian Work," E. Northfield, Mass.
The "Central Methodist," Louisville, Ky.
"Christian Standard," Cincinnati, Ohio.
The "Congregationalist," Boston, Mass.
The "Presbyterian Banner," Pittsburgh, Pa.
"Cumberland Presbyterian," Nashville, Tenn.

Besides the text in both versions, this Bible contains a List of New Testament Readings and Renderings, preferred by the American Committee; Analytical and Comparative Concordance, embracing the salient and ready-working features of the larger concordances of Cruden, Young, and others; New Biblical Atlas with Index; Fifteen colored maps. It is bound substantially in Imperial Seal, Divinity Circuit, Linen Lined, Rounded Corners, Red under Gold Edges.

Here is Our Combination Premium Offer.

Price of the Linear Parallel S. S. Teachers' Bible, described above, \$6.00. Price of HERALD OF TRUTH one year, \$7.00. Together to One Address, Postpaid, Only \$13.70.

If the Thumb-Index is desired on the Bible, add 30 cents.

Another Offer.

Price of "Herald of Truth," one year, \$1.00. Together with "India the Horror Stricken Empire," 500 pages, 100 illustrations, in imitation cloth binding, postpaid, only \$1.50.

[This book ought to be in every family.] In order to be entitled to our Premium Offer, all arrearsages must be paid.

SEND IN YOUR ORDER EARLY. ADDRESS,

Mennonite Publishing Company, - - - Elkhart, Indiana.

The practicability of this Bible may readily be seen, and at the greatly reduced price at which it may be obtained by ordering it with the "HERALD OF TRUTH" it should be found in every home.

There is no other Bible like it, in which both versions can be seen without taking the eye off the line.

NOTICE the chapters are numbered with FIGURES.

EXPLANATION.—The "Linear" Parallel Teachers' Bible is a combination of the Authorized and Revised Versions. The words which are the same in both are set in Pica type, and where differences occur the Authorized version is given in the top line, and the New or Revised version in the bottom line of small type.

GENESIS.

CHAPTER I.

The creation.

1 In the beginning God created the heaven and the earth.
2 And the earth was without form and void; and darkness was upon the face of the deep: and the spirit of God moved upon the face of the waters.
3 And God said, "Let there be light: and there was light."
4 And God saw the light, that it was good: and God divided the light from the darkness.
5 And God called the light "Day, and the darkness he called Night. And there was evening and there was morning, the first day."
6 And God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."
7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.
8 And God called the firmament Heaven. And there was evening and there was morning, the second day.
9 And God said, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so."
10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.
11 And God said, Let the earth bring forth grass, and herb yielding seed, and the fruit tree bearing fruit after his kind, wherein is the seed thereof, after his kind: and God saw that it was good.
12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree bearing fruit, wherein is the seed thereof, after his kind: and God saw that it was good.
13 And there was evening and there was morning, the third day.
14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years:
15 and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.
16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.
17 And God set them in the firmament of the heaven to give light upon the earth,
18 and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.
19 And there was evening and there was morning, the fourth day.
20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.
21 And God created the great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind.

B. C. 4004.

Gen. 1:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Gen. 1:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Gen. 1:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Gen. 1:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Gen. 1:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Gen. 1:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Gen. 1:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Gen. 1:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Gen. 1:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Gen. 1:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Gen. 1:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Gen. 1:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Gen. 1:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Gen. 1:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Gen. 1:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Gen. 1:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Gen. 1:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Gen. 1:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Gen. 1:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

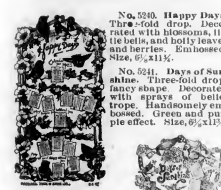
HOLIDAY GOODS.

Calendars, Booklets, Christmas Cards, New Year Cards, Wall Mottoes, Juveniles, Story Books, Remembrance Books, Etc.

With each succeeding holiday season our line of appropriate Gift Booklets, Art Calendars, Remembrance Books, Wall Mottoes, etc., grows more complete. We can attribute our increase in this class of trade, only to the high merit of our goods, and the kind recommendations of our many satisfied patrons. We invite you to examine this list closely. All orders are given careful attention. Where articles ordered are "sold out," we reserve the privilege to substitute, in which case we always endeavor to send something as nearly like that ordered, as possible. We do this in order to save time for our patrons, so they can always depend upon receiving their goods promptly. This method does away with delays which would otherwise be utterly unavoidable.

ART CALENDARS.

At 10 Cents Each, Postpaid.



No. 520. Happy Days. Three-fold drop. Decorated with blossoms, daisies, and butterflies. Embossed. Size, 6 1/2 x 11 1/2.

No. 521. Days of Sunshine. Three-fold drop. Fancy shape. Decorated with sprays of heliotrope. Handily embossed. Size, 6 1/2 x 11 1/2.

No. 522. Life's Sunny Hours. Three-fold drop. Basket of orange blossoms with daisies in. Hand die of basket. Embossed. Size, 6 1/2 x 11 1/2.

No. 523. Little Maid. Three-fold drop. Little maid carrying a basket. Embossed. Size, 6 1/2 x 11 1/2.

No. 524. Flowerland. Drop calendar. Four cards with very pretty clusters of daisies, pansies, etc., handily embossed. Calendar months tastefully arranged. Size, 7 1/2 x 12.

No. 525. Long-fellow. Daily tear-off block calendar, giving day of the week, month and year, one or more important events, and selected quotations. Printed on back. Point information, etc., printed on back. In stout card-board and eyelet. Size, 7 1/2 x 12. Packed two in box.

No. 526. Tennison. Book calendar, similar to above. Pretty scenic pictures on cards. No. 527. Daily Tennesson. Similar to above, but with Bible verse instead of selected quotation on daily tear-off block.

No. 528. Fair Fortune. Daily two fold drop, with three gold coins and calendar months. Decorated. Embossed. Size, 6 1/2 x 11 1/2.

No. 529. Cozy Corner. Blue velvet shopping bag, showing knitty tucked therein, her head peeping out at top. Calendar months show under a flap. Size, 6 1/2 x 11 1/2.

No. 530. Hope Ever. An anchor, completely encircled in holly leaves and foliage, with gold outline rope decoration. Pretty embossed. Size, 6 1/2 x 11 1/2.

No. 531. Gay Little Japs. Three-fold drop, representing three little Japs in maidens in native costume. Each panel is open-faced, with calendar months on palm-leaf fans. Size, 6 1/2 x 11 1/2.

At 22 Cents Each, Postpaid.



No. 528. Star of Bethlehem. Three-fold drop, embellished with embossed places. The center shows child and manger on gold background. Calendar months are arranged in the form of stars, edged with gold. Size, 6 1/2 x 11 1/2

At 13 Cents Each, Postpaid.



No. 400. *God is Light.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

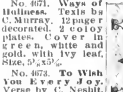
No. 425. *God is Light.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.



No. 426. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

No. 427. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

At 22 Cents Each, Postpaid.



No. 428. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

No. 429. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.



No. 430. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

No. 431. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

At 40 Cents Each, Postpaid.



No. 432. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

No. 433. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.



No. 434. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

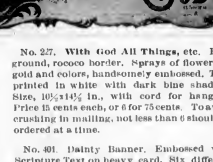
No. 435. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

Remembrance Books.



No. 436. *Remembrance Books.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

No. 437. *Remembrance Books.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.



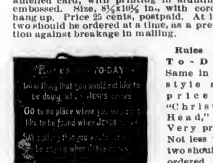
No. 438. *Remembrance Books.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

No. 439. *Remembrance Books.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.



No. 440. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

No. 441. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.



No. 442. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

No. 443. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.



No. 444. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

No. 445. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

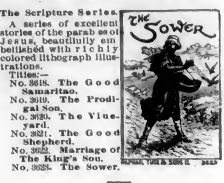


No. 446. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

No. 447. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

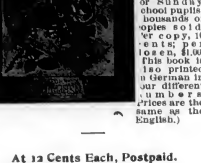
Children's Books.

At 5 Cents Each, Postpaid.



No. 448. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

No. 449. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.



No. 450. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

No. 451. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.



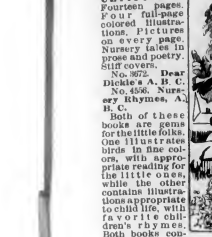
No. 452. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

No. 453. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.



No. 454. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

No. 455. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.



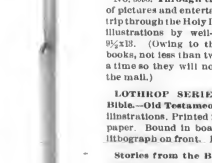
No. 456. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

No. 457. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.



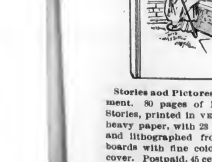
No. 458. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

No. 459. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.



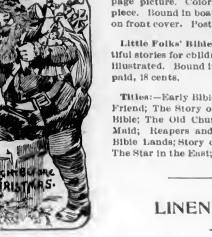
No. 460. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

No. 461. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.



No. 462. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

No. 463. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.



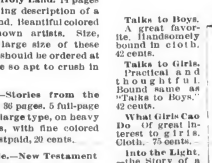
No. 464. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

No. 465. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.



No. 466. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

No. 467. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.



No. 468. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

No. 469. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.



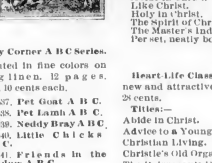
No. 470. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

No. 471. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.



No. 472. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

No. 473. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.



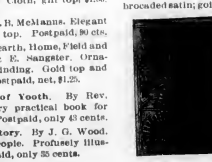
No. 474. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

No. 475. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.



No. 476. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

No. 477. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.



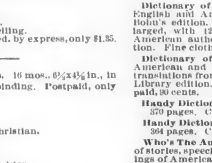
No. 478. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

No. 479. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.



No. 480. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

No. 481. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.



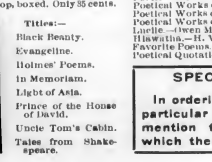
No. 482. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

No. 483. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.



No. 484. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

No. 485. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.



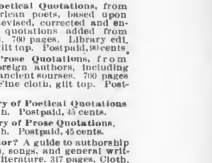
No. 486. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

No. 487. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.



No. 488. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

No. 489. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.



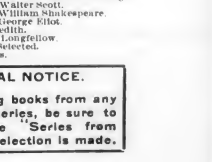
No. 490. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

No. 491. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.



No. 492. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

No. 493. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.



No. 494. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

No. 495. *The Good Shepherd.* Scripture Texts, accompanied by appropriate verse by F. W. Patten. 12 pages. Color plates. Ornamental cover. Size, 4x6 1/2. Upright.

Stories and Pictures from the Old Testament. 80 pages. Every page is a full page picture. Colored lithographed frontispiece. Bound in boards, with colored picture on front cover. Postpaid, 45 cents.

Little Folks' Bible Tales. A series of beautiful stories for children, every volume being illustrated. Bound in cloth. Per copy, postpaid, 15 cents.

Titles—Early Bible Heroes; The Children's Friend; The Story of Joseph; The Chained Bible; The Old Church; The Little Captive Maid; Reapers and Gleaners; Stories of Bible Land; Story of David; The Childhood of Jesus.

LINEN BOOKS.

Dolly Dear ABC Book. Printed in fine colors on strong linen. Price, 15 cents each.

No. 215. A B C of Bible.

No. 216. A B C of Bible.

No. 217. Baby's A B C.

No. 218. Apple Pie A B C.

No. 219. Noah's Ark A B C.

Printed in fine colors on strong linen. 12 pages. Price, 10 cents each.

No. 157. Pet Goat A B C.

No. 158. Red Lamb A B C.

No. 159. Noddy Bird A B C.

No. 160. Little Chick A B C.

No. 161. Friends in the Field A B C.

No. 162. On Guard A B C.

Favorite Books for Young People.

Talks to Boys. A great favorite. Handsomely bound in cloth. 42 cents.

Talks to Girls. Practical and thoughtful. Bound same as "Talks to Boys." 42 cents.

Into the Light. The story of a boy's influence. Every boy and girl should read this. Fine cloth. 45 cents.

A Young Man's Value to Society. Excellent. Good seller. Cloth, gilt top. \$1.00.

The Investment of Influence. Right to the point. Full of good suggestions. Cloth, gilt top. \$1.00.

Friendship. Rightly called a "treasure" for every young man and woman to possess. Cloth, gilt top. \$1.00.

Royal Rhymes. By S. R. McKim. Elegant cloth binding with gilt top. Postpaid, 90 cents.

Ignes of Love, of Heart, Home, Field and Garden. By Margaret E. Sawyer. Ornamental paper. Fine binding. Gold top and stamping. Boxed, Postpaid, \$1.25.

BIBLE STORIES SERIES.

Favorite Bible stories for young folks—bright and attractive in every style, fully illustrated. Each book, 20 cents. Set of 10, \$2.00, by express, \$2.25.

The Good Shepherd.

The Life of David.

The Prodigal Son.

The Parable of the Lost Sheep.

The Children of the Bible.

Stories of Palestine.

"WITH CHRIST" SERIES.

By Andrew Murray. Compellingly clear, with known author's six great words. In hand, a most excellent book.

The After Living.

The Resurrection.

The New Birth.

The Holy Spirit.

The Christian's Life.

The Master's Involvement.

Per set, neatly boxed, by express, only \$1.35.

With Christ in the School of Prayer.

With Christ in the Home.

With Christ in the Church.

With Christ in the World.

With Christ in the Future.

Heart-Live Classics. 10 mos. \$2.45 in, in new and attractive binding. Postpaid, only 25 cents.

Abide in Christ.

Abide in the Christian.

Christian Living.

Christ's Old Organ.

The Indivisible Inheritance.

Helps over Hard Places—Grief.

Jesus's First Prayer.

Keep for the Master's Use.

Mind and Words of Jesus.

Nobody Loves Me.

Prayer—A Lifetime Progress.

With Christ.

Young Man Setting Out in Life.

NEW VADEMECUM SERIES.

Printed on extra fine paper, with many illustrations. In new, attractive binding with frontispiece in eight colors. Only 20 cents.

Autocrat of the Bazaar.

Table Garden of Verses.

A Christmas Carol.

Evangeline.

Song of Hallelujah.

Imprisoned.

In Scimitar.

In His Steps.

Jesus's First Prayer.

Robert's Christian Year.

Milton's Poems.

Paradise Lost.

Prize of the House of David.

Twelve-Told Tales.

Autocrat of the Bazaar.

Table Garden of Verses.

A Christmas Carol.

Evangeline.

Song of Hallelujah.

Imprisoned.

In Scimitar.

In His Steps.

Jesus's First Prayer.

Robert's Christian Year.

Milton's Poems.

Paradise Lost.

Prize of the House of David.

Twelve-Told Tales.

Autocrat of the Bazaar.

Table Garden of Verses.

A Christmas Carol.

Evangeline.

Song of Hallelujah.

Imprisoned.

In Scimitar.

In His Steps.

Jesus's First Prayer.

Robert's Christian Year.

Milton's Poems.

Paradise Lost.

Prize of the House of David.

Twelve-Told Tales.

Autocrat of the Bazaar.

Table Garden of Verses.

A Christmas Carol.

Evangeline.

Song of Hallelujah.

Imprisoned.

In Scimitar.

In His Steps.

Jesus's First Prayer.

Robert's Christian Year.

Milton's Poems.

Paradise Lost.

Prize of the House of David.

Twelve-Told Tales.

Autocrat of the Bazaar.

Table Garden of Verses.

A Christmas Carol.

Evangeline.

Song of Hallelujah.

Imprisoned.

In Scimitar.

In His Steps.

Jesus's First Prayer.

Robert's Christian Year.

Milton's Poems.

Paradise Lost.

Prize of the House of David.

Twelve-Told Tales.

Autocrat of the Bazaar.

Table Garden of Verses.

A Christmas Carol.

Evangeline.

Song of Hallelujah.

Imprisoned.

In Scimitar.

In His Steps.

Jesus's First Prayer.

Robert's Christian Year.

Milton's Poems.

Paradise Lost.

Prize of the House of David.

Twelve-Told Tales.

Autocrat of the Bazaar.

Table Garden of Verses.

A Christmas Carol.

Evangeline.

Song of Hallelujah.

Imprisoned.

In Scimitar.

In His Steps.

Jesus's First Prayer.

Robert's Christian Year.

Milton's Poems.

Paradise Lost.

Prize of the House of David.

Twelve-Told Tales.

Autocrat of the Bazaar.

Table Garden of Verses.

A Christmas Carol.

Evangeline.

Song of Hallelujah.

Imprisoned.

In Scimitar.

In His Steps.

Jesus's First Prayer.

Robert's Christian Year.

Milton's Poems.

Paradise Lost.

Prize of the House of David.

Twelve-Told Tales.

Autocrat of the Bazaar.

Table Garden of Verses.

A Christmas Carol.

Evangeline.

Song of Hallelujah.

Imprisoned.

In Scimitar.

In His Steps.

Jesus's First Prayer.

Robert's Christian Year.

Milton's Poems.

Paradise Lost.

Prize of the House of David.

Twelve-Told Tales.

Autocrat of the Bazaar.

Table Garden of Verses.

A Christmas Carol.

Evangeline.

Song of Hallelujah.

Imprisoned.

In Scimitar.

In His Steps.

Jesus's First Prayer.

Robert's Christian Year.

Milton's Poems.

Paradise Lost.

Prize of the House of David.

Twelve-Told Tales.

ILLUSTRATED DEVOTIONAL SERIES.

Printed on fine paper, in handy volume size, with many beautiful illustrations. Admiration adapted for presentation purposes. Bound in full white vellum, with handsome design in gold and colors, with marbled inlaid effect. Gold top, boxed. Only 50 cents.

Titles—

Abide in Christ.

Bible Birthday Book.

Christian Living.

Christ's Old Organ.

Helps over Hard Places.

Jesus's First Prayer.

Like Christ.

Stepping Heavenward.

With Christ.

Shepherd Psalm.

WHAT IS WORTH WHILE SERIES.

Practical and interesting books intended especially for presentation. Daintily bound in white and tints. Only 50 cents.

Titles—

The After Living.

The Resurrection.

The New Birth.

The Holy Spirit.

The Christian's Life.

The Master's Involvement.

Per set, neatly boxed, by express, only \$1.35.

With Christ in the School of Prayer.

With Christ in the Home.

With Christ in the Church.

With Christ in the World.

With Christ in the Future.

Heart-Live Classics. 10 mos. \$2.45 in, in new and attractive binding. Postpaid, only 25 cents.

Abide in Christ.

Abide in the Christian.

Christian Living.

Christ's Old Organ.

The Ind

At 13 Cents Each, Postpaid.



No. 235. **God is Light.** Scriptural text, with illustrations. By F. H. Haver. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.

No. 236. **My Shield and Buckler.** Selection from H. M. Barnard. 4 color plates. Ornate cover with shield. Ohio. Size, 3 1/2 x 5 1/2.

No. 237. **Rock of Ages.** By A. M. Topkay. 12 pages. 2 color plates. Ornate cover. Size, 4 1/2 x 7 1/2.

At 19 Cents Each, Postpaid.

No. 105. **Wishbone.** Verse by R. P. H. 12 pages. Illustrated by 4 color plates. Handsome design of flowers and children. Size, 4 1/2 x 7 1/2.

No. 238. **Wishes of Healing.** Texts with appropriate verse. By P. B. Haver. 4 color plates. Ornate cover. Size, 4 1/2 x 7 1/2.

No. 239. **My Shield and Buckler.** Selection from H. M. Barnard. 4 color plates. Ornate cover with shield. Ohio. Size, 3 1/2 x 5 1/2.

No. 240. **Rock of Ages.** By A. M. Topkay. 12 pages. 2 color plates. Ornate cover. Size, 4 1/2 x 7 1/2.

At 23 Cents Each, Postpaid.

No. 471. **Ways of Holiness.** Texts by C. Murray. 12 pages. Illustrated by 4 color plates. Ornate cover. Size, 4 1/2 x 7 1/2.

No. 472. **Wishbone.** Verse by R. P. H. 12 pages. Illustrated by 4 color plates. Handsome design of flowers and children. Size, 4 1/2 x 7 1/2.

No. 473. **Wishes of Healing.** Texts with appropriate verse. By P. B. Haver. 4 color plates. Ornate cover. Size, 4 1/2 x 7 1/2.

No. 474. **My Shield and Buckler.** Selection from H. M. Barnard. 4 color plates. Ornate cover with shield. Ohio. Size, 3 1/2 x 5 1/2.

No. 475. **Rock of Ages.** By A. M. Topkay. 12 pages. 2 color plates. Ornate cover. Size, 4 1/2 x 7 1/2.

At 40 Cents Each, Postpaid.

No. 235. **God is Light.** Scriptural text, with illustrations. By F. H. Haver. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.

No. 236. **My Shield and Buckler.** Selection from H. M. Barnard. 4 color plates. Ornate cover with shield. Ohio. Size, 3 1/2 x 5 1/2.

No. 237. **Rock of Ages.** By A. M. Topkay. 12 pages. 2 color plates. Ornate cover. Size, 4 1/2 x 7 1/2.

No. 238. **Wishes of Healing.** Texts with appropriate verse. By P. B. Haver. 4 color plates. Ornate cover. Size, 4 1/2 x 7 1/2.

No. 239. **My Shield and Buckler.** Selection from H. M. Barnard. 4 color plates. Ornate cover with shield. Ohio. Size, 3 1/2 x 5 1/2.

At 40 Cents Each, Postpaid.

No. 235. **God is Light.** Scriptural text, with illustrations. By F. H. Haver. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.

No. 236. **My Shield and Buckler.** Selection from H. M. Barnard. 4 color plates. Ornate cover with shield. Ohio. Size, 3 1/2 x 5 1/2.

No. 237. **Rock of Ages.** By A. M. Topkay. 12 pages. 2 color plates. Ornate cover. Size, 4 1/2 x 7 1/2.

No. 238. **Wishes of Healing.** Texts with appropriate verse. By P. B. Haver. 4 color plates. Ornate cover. Size, 4 1/2 x 7 1/2.

No. 239. **My Shield and Buckler.** Selection from H. M. Barnard. 4 color plates. Ornate cover with shield. Ohio. Size, 3 1/2 x 5 1/2.

At 40 Cents Each, Postpaid.

No. 235. **God is Light.** Scriptural text, with illustrations. By F. H. Haver. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.

No. 236. **My Shield and Buckler.** Selection from H. M. Barnard. 4 color plates. Ornate cover with shield. Ohio. Size, 3 1/2 x 5 1/2.

No. 237. **Rock of Ages.** By A. M. Topkay. 12 pages. 2 color plates. Ornate cover. Size, 4 1/2 x 7 1/2.

No. 238. **Wishes of Healing.** Texts with appropriate verse. By P. B. Haver. 4 color plates. Ornate cover. Size, 4 1/2 x 7 1/2.

No. 239. **My Shield and Buckler.** Selection from H. M. Barnard. 4 color plates. Ornate cover with shield. Ohio. Size, 3 1/2 x 5 1/2.



Forget-Me-Not. A collection of Scripture texts for every day in the year, each accompanied by a verse from some well-known author. Every alternate page is blank to admit writing of answers, special events, etc. opposite date. Contains 12 floral illustrations executed in the finest chromolithography. Each page has a neat border, with ornamental corners. Bound in fine cloth, with handsome design stamped in gold and the colors. Gilt edges. Boxed. Postpaid, 50c. German edition of Forget-me-not, postpaid, 50c.



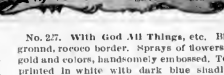
Daily Food. The most popular of all Scripture texts. Hundreds of thousands sold. Contains a favorite text for every day. Bound in cloth. Handsome design only 13 cents. Cloth, gilt edges, 17 cents.



Ask and it shall be Given you. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



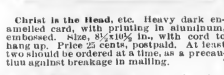
He that dwelleth in LOVE dwelleth in GOD. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



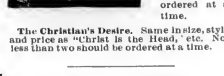
Remembrance Books. A gift of peace. "Peace" texts for every day in the year, with quotations from choice authors in poetry and prose, aptly fitting the text for today. Bound in fine cloth. Postpaid, 90 cents.



Me CARETH FOR YOU. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



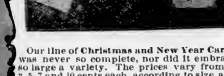
CHRIST IS THE HEAD OF THIS HOUSE. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



WALL TEXTS. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



BOOK MARKS. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



Christmas and New Year Cards. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



Remembrance Books. A gift of peace. "Peace" texts for every day in the year, with quotations from choice authors in poetry and prose, aptly fitting the text for today. Bound in fine cloth. Postpaid, 90 cents.

Children's Books.

At 5 Cents Each, Postpaid.

The Scripture Series. A series of excellent stories of the parables and other incidents of the life of Jesus, with richly colored illustrations. Titles: No. 301. The Good Samaritan. No. 302. The Prodigal Son. No. 303. The Vineyard. No. 304. The Good Shepherd. No. 305. Marriage of the King's Son. No. 306. The Tower.

At 10 Cents Each, Postpaid.

Picture Land. A series of 12 pictures for children, each with a story. Titles: No. 311. The Good Samaritan. No. 312. The Prodigal Son. No. 313. The Vineyard. No. 314. The Good Shepherd. No. 315. Marriage of the King's Son. No. 316. The Tower.

At 12 Cents Each, Postpaid.

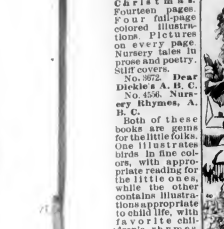
The Parable Series. A series of six parables of Jesus, each with a story. Titles: No. 317. The Good Samaritan. No. 318. The Prodigal Son. No. 319. The Vineyard. No. 320. The Good Shepherd. No. 321. Marriage of the King's Son. No. 322. The Tower.



CHRIST WALKING ON THE SEA. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.

At 15 Cents Each, Postpaid.

New Testament Series. A series of 24 stories from the New Testament, each with a story. Titles: No. 323. The Good Samaritan. No. 324. The Prodigal Son. No. 325. The Vineyard. No. 326. The Good Shepherd. No. 327. Marriage of the King's Son. No. 328. The Tower.



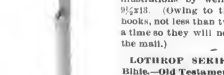
The Sower. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



The Good Samaritan. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



The Prodigal Son. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



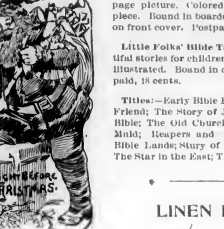
The Vineyard. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



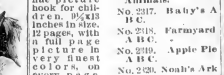
The Good Shepherd. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



Marriage of the King's Son. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



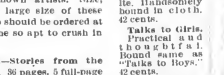
The Tower. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



The Good Samaritan. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



The Prodigal Son. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



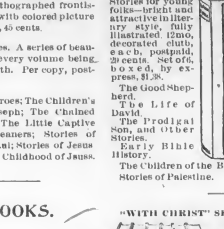
The Vineyard. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



The Good Shepherd. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



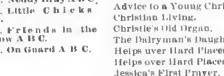
Marriage of the King's Son. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



The Tower. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



The Good Samaritan. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



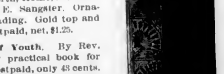
The Prodigal Son. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



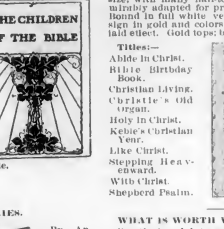
The Vineyard. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



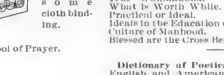
The Good Shepherd. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



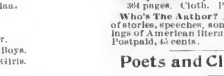
Marriage of the King's Son. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



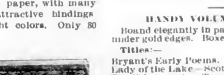
The Tower. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



The Good Samaritan. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



The Prodigal Son. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



The Vineyard. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



The Good Shepherd. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



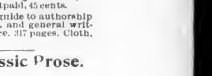
Marriage of the King's Son. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



The Tower. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



The Good Samaritan. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



The Prodigal Son. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



The Vineyard. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



The Good Shepherd. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.



Marriage of the King's Son. Texts from the Bible. 12 pages. Color plates. Ornate cover. Size, 4 1/2 x 7 1/2.

WEDDING BOOKS.

Bridal Souvenir. By S. Cutler. 80 pages. Many choice selections from noted authors. Bound in white, gilt edges, with a marriage certificate and 8 pages of congratulations. Neatly boxed. Postpaid, 50 cents.



Lovers Always. By Rev. F. H. Meyer. A beautiful wedding souvenir, with marginal decorations. It is composed of many wise and helpful suggestions. It contains finely engraved marriage certificate. Bound handsomely in decorated cloth. Postpaid, 50 cents.

One For Life. Entirely new. 96 pages. By B. H. Meyer. Contains Marriage service and Wedding Certificate. Appropriate selections of Prose and Poetry. Also pages for guests' congratulations, bridal gifts, etc. Bound delicately in white, with beautifully appropriate stamping in gold and colors. Boxed. Postpaid, 50 cents.

Wedding Chimes. A sweet, pretty souvenir, bound in white leatherette and satin with silk tassels. Size, 12 1/2 x 10 inches. 20 pages silver edges, 24 floral designs. Appropriate poetical selections, marriage certificate, etc. Boxed. Price, postpaid, 50 cents.



Wedding Blossoms. New and exquisitely pretty. Square. 16 pages. Printed on heavy white enameled paper. Many rich and beautiful floral designs, with appropriate selections of verse artistically arranged. Contains also marriage certificate and two pages for guests. Bound in white leatherette and satin, with beautiful floral design in colors. Silver edges. Boxed. Postpaid, 50 cents.

A Wedding Token. A very handsome souvenir. Extra quality white enameled paper. Many floral and scenic designs with appropriate verse. Also contains marriage certificate, and pages for bridal party and guests. Bound delicately in white leatherette and satin, with silk cord and tassels. Silver edges. Boxed. Postpaid, 50 cents.

Marriage Certificates.

No. 45. Unusually pretty. The large bell hanging in the arch above, with clusters of beautiful roses on either side, and a bunch of sweet peas on the lower right hand corner, and star lilies on the lower left, make a very happy combination. The delicate shading in the colors is executed almost perfectly. Size, 13 1/2 x 20 inches. Price, per copy, postpaid, 35 cents; per dozen, postpaid, \$3.00.

No. 18. (M. & H.) Entirely new design. Lithographed in 12 colors. Very neat, delicate shades and gilt, enclosed by Roses and Forget-Me-Not. Ornamental spaces for photographs. Size, 14 x 10. Price, each, postpaid, 35 cents; per dozen, postpaid, \$3.75.

No. 17413. Printed in fifteen colors. Pink and red hollyhocks, in natural loveliness, occupy the left side, while the right shows creeping ivy, above which is a group of bright winged birds. Size, 11 1/2 x 16 1/2 inches. Price, per copy, postpaid, 20 cents; per dozen, postpaid, \$2.00.

No. 17414. In the center, a cluster of richly colored hyacinths and delicately tinted violets deserve special attention, while at the top is seen a spray of lilies-of-the-valley. Size, 11 1/2 x 16 1/2 inches. Price, per copy, postpaid, 20 cents; per dozen, postpaid, \$2.00.

No. A. (J. & T.) A beautiful border of "Marguerites" encloses the usual inscription of marriage certificate, while the right side and lower left-hand corner are delightfully adorned with handsome clusters of Marguerites. On the upper right corner two silver bells are suspended from ivy twigs, while from the upper left corner two cherubs are strewn flowers in their descent. Size, 11 1/2 x 16 1/2 inches. Price, per copy, postpaid, 30 cents; per dozen, postpaid, \$2.75.

No. B. The marriage certificate proper appears in a beautiful white silk manner, with tassels edge, the lower right-

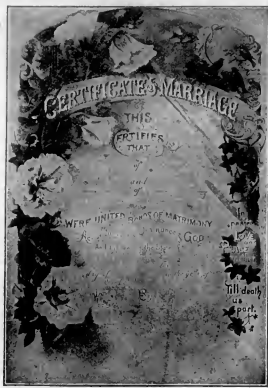
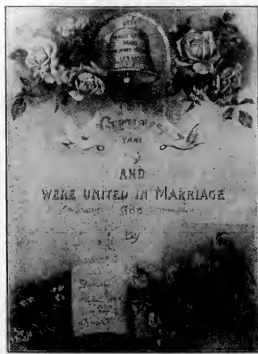
hand corner being hidden behind a cluster of orange twigs and flowers, which climb up from behind either side of the banner. The interior of a church, showing the altar, appears at the top of the certificate. Size, 11 1/2 x 20 1/2 inches. Price, per copy, postpaid, 30 cents; per dozen, postpaid, \$2.75.

Pressed Flowers From the Holy Land.

A collection of 10 different flowers, etc., gathered and pressed in Palestine. These are mounted in a handsome book, printed on fine heavy coated paper, with description of the flowers and embellished with biblical photographic scenes. The book contains the following flowers: Lily of the Field; Cypripedium; Grass (Koeleia phryganea); Lentil; Madonna Flower; Flax (linen); Passion Flower; Carnation; Daisy; Hemlock; or Gail; Bean (vicia hybrid); Rose of Sharon; Pheasant's Eye. Price, postpaid, only 50 cents.

NOVELTIES.

Sterling Silver Spiral Lead Pencil, Postpaid, \$2.50
Sterling Silver Automatic Pencil, Postpaid, \$2.50
Sterling Silver Match, Postpaid, 50 cents
Ladies' Gold Pen, size No. 1, with pearl holder, in handsome case, covered and lined with plush, \$1.50
Program Pen, (black) with tassels and rings, with silk cord and tassels, very convenient to lay in a Bible for marking texts, etc. Per dozen, assorted colors, postpaid, \$3.00.



No. 17413.

Guaranteed Fountain Pens.

One of the most practical gifts for your father, brother or friend, is a good fountain pen.

THE STERLING fountain pens at \$2.00, \$2.50 and \$5.00, and THE WATERMAN IDEAL fountain pen at \$2.50, \$5.00 and \$5.50, are leaders.

None better at any price. There are cheaper pens, but we can not guarantee them. These we can and do guarantee.

When ordering be sure to state whether the pen point shall be fine-medium, coarse, or stub.

A Useful Gift For Your Minister.

\$20 WORTH FOR ONLY \$9

DR. CUNNINGHAM GEIKIE'S

13 Best Bible Helps

At Less Than Half Price.

The entire set has been printed and bound in the best manner. The volumes contain an average of 500 pages each, with indexes, maps and illustrations. If you are interested in Sunday School work and Bible Study, you should have these books.

GEIKIE'S GREAT WORK OF BIBLE EXPOSITION

13 Volumes Only \$9.00.



The Regular Price of these 13 Volumes is \$20.

Geikie's Hours with the Bible

OLD TESTAMENT SERIES. Six volumes, 12 mo., cloth, illustrated.

NEW TESTAMENT SERIES. Four volumes, 12 mo., cloth, illustrated.

Geikie's The Holy Land and The Bible

Illustrated with full-page plates. Two volumes, 8 vo., cloth.

Geikie's Old Testament Characters

With twenty-one illustrations. Chronological tables and index. 12 mo., cloth.

This special offer is only possible because Dr. Geikie relinquishes one-half of his royalty, and the publishers cut off the intermediate profits.

Hundreds of Testimonials

There are many of unalloyed testimonials from ministers like the following: "I have received the set of Geikie's works and find the books much better in every way than I expected. It is a genuine satisfaction to strike a real bargain like this."

One or more Sunday School classes can club together and easily make up enough to buy this excellent set of books for your minister or teacher.

HERALD OF TRUTH.

Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., DECEMBER 15, 1902.

VOL. XXXIX. No. 24.

ABRAM B. KOLB, Editor.

Entered at the Post Office at Elkhart as second class mail matter.

Contents of This Number.

Editorials.	378, 4
Personal Mention.	374
The experience side of non-resistance.	374, 5
Some Christian thoughts.	376
The cup of sorrow. Time.	376
Mortality.	377
Losing one's life.	377
Home Mission Notes. China.	378
Camp stories in India.	378
God's love to man.	378
Effects of intemperance.	379
The ministry of a flower.	379
The blessing in meditation.	379
Business Notices. S. S. L. Assoc.	380
Correspondence.	381, 2
Conference.	382
Conference Reports.	383, 4
Old Books.	384
Those "Quaker" Mennonites.	385
Marriages. Deaths.	386
Destiny. Financial Reports.	387
Advertisements.	388

EDITORIAL NOTES.

Christmas Greetings to all!

It is base and selfish to receive for any other purpose than to give.

Now is the time to renew your subscription to the Herald of Truth.

In the Deep Run Cong., Bucks Co., Pa., 22 converts are receiving instruction and will be baptized in the near future.

Nine converts were baptized and received into membership in the A. M. Cong. near Hopedale, Ill., on the 9th of November.

If you have not taken the Herald of Truth before, then now is the best time to subscribe and begin taking it. It costs only \$1.00 a year.

Three persons were baptized at the Chicago Home Mission on the 7th inst. and there are good prospects that others will follow. The Lord bless the work.

"Thou shalt call His name Jesus." This loving command extends to every individual. Let us say the name reverently, lovingly, humbly, joyfully, gratefully, for He shall save His people from their sins.

Christianity is not intolerant, but as Paul says, "beareth all things" that the gospel of Christ permits it to bear. It is pure, peaceable, gentle, easy to be entreated, and without partiality and without hypocrisy.

If our age were calculated by acts of real goodness instead of by years, what babes some of us would be and what full grown men and women others, of whom we think as being insignificant, would be!

It is not with doing our best that we should be satisfied, but with the best that God can do through us, and of us know how much that means, because it implies a most complete surrender of the life to God.

Tub changed to Springs, that is to say, the name of the Post Office in Somerset Co., Pa., formerly known as Tub, has been changed to Springs. We suppose the Tub became too small, or, what seems more plausible, that it went to pieces.

The Pennsylvania R'y Co. will issue clerical orders for 1903 to ordained ministers having regular charge of congregations located on or near its lines east of Pittsburgh, Pa. The lines west of that city are in the Central Passenger Association, which also issues half fare permits.

A Christmas Present.—"Dear Editor: Enclosed find one dollar for the Herald of Truth, to be sent to _____, as a Christmas present from her friend. _____"

Not a bad idea. The gift will be gratefully remembered every week in the year. May both giver and recipient be blessed.

Miracles.—Chrysostom asserts "that there were no footsteps of the power of miracles left in the church in his time."—Bishop Douglas.

That the apostle Peter was ever at Rome, has been warmly disputed by some learned Protestants. This might be a question for some of our Bible students to investigate and give the result to our readers through these columns.

Considerable matter that was intended for this issue of the Herald has to be left over. The reason for this is that there was a large amount of matter left over from the last issue, and as the width of column will be changed it was thought best to put the standing matter into this issue. Some matter that was selected for this (the Christmas) issue are for this reason crowded out.

The angels sang "Peace on earth" on Judea's hills long ago. Millions of saved souls have taken up the refrain and today it is heard in the distant isles of the sea. The song loses none of its sweetness, and the chorus grows larger year by year. The people that walked in darkness have seen a great light, they have been thrilled with a great joy, and while the heavens are singing and the earth is joyful, the Child that was born in Bethlehem is the central figure and object of praise and adoration. Let us adore Him today and every day, not with our lips only, but with our lives, not with our songs only, but in a service that springs from the joy of salvation, full of sincerity and of truth.

The Mennonites are everywhere known as a non-resistant people, and it would be thought that their influence upon their posterity would be of the kind that discourages the art of war and the manufacture of implements of war. Nevertheless it is a fact that Joseph Sherk, the inventor of the revolver, was the descendant of a prominent Mennonite family, and even the widely known Herr Krupp of Essen, Germany, who died recently and who through the manufacture of cannons became the richest man in Germany, with an annual income of about \$5,000,000, was of Mennonite descent. While he was turning out of his mammoth works the implements of war, there were relatives of his eloquently preaching the principles of peace.

The Free Herald Fund.—We desire to express our thanks to our kind friends for the interest they have manifested in helping us to extend the circulation of our church paper. We desire to express our thanks especially

to those who have contributed to the Free Herald Fund. There are so many of the "Lord's Poor" that would like so much to read the Herald, but are too poor to pay for it, and there is no other way but to send them the paper and charge it up to the Free Herald Fund. In this way, however, the Free Herald Fund is always in debt, and it is for this reason that from time to time we make appeals for contributions to the Free Herald Fund, and we hope, during the coming year, our brethren and sisters whom the Lord has so abundantly blessed with temporal possessions, will kindly remember those who desire to read the paper, and have not the means to pay for it, and in their contributions to different charitable and benevolent objects apply a portion, at least, to this worthy cause.

Changes.—As stated in the last issue of the Herald several changes, one of which was mentioned, will be made on the paper with the beginning of the new year. Shortly after the beginning of its publication the Herald appeared in 16 page form, published monthly. It continued thus until with the beginning of the year 1882 it was issued semi-monthly. In January 1896 the paper was changed from a 9x12 sixteen page to its present size. With the beginning of the new year it will be issued weekly and while the same size the columns will be reduced from four to three but of wider measure, as a wider column is more easily read. Thus while as a semi-monthly there were only twenty-four issues in a year there will be fifty-two issues as a weekly. Although the number of pages will be reduced to eight the four additional issues will enlarge the volume by 32 pages. The price will remain the same. As a weekly paper there will be more room for correspondence, and we hope by the faithful help of our brethren and sisters the Herald will be able to give its readers very much more church news than it has in the past. It would, indeed, be a pleasure to the editor and readers alike if from every congregation, Mennonite and Amish, there would be an item of correspondence occasionally for the paper.

Another addition will be an exposé

tion on the Sunday school lesson for the Sunday following the date of publication. A number of brethren have kindly consented to take part in this department, and it will no doubt be interesting and helpful to all, especially to S. S. teachers and workers. Our desire is that the Herald may stand for a united brotherhood, a faithful exponent of gospel principles, and a ready and edifying means of communication between all our congregations.

FINIS VOL. Once more we come to XXXIX, the end of a year's work. Volume XXXIX of the Herald of Truth is closed and its record becomes history. Will the reader kindly overlook what has been said amiss and charge it to want of better knowledge; for that which has been truly

food for the soul, give God all the praise. By His mercy we have been spared, by His grace sustained, and by His bounty prospered. And while we feel grateful to God for the many expressions of good will from friends who value the paper, as well as the helpful suggestions and friendly criticisms of those who are deeply interested in the welfare of our church and her literature, we feel to express our high appreciation of the excellent cooperation of our contributors and correspondents. From the heart we say, God bless you all and reward you for your interest in the work. Vol. XXXIX contains much that will pass down into history, and by which the church in future generations will look with impartially critical eye upon our life and labors. The actions of conferences and of other bodies are placed on record that will tell to future ages whether or not we as individuals or as bodies of individuals have been moved by the Spirit, conformed to the word, charitable, discreet, unselfish, broad-minded and consecrated. The light of later years and experience often shines more brightly on and into all our dealings and doings and reveals more fully our hopes, our plans and our motives, our excellencies and our defects, our real successes and our failures, our pet and petty ambitions and our noble purposes. May coming generations who review the work of the church in the year 1902 profit by any mistakes that may have been made and be established by that which was truly acceptable to God and edifying to the church. Adieu, 1902; adieu, Vol. XXXIX.

PERSONAL MENTION.

Bro. A. D. Wenger of Millersville, Pa., stopped in Southwestern Pennsylvania on his return from the General Conference, and held a number of meetings there.

Somebody at Kirschnerville, N. Y., sends us \$1.03 for three books: "The Good Shepherd," "The Shepherd King," and "Into the Light." We will forward the goods as soon as the writer informs us of his or her name.

Bro. J. K. Hartzler of McVeytown, who as member of the Board of Directors of the M. E. & B. B. attended the annual meeting of the Board at Elida, Ohio, also visited relatives and friends in Indiana, accompanied by his wife. He remembered the editor with a very pleasant call, but far too short to be satisfactory.

Bro. Noah H. Mack and wife, and Bro. John Bucher of New Holland, Pa., returned to their home safely on Thanksgiving evening, thankful to God for His blessings of health and mild weather on their journey. They also desire to express their appreciation of the kindness shown them on their journey by the brethren and sisters.

Frank Hartman, who for some years was a member in the Mennonite congregation at Nappanee, and who was also in that congregation ordained to the ministry several years ago, has proved unsound in the faith and turned aside from the pure doctrines of the gospel, and left the church, and is no longer a member or minister with us.

Bro. Andrew Shenk of Oranogo, Mo., held meetings in the Bethel M. H. West Liberty, Ohio, the last week in November. From there he went to Allen Co., to continue in the same line of work. Bro. S. G. Shetler was at the same time holding meetings in the Pike M. H., Allen Co., Ohio, and then at the Salem M. H., when Bro. Andrew Shenk took up the work, Bro. Shetler going to fill other appointments. Bro. Shenk held communion services at the Bethel M. H. on the 30th ult.

Bro. A. Metzler, Superintendent of the Orphans' Home in West Liberty, called at our office a few minutes on the evening of the 28th of November, he having brought a little girl from the Home for Bro. and sister P. D. Kilmer of Wakarusa, Ind. The following morning he left here for Elwood, Ind., to meet and take to the Home a motherless little boy of ten, brought there by A. J. Tomlinson, of Culbertson, N. C., who is conducting a mission there among the poor mountain whites. Bro. M. informed us that Bro. H. H. Powell of Concord, Tenn., took a little boy two and a half years old with him on his return home from the General Conference. Bro. Aaron Loucks of Scottsdale, Pa., took two

boys/home with him to be placed in Mennonite families in that neighborhood. These are four of the six children which the Director of the Poor in Putnam Co., Ohio, turned over to the Home about two months ago. On the 1st of December Bro. A. H. Leaman, Sup't of the Chicago Home Mission, sent two little fellows, aged eight and ten respectively, from Chicago to Urbana, Ohio, in care of the conductor, where they were met by Bro. Metzler and taken to the Home. A few minutes' talk with Bro. Metzler betrays the fact that he is a very busy man. God bless him in his labor of love.

THE EXPERIENCE SIDE OF NON-RESISTANCE.

By S. A. Kurtz.

Much has been said of the doctrinal side of non-resistance, but more might be said of the experience side of it. To know the principles of a doctrine is one thing, to be conformed to the doctrine is quite another. It is equally true that unless knowledge of scriptural truths leads us into conformity with them, it avails us nothing so far as our salvation is concerned, for "knowledge puffeth up."

The children of Israel, during their wilderness journey, must have had a good knowledge of what God desired of them. They heard God speaking in mighty tones of thunder; they saw the waters of the Red Sea divide; they drank of the water that flowed from the rock; they ate of the manna and quails which were so miraculously given; they saw and experienced the awful judgments dealt out by God for their disobedience; they were taught the whole law given by God through Moses; and yet they were a rebellious house, and came far short of being what God wanted them to be. In Canaan God used them even more miraculously, and they were commanded of God to know the law thoroughly, yet Isaiah, in his time, says, "From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrefying sores."

God says that "man looketh upon the outward appearance, but God looketh on the heart." Not what we know, or appear to be, but what we really are, counts with God. "Everyone that looketh on a woman to lust after her hath committed adultery with her already in his heart." Though he never committed the act, yet in the sight of God he is an adulterer. "He that hateth his brother is a murderer." Though he never destroyed a human life, yet in the sight of God he is a murderer, and has no more promise of eternal life than one who actually commits the awful deed. He that looketh upon a woman to lust after her, may not show the least outward evidence that he is an adulterer. The man that hates his brother may not be suspected as a murderer by those who surround him. In both of these cases there might be a perfect knowledge of what is right and scriptural, yet an absence of power or will to perform, for "with the heart (not

mind) man believeth unto righteousness." Not outward, but inward; not knowledge, but experience. It is the foregoing true of non-resistance as well as of those already mentioned? If it is not, then we need no more than to get a good knowledge of the doctrine. If it is, then in order to have full salvation we must have the experience that makes us non-resistant—patiently bearing all evil imposed upon us by our fellowmen.

There seem to be three views, in particular, of what constitutes true non-resistance. (1) Some think that it does indeed apply to our everyday life in our relations with our fellowmen. But when it pertains to civil or national affairs, it is our duty to take up arms and defend our interests, and the welfare of humanity at large. (2) Others have somehow gotten the idea that it pertains to going to war and law only (probably because these have been emphasized much more than the other two). They have probably never thought of its reaching to our private life, and springing from love only, which cannot resist those who do us evil. (3) Others again understand it to be a love for all, bubbling forth from the God-life in the soul—the natural result of love implanted in the heart by the Holy Spirit—a well of water springing up in the heart, flowing out to do good unto all men, friend or foe, individual or national enemy.

The first two are evidently partly true and partly false. "Resist not evil." "Love your enemies." "Do good to them that hate you." "Return good for evil." "Why do ye not rather suffer yourselves to be defrauded?" "Vengeance is mine, saith the Lord." "Whoever shall smite thee on the right cheek, turn to him the other also." "And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also." These are plain and sweeping statements as to what constitutes non-resistance toward our fellowmen, but who has not heard people professing to be non-resistant, say that most of these are not meant in a literal sense, but are used figuratively? These cannot all be applied to individual enemies, but none to individual enemies. An enemy is an enemy wherever he is found. The spirit that does good to an individual enemy, does good to a body of individual enemies. The soul that does not willingly and gladly obey all of the above passages, is not thoroughly non-resistant. The third view, evidently, covers the entire ground, for it is actuated entirely by love, and "love is the fulfilling of the law."

Non-resistance, then, is simply a manifestation of love implanted in the soul, a love for friend and foe, a desire, power, and tendency to do good unto all men. And this we know is not natural to man. In speaking of the natural condition of the human heart, says it is full of envy, murder, deceit, debate, malignity. This is anything but non-resistant. This we see abundantly manifested in the unregenerate heart. Wars, family and civil, are simply the outcroppings of a depraved nature. Jeremiah says that the heart is deceitful above all things, and desperately wicked. Solomon says that because sentence against an evil work is not

executed speedily, therefore the heart of the sons of men is fully set to them to do evil. This does not look as if the human heart were by nature non-resistant. It is safe to conclude, then, that there must be a change wrought upon the heart, or rather a clean heart created within by a power not human, before we can be thoroughly non-resistant.

But is it true that all who are regenerated are thoroughly non-resistant? This we can safely investigate by looking over the lives of the apostles before Jesus ascended into heaven. There can scarcely be any doubt as to their conversion before this event, for He told them that their names were written in heaven, and He also told them that they were not of the world, even as He was not of the world. He sent them out to heal the sick, preach the gospel, cleanse the lepers, cast out devils, and raise the dead. And we could not conceive of Christ sending out sinners on such a mission. They had Jesus Himself as their teacher and example, and had the principles of non-resistance plainly taught to them in the sermon on the mount and afterwards, and were in company with the Prince of Peace, the perfect example of true benevolence. If man was made truly non-resistant by precept and example, surely we would say that the apostles should have been so. But it seems that they had not yet imbibed much of the spirit of it, for James and John resisted their brethren in quest of the first place in the kingdom. Thus, regardless of their feeling, they would have set the other apostles below them. At another time they desired to call fire down from heaven and consume the people of the cities of Samaria who would not accept the teaching of Christ. They desired vengeance upon their fellowmen. This is far from a non-resistant spirit, and Christ told them that they knew not what manner of spirit they were of. He did not find fault with their knowledge, but with the "manner of their spirit." Peter drew his sword and cut off the ear of Malchus in defense of Christ, and he also was rebuked. Peter meant it well and had the command to "resist not evil" in his head, but not in his heart. He lacked the power and tendency to keep the command. The apostle Paul had the same trouble with the Corinthian brethren. He calls them brothers, and hates no man, but he says they are yet carnal. Then he rebukes them for their envyings, and strife and division. These, of course, are incompatible with a non-resistant spirit. For true non-resistance implies nothing short of a deep love for all mankind, and a humble condescension to all the will of God, and this is impossible where envy, strife, and division exist. From these, then, we must conclude that there is such a thing as confessing Christ, and yet not being thoroughly non-resistant.

In our own denomination the doctrine is much taught, and if taught in this it includes the presentation of perfection before which we ought to stand face to face and examine ourselves to see whether we be in the faith. It is highly necessary to teach all Bible doctrines, and this as well as any other, but we must remember that

man can only teach the head. The Holy Ghost must teach the heart, and since true non-resistance springs from the heart, it remains for Him to bring it out. The great benefit we receive from teaching, is to drive us to God to be conformed to the things taught. Only God can transform our hearts and make us what we ought to be. Therefore, if we have a thorough knowledge of the doctrine and know all the Bible says of it, we are not non-resistant unless God has conformed us to it, and given us the power and tendency to walk according to its principles. If this is true then it is possible for bodies of people to hold to the doctrine of non-resistance and be far from being a non-resistant people in the sight of God. It seems to me that there is much reason to fear that many of our people are satisfied with the doctrinal side of this subject, and think themselves to be really non-resistant because they believe the doctrine, and actually oppose going to war and law. But if this is our only foundation, it cannot but lead to fatal error in our experience. The same spirit that resists evil in the home and in the community, and will not meekly endure slander and criticism, drives men to war. The only difference is in the nature and extent of outward manifestations. And as a man that hates his brother is a murderer in the sight of God, so he who goes to war is no worse in the sight of God than he who manifests the spirit of war at home, even though he be called non-resistant. Who has not seen members of non-resistant churches express a desire to take up arms to help whip a wicked people? This forever proves that people are not made non-resistant. In the letter to the church of Ephesus, given through John the Revelator, Christ commends their works—outward things—but said that they had lost their first love, and unless they repented and did their first works, He would remove their candlestick out of its place. Their outward conduct was commendable, but their inward or spiritual condition was such as to quickly and absolutely require repentance. There seems to be without a thing, then, as being non-resistant without, and within be a ravaging wolf—"a wolf in sheep's clothing."

To more fully show the possibility of being deceived on this point, a few illustrations might be helpful. Finney says that he has seen men contend for peace in a spirit of outrageous war. No doubt these men had some knowledge of what constituted outward peace, or rather the appearance of it, but were blind to the peace of God, and so blind, in fact, that they did not realize that they were the disturbers of the very peace for which they contended, nor were they capable of manifesting that peace in their works. I believe many have been pained to see the spirit of war, antagonism, and censoriousness manifested by ministers and members contending for the doctrine of non-resistance, manifesting the very spirit they try to oppose. Those who do not believe in the doctrine, are driven farther away from it by such a manner of presenting the subject, because even truth presented in a combative spirit begets a like spirit in its opposers, and has a tendency to develop a like spirit in its ad-

vocates. In this way untold mischief is done to a scriptural doctrine zealously upheld. Oh, is it not true, brethren, that we may have a good knowledge of the doctrine, and yet be strong advocates of it, and yet be stubbornly resistant to heart?

Trying to tear down other churches; harshly criticizing people because they do not understand the Bible as we do; opposing means and measures to advance the cause of Christ, other than those that we or our forefathers used; refusing to consider the teachings of people in other denominations; standing up for rights when criticised, or misrepresented, or wishes crossed; paying back in the same coin; and other similar things are purely manifestations of a resistant spirit toward our fellowmen or toward the will of God. A heart made non-resistant by the Holy Spirit accepts the truth from whatever source it may come, and gladly accepts all means and measures conducive to the promotion of the cause of Christ. Anything short of this is resisting the will of God. A non-resistant heart "endureth all things," "bearth all things," "is not provoked," "envieth not," "suffereth long," "seeketh not its own." In short, it manifests the spirit of Christ, and whether it is slandered, ridiculed, misunderstood, misrepresented, despised, rejected, forsaken, threatened, buffeted, spit upon, smitten, or persecuted, it bears it all in patient, loving silence. This seems to me to be the true Bible non-resistance. If it is, then what have we as a church to boast? People boast of the United States being a Christian nation. Is it? Some of us boast of our denomination being a non-resistant church. Is it?

I wish I could write upon this subject as I feel, but I fear now already that it may appear to some that I am antagonizing some of our people, but this is far from my motive, if I am not mistaken as all may be. All I ask is that you consider it with a heart and mind open to the truth, and in the light of the gospel. We must be free from all prejudice, if we would come to the real truth of the matter on any subject. I have hesitated to write for the Herald partly because I think the church paper should have its contributions from able writers than I consider myself to be. But I have been much impressed to write upon this subject for about three or four months. The load has burdened me with the welfare of the church, and I believe we have reasons to fear that we as a church have largely substituted outward ceremony for inward piety; that some of us have been teaching the doctrine of non-resistance as a means to an end, rather than as a result of receiving the God-life in the soul; and that we have been trying to graft it into our natures, when it must be planted there and thus become a part of our spiritual being. Thus, we have been creating a clean heart within him. God said through the prophet Ezekiel that He would put His Spirit within us, and cause us to walk in His statutes. According to this prophecy it is His Spirit that makes us non-resistant and consequently when we receive His Spirit in all His fullness we receive the power and tendency to walk in all His statutes.

The point I wish to make is that we recognize the true source of a non-resistant spirit, then apply our teaching to bring about the experience, that with the proper teaching invariably makes us non-resistant in every respect; and that the fullness of the Spirit, without any teaching by man, does much more to make us non-resistant than an abundance of teaching with the fullness of the Spirit. From this we conclude, then, that the most effectual way, the quickest way, and the only gospel way, to become fully non-resistant, is to consecrate our wills and all to God, and receive in fullness the Spirit that causes us to walk in all His statutes. This experience will not only make us non-resistant, but with one mighty sweep will take away the proneness or desire to sin, make us more Christ-like, put us into the ranks of non-savers, make us a benefit to the church and an honor to God.

It is not so much of this, that, or the other that we need, but we do need to have God dwelling within us, crowned as Lord of all. When we have no will of our own and the Holy Spirit has His way in us, we have the very one in us to actuate our lives that inspired the Holy Scriptures, and thus He causes us to walk just as He has written in the blessed volume. (Of course, we recognize the great necessity of constant teaching.)

This brings us back to what we said awhile ago, that the apostles, though converted, seemed to manifest a strong resistant spirit; and that the Corinthian brethren manifested the same spirit; and, of course, we all see that people in the churches today manifest it. But were the apostles always so? In looking over their lives after the outpouring of the Holy Spirit on the day of Pentecost, there seems to have been a remarkable change wrought upon them on that day. They seem to have lost some of their weaknesses, and, instead, they received a flood of love and power and light that they were no more desirous of calling fire down from heaven to consume the enemies of Christ. But on the contrary, they hazarded their lives for Jesus, and laid them down to save their enemies, rather dying themselves than have them consumed. The martyr Stephen did not show the least resistance when he was stoned to death. How could he? The Holy Spirit caused him to love his executioners dearly. No room for a resistant spirit now. Paul and Barnabas contended sharply at one time, but it would hardly be doing them justice to say that they quarreled, for it often happens that brethren disagree on some things without being at all combative. No unprejudiced mind will admit that there was not a mighty change wrought in the apostles on the day of Pentecost. They now had the boldness of a lion, and the love and zeal of their Master, all brought about by one act—the baptism with the Holy Spirit. This did not make them infallible, but does it not seem to have made them non-resistant in the full sense of the word? Before this they were not so. But is it still God's way of imparting power to His children to live out the gospel? Why? Twenty years after Pentecost, Paul came to Ephesus, and finding some disciples

there, it seems he at once asked them whether they had received the Holy Ghost when they believed (I. e. when they were converted). It seemed that Paul deemed it of utmost importance that they receive at once what the apostles received at Pentecost. But finding that they had not yet received that experience, he played for them and laid his hands upon them, and the Holy Ghost fell upon them, and the results were similar to that of Pentecost, flooding their souls with love for God and all mankind.

Does it not appear that the experience side of non-resistance is the foundation of the doctrinal side as far as the individual is concerned? If it is, then the foundation must be laid first. And this we have tried to prove must be laid by the Holy Spirit, I. e. we must be filled with the Spirit. But I fear that many of us put a very loose construction on being filled with the Spirit. To be filled with the Spirit means to be emptied of everything else and give Him all the room. There is no place then for evil or self-will, for the Spirit has it all. To be honest with ourselves, dear readers, do we really love those that oppose us, so that we do them good at every turn? Do we become angry? Do we quarrel at home or away from home? If we do any of these, then, according to Paul in Gal. 5, we are not yet in a condition to enter heaven; we are not filled with the Spirit, nor are we non-resistant, even though we do not believe in taking up carnal weapons or going to law.

My dear brethren in the ministry, does it not behave us to examine ourselves to see whether we have the experience side of non-resistance as well as the doctrinal? If not, how can we expect to lead our people into it? We are the under-shepherds and supposed to lead the flocks—go before them. If we try to drive them—make them go faster than we go—we scatter them. Let us be practical, brethren, and take God's way. The same experience that made the apostles thoroughly non-resistant will make us and our congregations so, if we heed the command to tarry until we be endued with power from on high, even as the apostles also did. If we refuse this way, we refuse God's way. If we accept it, he assured that our souls will be flooded with light and love and peace and "joy unpeakable and full of glory." The power of love implanted in the soul, will embrace friend and foe, "return good for evil," and make us a thoroughly non-resistant people, within and without, at home and abroad. May God help us. Nampa, Idaho.

For the Herald of Truth.
—SOME CHRISTMAS THOUGHTS.

By L. J. Heatwole.

As to size and position, the earth is assigned by astronomers to a place among the smallest and most insignificant of all the planetary bodies that traverse the depths of space. Yet it seems that God has chosen it as the base from which to display to the utmost bounds of His universe, the wonders of His love, and from which to unfold the great mysteries of revelation and redemption.

The handiwork of God, as is shown in His framing of the universe, and in appointing the law of motion for the countless number of spheres that He has brought into existence, is observed by the stargazer as being in every way a marvel of perfection—a clockwork that never gets out of order, or runs down from the want of a new supply of motive power—one which, in all its purposes and aims has remained so perfect and exact that not the least fraction of variation has been noted in all its motions within the period of the past 2,000 years.

All the works of creation, at the beginning, were pronounced "good," and in the strictest sense, every principle of organic and inorganic life on our globe was conformable to the standard of perfection in the superlative degree. One single instance is to be noted, however, wherein the work of the creative Hand miscarried—that exception we find in the compound—two-fold—twin creature "man." Originally he stood as the crowning work of creation, and by reason of his two-fold nature he represented the belt or sprocket wheel upon which motion and communication was to have been maintained between the natural and the supernatural worlds—or in other words, it was in him that the corporeal and spiritual elements of life were to have found their natural connecting links. The exalted principle of life with which he was endowed, and the high purpose for which he was created having miscarried, he has fallen into the unhappy position of a misfit wheel between the natural and the spiritual worlds. By reason of this, all the elements in the economy of nature that were to have constituted this globe a paradise, have gone out of joint to the degree that both the animal and vegetable kingdoms are no longer under his absolute control. The ground being cursed for his sake, he is doomed to walk the earth as an expelled member from the spiritual realm and to depend upon the elements of the natural life only which by reason of the curse eventually end in physical death.

By reason of man's unfortunate position as a misfit wheel to this world, all the other wheels in the economy of nature which depend upon him for complete motion and communicative power from the super-natural world, the entire field of nature has been thrown into such a state of disorder and confusion that we are confronted upon every hand with the tremendous and crushing truth that there is nothing good or abiding in the realm of nature, and that wherever man is in his pilgrimage upon this great globe has found an abiding place, instead of the "paradise" he is ever so eagerly and fondly searching for, he is everywhere brought to the sad realization that it is a "vale of tears"—save when he finds himself clothed upon with the righteousness of the man who eventually restores man to his primitive condition and who will also in His own good time restore to the natural world that happy consummation of things when "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid... and the cat and the young lion and the falling together, and a little child shall lead

them. The suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea." Isa. 11:6-9.

The prophetic language uttered by Balaam as he stood before Balak's altar is wonderfully significant of the initial stage of Christ's reign on earth, when he exclaimed: "There shall come a star out of Jacob, and a scepter shall rise out of Israel." This, with the inspiring panoramic view that was held up to the patriarch Job, represents the first glimmerings of light that preceded the glories of the coming dawn; while in Ezekiel this light grows so brilliant and pronounced that its great beams shoot upward and expand about and around him that his expectant mind becomes astonished and amazed at the magnitude of the scene; and again the prospect was opened up to the prophet Isaiah when he beholds the full round orb of the "Sun of Righteousness" rising above the horizon of our dark and benighted world and flooding every nook and corner with glorious gospel light—the outlook to him is so grand and glorious that he breaks forth in ecstasy: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.... The Gentiles shall come to thy light and kings to the brightness of thy rising." Isa. 60:1-3.

Last of all—when the angelic hosts break forth in peans of joy over the plains of Bethlehem—shouting forth the anthem of "Glory to God in the highest, and on earth peace, good will toward men," together with the message of the angel, "Behold, I bring you tidings of great joy, which shall be to all people"—we note the ushering upon our globe an order of things that at once suggests the restoration of the "missing" wheel that has been lost to the economy of the natural world ever since that dark day when our first parents were driven from the paradise of Eden.

"Joy to the world—the Lord is come! Let earth receive her King; Let every heart prepare Him room, And heaven and nature sing.

Joy to the world—the Savior reigns! Let men their songs employ; While fields, and floods, rocks, hills and plains Repeat the sounding joy.

He rules the world with truth and grace,

And makes the nations prove, The glories of His love."—Watts.

Dale Enterprise, Va., Dec. 3, 1902.

For the Herald of Truth.
THE CUP OF SORROW.

By Maggie Brunk.

On classic cups and vases we have sometimes seen devices carved by the cunning hand of the sculptor: So around the cup of trial, which God commends to the lips of suffering Christians, are wreathed many comforting assurances. Here is one of

them: "All things work together for good to them which love God." Here is another like it: "As thy day is, so shall thy strength be." Afflicted friend, turn thy cup of sorrow around, and you will see engraved on it these precious words: "As one whom his mother comforteth so will I comfort you." Turn it again and read: "My grace is sufficient for thee." The whole cup is encircled with words of love. But it requires faith to read them. They are invisible to selfishness and blind unbelief. And God sometimes washes the eyes of his children with tears, in order that they may read aright His providence and His commandments.

Greenmount, Va.

For the Herald of Truth.
TIME.

How swiftly time passes away! And how do we improve it? Another year will be almost at its close when this reaches our readers. And we feel assured there are not many, if any, who can say they have used every opportunity for good that has been presented to them. There may be different causes for lost opportunities. It may be for lack of courage, carelessness or many trials and troubles. Should any of these things keep us from attending to the duties that will encourage, brighten and cheer us on the way to glory? The best way to obtain joy and comfort in this life is to tell to those who are in need of that glad joy and sweet peace that we have received of Him, "who giveth to all men liberally and upbraideth not."

As I reflect over the past, many pictures loom up before me, but the love of Jesus, that passeth all understanding, is so much stronger, that it bears me up in faith and hope, far beyond the sadness of this world. By Jesus' help we can become happy workers, and be willing to bear the scoffs and scorn of this life, for the joy that is awaiting all His true followers.

How important, then, that we utilize every moment to some good. I think this should be one of the things that should cause our young people to think, for how many hours are idly and thoughtlessly spent which might be used in reading good books, singing hymns, or talking of such things that will lead to a higher life. May we all improve on this line, knowing that a lost moment can never be recalled.

Here is the story of a beautiful life in a single paragraph: A woman styled Sister Dora gave up her life to nursing sick people. At the head of her bed a bell was fixed by which sufferers could summon her at any hour of the night. As she rose at the sound of the signal she used to murmur these words, as if they were a charm: "The Master is come, and calleth for thee." It was as if the sick sufferer faded away and in the couch she saw the face that was once married with the world's anguish. Christ's face across her fancy came, and gave the battle to her hands.

If your subscription has expired kindly renew now. Send money by draft or P. O. Money Order.

For the Herald of Truth.
MORALITY.

By Geo. R. Brunk.

In the Herald of Nov. 1 is an article entitled, "Theology and Morality in the Sight of God's Word," which, I believe, to say the least, is an unwise way of putting the matter of morality.

The writer of the above named article says, "It is important, especially for ministers and other public speakers, that they should know the correct meaning of every word they use," etc. To this I agree and would also add to it: That they also use words the meaning of which is known to their hearers, and avoid using a well known word with a well established meaning in either a new or obsolete sense (even if it be possible to justify it by a dictionary), thus confusing the minds they should enlighten.

It is better even to be ungrammatical than to be misunderstood, and inaccurate (judged by the dictionary) than misleading.

It is better to leave wrong language uncorrected, if the right idea is conveyed, than by a correct definition to give a wrong impression.

By this I mean that we should speak to the people from their point of view as much as possible, which sometimes makes it necessary to ignore the facts of exact science and stoop to their misconceptions.

This the inspired writers did and so did the Son of God. Knowing all things Christ knew that really and literally the head is the source of evil and good. Yet He stoops to their level and speaks of it as coming from the heart, the opinion that was then commonly held. He did not come to correct men in grammar, or philosophy, or astronomy, or any other worldly science (though He could well have done it), but He came to correct men in doctrine and life.

In teaching holy things no new definition should be introduced, except in cases where there is no term whose commonly accepted meaning will cover the ground.

In using language no one aims at literal exactness, but we aim at being understood, and if this is accomplished we are satisfied. We say, "the sun sets"; "we peel apples"; "we husk corn"; "the child's clothes get too small for it"; etc., etc. We unpeel apples and unhusk corn, and the child gets too large for its clothes—but so long as the words convey the right idea there is no reason to change, and so with all others.

Like says, "The passover must be killed," which literally is impossible, yet because it was the common way of saying, the passover sacrifice must be killed, it was understood by all, and he was altogether justifiable in using it so.

With these thoughts before us, let us consider the subject in hand. In its most exalted sense the term "moral man" would mean "one who conforms perfectly to the moral law." Christ only did this. Therefore He was the only moral man in the strictest sense. Other words fully convey this idea, such as immaculate, perfect, holy, sinless, etc., etc. Therefore we

do not need it in this sense and it is not so used, and if it were it would not be understood.

The definition given in the above mentioned article is somewhat confusing. In one place the writer says: "In this sense moral or morality would be, that which is in conformity to the divine law." Now, that which is in conformity to the divine law is a perfect character in every respect. The divine law, like a chain, is made up of parts, but he who breaks one part breaks all, and he who keeps perfectly only nine-tenths does not "conform to the divine law" and hence is not a moral character in this sense. According to this definition no one except Christ is entitled to the term.

Again he says, "Morality.... is nothing more or less than the blameless life.... inculcated by the Word of God."

If we apply this strictly to the best of Christians we will have to conclude that in this sense they are not moral, for no well balanced person lays the claim to being blameless in obedience in the absolute sense.

Again he says, "Morality is not conversion, and it is not faith." Now, let us place these different statements side by side and see what we have. In our first quotation he says, "Morality is that which is in conformity to the divine law." In our last quotation he says, "Morality is not conversion, and it is not faith."

Now, if these both are to be taken together then the logical conclusion would be: The divine law is God's commandments, and one can conform to God's law without conversion or faith; therefore conversion and faith are not part of God's law. Now, this is wrong, for conversion and faith are a part of God's law, and one cannot conform to the divine law without conversion and faith, and morality is not conversion or faith, therefore it does not conform to the divine law.

We have plenty of words to describe the child of God, such as saints, righteous, Christians, godly, etc., etc. We do not need to use the word "moral" in this sense, and it is not commonly so used, and if it were to be so used now it would not be understood.

Again he says, "It is the outward manifestation of the inward spiritual life of God," and in the same connection he says, "A man may live... this kind of morality.... and yet not possess the true life of God in his soul." Now, I confess that if morality is the outward manifestation of inward life, I cannot see how a man can live it without that life.

This last quotation gives very near the meaning of the term, and therefore the meaning that should be in common use among our ministers even as it is. A Christian is moral, but far more—he is also spiritual. A man is animal, but far more—he is human. It is no more proper to speak of a Christian as a moral man, than it is commonly as a moral man, than it is to speak of men commonly as animals. If I should say publicly, "Animals are not immortal," no one would understand me to say that men are not immortal. They would understand we to speak of mere animals. If I should say, "Moral men are not saved," no one would understand me to mean that Christians are not saved.

They would understand me to speak of mere moral men.

As the sacrifices of the passover came to be spoken of as the passover, so the mere moral man has come to be everywhere spoken of as the moral man. The idea has not changed, but only the manner of expressing it.

Now, I find that the common understanding of (mere) moral man is, "one who lives up to what is generally considered to be fair and honest with his fellowman, but ignores God's claims upon him." Regardless of what we mean when we use the term without stopping to explain otherwise, the above is the idea conveyed to the masses.

Instead, therefore, of trying to teach them to apply the term to a good character, instead of to an evil one, as they have always been accustomed, let us take the word as they mean and understand it and speak accordingly.

The literally exact definition is not what the preacher needs, but the common one as understood by the people. We need the term in the sense I give because it is about the only word we have to describe a non-religious good (?) man.

Now, I beg leave to show that this position is sustained by Webster, also. He says, "In general moral denotes something which respects the conduct of men, and their relation as social beings." Morality, ethics, Etics, social manners. Here we have it in a nutshell—equivalent to "man's duty to man." Moralist, "a mere moral person."—Webster.

We never speak of a mere Christian or a mere holy man. Why? Because these things are not to be discounted. We speak of a mere show, a mere pretender, a mere professor, a mere bungler, a mere moralist. Why? Because they are defective or evil.

Now, I hold that a moralist (a mere moral person) is in some respects of worse influence than the drunkard, wallowing in the ditch in his worse than beastly stupefaction, or the vilest wretch that ever disgraced his mankind and the world with his revolting crimes. Why? Because the moralist by the world (and some church people) is accounted noble and pointed out to the young as being worthy of imitation, and as their damnable crime of rejecting God (which Christ said was worse than the sin of Sodom), is hid from their eyes, many are apt to be taken in the snare, but who, at the same time, would by the vile man's terrible condition be frightened away from such a course lest they would come into like disgrace.

Again, the moralist justifies and recommends his course, while the vile man seldom does. The moralist is often the hardest to reach, for before Christ can be preached to him you have the almost impossible task of showing him that he is as vile a sinner as any.

Children as they grow up do not aim to imitate the miserable and low and vile, but they are naturally inclined to want an easier way to be good than the Bible points out, and thus make the moralist their pattern by intention, while, if they become vile and low it is by unintentional.

The moralist should not be and is not spoken against for the good he

does, not for honoring man with his due, but for dishonoring God.

A man who treats me well and justly, but dishonors and ignores the rights of my Father is not a good man. A man who does his duty to his fellowman and ignores God's claims upon him is a wicked, ungrateful wretch, whose character as a whole can not be too severely condemned.

My sentence, therefore, is, Let the ministry blast away with all the power they can get from above against the character of the moralist as a whole, and although but few of them he won from their ranks, as they go marching on to destruction, into the army of Zion, still the trumpet blast of warning ever sounding in the ears of the rising generations as they go hastening by, will save many of their souls from the clutches of this destroyer who is so fair to look upon, but whose embrace is death.

McPherson, Kansas, Route No. 5.

LOSING ONE'S LIFE.

"Whoever shall save his life shall lose it." Paradoxical as this declaration of our Lord may seem, it is an immutable truth. Save it how? By grasping after the perishable things of this life; devoting the whole life and thought and soul to making money, to securing and enjoying the pleasures of things of earth, the gratifying of passion and appetite. He who thus seeks to build up and save his life shall lose his life. All those things, in due time, perish, and when that of which a man's life is made up, on which his whole soul is centered, perishes, he perishes with it. In the very nature of things it must be so. Only he whose life is centered on the higher truths, love, purity, righteousness, holiness, compassion, God, can live forever, for these never perish. Those whose lives are centered on the things which perish will exist after they pass out of this life, but it will be, it must be for all such an empty, beggarly, hungry, thirsty, tormenting existence. "Lay up for yourselves treasures in heaven."—Rel. Telescope.

Take life all through, its adversity as well as its prosperity, its sickness as well as its health, its loss of its rights as well as its enjoyment of them, and we shall find that no natural sweetness of temper, much less any acquired philosophical equanimity, is equal to the support of a uniform habit of kindness. Nevertheless, with the help of grace, the habit of saying kind words is very quickly formed, and when once formed, it is not speedily lost. Sharpness, bitterness, sarcasm, acute observation, divination of motives, all these things disappear when a man is earnestly conforming himself to the image of Christ Jesus. The very attempt to be like our dearest Lord is already a well-spring of sweet within us, flowing with an easy grace over all who come within our reach.—F. W. Faber.

We flutter around dangerous places until we fall into them; then it is generally too late to mend.—Hipp.

If your subscription has expired kindly renew now. Send money by draft or P. O. Money Order.

MISSIONS.

For the Herald of Truth.
HOME MISSION NOTES.

Dear Herald Readers: With the approaching winter our most busy season of the year returns. The return of this season brings to light the true condition of many families in our district, who during warmer seasons of the year apparently are quite comfortably situated. When we trace the cause of extreme poverty in very many cases around us we form the conclusion that it comes as a direct result of the sinful lives so many are living. The question so often arises in our minds, why will so many go on in their sinful ways when it brings so much misery now and untold misery and unhappiness in the life beyond the grave? We scarcely can understand why people are so blind to their own interests, but we take them to God in prayer and ask that He may yet awaken many from the sleep of death.

Boxes of provisions and clothing, and barrels of potatoes and apples have been coming in for the last month or more from generous friends in the country, all of which have been thankfully received, and with which we are trying to relieve some of the wants of the worthy poor. Our prayer is that all who have so kindly contributed to this cause may be abundantly rewarded for their labors of love.

We had the pleasure recently of having a number of brethren and sisters stop with us on their way to and from the General Conference. Those who were here for services and preached for us were Bro. Noah H. Mack, of the Welsh Mt. Mission, New Holland, Pa., Bro. Schiffer of Roseland, Neb., and Bro. D. F. Driver of Versailles, Mo. We were sorry others could not remain longer and preach for us also.

Two little boys, named Mergen, have lately been sent from here to the Orphans' Home at West Liberty, Ohio. As the influences around them will henceforth be Christian, we trust they will grow up to be Christian men and become useful in the Lord's service.

A new field for work has opened to us since our last notes appeared in the Herald. A room, with fuel furnished, was offered us in a Bohemian church a short distance from here. We have taken advantage of the opportunity, and each Sunday evening our force of workers here is divided and some go to hold a children's service there. The children and young people who gather there are quiet and orderly and seem much interested in the teaching they receive.

Sister Lydia Stutzman was called home on Sunday, Dec. 7, by a message stating her mother was seriously ill.

The evening of the same day three precious souls, Mrs. Christine Harvey, Mrs. Lizzie Lehner and Miss Emma Vollmon, were received into church fellowship with us, by water baptism. May they ever be faithful to God and the promises they have made. The Spirit continues to strive with others—some who are yet out in sin, and some who are professed followers of God, but who have not yet been obedient to the commandment to be bapt-

tized. Let the readers of these notes pray that God may continue to bless this work so that many more souls may become willing to obey His voice and live. Yours, in His name,
MRS. A. H. LEAMAN.

For the Herald of Truth.
CHINA.

By A. C. Ramseyer.

I am sure it is with sadness that I attempt to present to you a vast multitude of people, who are living in heathendom and superstition, a multitude so vast that it is almost impossible to form any conception of its number. You might walk the streets of New York City for weeks and weeks, see people on every hand, and you would perhaps be surprised when told that when you had seen all the people of New York, there would yet be thirty times as many to be seen in the United States and five times as many in China as in the United States. Or, you may think that the Mennonite church is large when you are told that it has 50,000 members, and yet the population of China would make 4,523 churches as large as the Mennonite church. And this is still more wonderful, when we know that they live in a country not much larger than the United States.

The fact that there is such a great number of people in China is not what we are so much concerned about. But when we learn how these people live, how far they fall short of a real human life, how far they fall short of living a Christ-life, how far they fall short of answering the purpose of their creation, we are made to shudder. Why? On account of their condition? Not altogether. But when we read in the Bible and see the thrilling words: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you," and when we know that our future destiny depends upon our relation to God, I am sure we are glad to do something for them. But not for this reason alone. Christ gave us something. We enjoy that gift. None of us, if we have it, would part with it for the whole world. And we are anxious that the Chinamen should have it as well as we.

We may think that the Chinamen are too low, too ignorant, and too demoralized, to be Christianized, but this is not the condition of the average Chinaman. He is a man of great physical and mental force. They build their own cities, have their own schools, own language, religion and government, and are far more advanced than many of us know.

They have, however, some very peculiar characteristics. But in this article I have time to speak of but one, and that briefly. Their knowledge of the construction of the human body is very vague, and they seem to know even less regarding its care. For instance, they think the body to be composed of fire, water and wind. They explain diseases in the following way: An undue proportion of fire causes fever, an undue proportion of water dropsy, and wind causes all manner of diseases. The following is

a prescription you would perhaps use if you were a Chinaman:
Powdered snakes 2 parts.
Wasps and their nests 1 part.
Centipedes 6 parts.
Scorpions 4 parts.
Toads 20 parts.
Grind thoroughly, mix with honey, and make into small pills. To be taken four times a day.

In case of physical disability, the bones of a tiger are reduced into powder, and, made into pills, are administered as a tonic. They reason thus: The tiger is very strong; the bones are the strongest part of the strong animal; therefore a pill of this must be strengthening. Many more such ridiculous, superstitious ideas that they have might be given, but I will not make mention of them.

This gives a splendid opportunity for a medical missionary. In many cases when a Chinaman has been healed he accepts the Christian religion and becomes a strong worker for God. In some cases the wealthy will donate large sums of money to missionaries for being relieved of their diseases.

I hope if you have not yet made yourself acquainted with this great people, you will make them a study. I am not writing this to make a plea for you to give more money to the mission cause, nor that you would pray more, nor that you would preach the gospel to them. But if these people will receive your sympathy as they should have it, if you will consider them your brethren, if you want them to enjoy life as you enjoy it, if you want to lead a helping hand to those below you—I shall be perfectly at ease with regard to your money, prayers, and lives.

Elkhart, Ind.

For the Herald of Truth.

CAMP STORIES IN INDIA.

By J. A. Reseller.

It was during the last rainy season. The day had been particularly rainy and the early evening darkness was intensified by a steady downpour making music on the tile-covered roof. Even the chokidar did not feel it necessary to make his usual rounds with his rattling stick and warning cough, for no petty thief would venture out in such weather. We were gathered on the verandah of the only solid building available—coolies, peons, watchman, cook (who could read and write Portuguese and talk Hindi), a dog or two, and the missionary. Our minds ran toward tiger stories. The chokidar had his say:

"When I was a boy I went with my father on a pilgrimage to Jagernath. In the dominions of the great Rajah a man-eating tiger had been rampant. They tried all manner of plans to kill him, without success. They tied up goats and cows and buffaloes in the jungle, but he would not touch them. While we were in that country the nephew of the Rajah thought of a plan to catch the dreadful beast. He said: 'I am only one and this tiger kills many poor people. I'll give myself to save them.' They planted two posts firmly in the ground and tied the young man securely between them with his hands above his head. A

marksman with a trusty rifle sat in the tree above him. Early in the night along came the beast and was already so sure of his prey he began to roar, ready for a spring. But at that moment the sharp report of the rifle rang out. The ball struck the tiger in the open mouth, and another ball, quickly following it, sent the monster rolling on the ground to rise no more. The young man was saved. The Rajah gave him his daughter in marriage and heaped rewards and honors upon him."

Then the Portuguese Khansama told a story:

"When I was cook for Mr. Morris, District Superintendent of Police, in the famine of 1899—1900, we came to a village where a leopard had caused great distress by carrying off a number of children. He even entered houses and carried off the little ones from their sleep. Mr. Morris remained in the village fifteen days, trying to entrap the dangerous brute, but had to give it up. After we left a Mohammedan hunter or Shikari, who had been in police service, tried a plan no Sahib would have used. He tied a famine orphan child under a tree, and then watched. The leopard came and was just about to seize his victim when the sure bullet of the Shikari struck him dead and saved the child."

Concerning the truth of the last story there is no trustworthy proof. But the writer knew Mr. Morris well when he was in this district, and the second story is undoubtedly true. But whether the stories are true or otherwise, the fact that they were told by these people is such a way shows that these poor, ignorant people know what nobility and courage and self-sacrifice mean, and that they can learn to understand the great self-sacrifice of Him who died to save a world. Who will help to teach them?

And herein lies the moral of the story.

Dhantari, C. P., India, Nov. 5, 1902.

For the Herald of Truth.

GOD'S LOVE TO MAN.

By Myrtle Shenk.

"So God created man in His own image; in the image of God created He him; male and female created He them." Gen. 1:27.

In the beginning God created the heaven and the earth. He divided the light from the darkness. He divided the land from the water. He made vegetation to grow upon the earth. He created beasts, birds and creeping things, and, as the crowning glory of His creation, He created man in His own image, pure and perfect. Man was created for a purpose. That purpose was to glorify God and enjoy Him forever. Man was the most noble, the most intelligent of God's creation. He alone was made in the image of God, possessing the Spirit of God. God intended him to live forever, to be the master of a beautiful paradise, and to enjoy the companionship of his Creator.

But, leaving this beautiful picture, we must draw another. The serpent with his deceit led them into sin, and death passed upon all men. Man was cast out of this beautiful Eden to be

come a tiller of the soil. Thus sin came into the world. Man was now in a lost condition. He did not enjoy the presence of God, but hid himself when he heard His voice.

But let us turn to John 3:16, and behold the Father's love: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Though man had fallen from his state of perfection, yet God was not willing that he should die the eternal death. There was but one way whereby he might be saved; and that was by the sacrifice of the Father's only Son. Yet God, seeing man's weakness and doom, pitied, loved, and made the sacrifice to redeem the fallen.

God sent His only Son into the world, where He was despised and rejected of men, and finally nailed to a cross, to die the death of the transgressor. But He was wounded for our transgressions and bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed, for with the death of Christ the price was paid. The veil of the temple was rent in twain, signifying that the way to the Father's presence was now open for all. The curse resting upon man was removed, and today the Father does not ask obedience to ceremonial laws only, but a broken and contrite heart. How can one slight such a Father's love?

Let our Christmas be one of thankfulness to God for the great gift He gave to the world through His only begotten Son, even the gift of salvation, the gift of heaven.

Alba, Mo.

For the Herald of Truth.

EFFECTS OF INTemperance.

By Mrs. M. L. Steiner.

There is always a cause for every effect. The want of self-government and intemperance are the causes either directly or indirectly of an enormous amount of sin and misery.

Intemperance manifests itself in various ways. One may be intemperate in eating, in drinking, in dress, in talking, in every faculty or function we possess, all of which are demoralizing and sinful.

There are other things in which one can be intemperate, but as a rule the word "intemperance" draws our minds to the habitual use of strong drink; and why not? It seems to be the greatest curse of our country.

Let us notice some of its effects. It is a habit, and one which is mentally, morally, physically and spiritually injurious.

Scientists men agree that alcohol is a brain poison, that when taken into the stomach it is driven through the blood vessels chiefly upon the brain and nervous centers, causing inflammatory action, impoverished nutrition and an abnormal state of mind. Its use robs one of will power and of self-respect; takes from the heart that true sympathy and regard for others.

The heart is hardened and in consequence the happiness of mothers, wives and children and the comforts of home are destroyed. It takes away the money and time which were intended for purer and nobler purposes.

HERALD OF TRUTH.

Health, strength, self-control and character—all are lost as a direct result of intemperance. Nor is this all. The effect of it is seen in the gambling dens, the billiard halls and pool rooms. The dangerous cup finds its way to allure the unsuspecting in the dance and social card parties, for as a rule when the game is over wine is served with some other refreshments.

"My boy, when they ask you to drink, Stop and think."

Just think of the danger ahead. Of the hearts that in sorrow have bled, Of hopes that were drowned in the bowl Filled with death for the body and soul."

King Solomon well knew the effects of strong drink. He gives them in the form of questions: "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath ruinous of eyes?" The answer is: "They that tarry long at the wine. They that go to seek mixed wine."

"Long habit blunts perception, and drinking plunges masses of men and women into the mire of misery and the ditch of despair, and by its narcotic action on the will-power makes them contented to remain in the ditch when once there."

We see the effects of intemperance in our daily newspapers as we read of the divorces, murders, robberies, and other outrageous deeds that one of a sober mind would not commit.

A Catholic legend says that the devil gave a hermit the choice of three great vices, one of which was drunkenness. The hermit chose this, as being the least sinful. He became drunk, and then committed the other two.

Again, we hear the effect of intemperance on the street at midnight—quarreling, cursing and swearing. We see it in the victim lying by the wayside, and in some alley.

We can see the effect of it by visiting the destitute homes in the cities. We realize it more and more as we see little children enter saloons with pitcher or pail in hand to buy liquor for the family. The appetite is formed early. Many people in Chicago drink beer instead of water, and as a result there are 7,000 saloons in that city alone, and only 600 churches.

In a great majority of cases children inherit the taste for alcohol from parents, sometimes from the grandparents. This fact of inheritance was well known to the ancients. Plutarch says: "One drunkard is the father of another."

The effects of intemperance are so numerous that we cannot begin to tell them all. Only the Lord knows how many souls have fallen to have their names recorded in the Lamb's book of life on account of this awful habit.

Yet there are other habits almost equally injurious to the system. I refer to the use of tobacco and cigarette smoking. Cigarettes are "doctored" with the most poisonous drug to give them a pleasant flavor. The more a person smokes them the more he desires to smoke, until he becomes a slave to the habit, laying the foundation for a future life of poverty and misery.

The principal constituent of tobacco is nicotine, which, excepting prussic

acid, is the most deadly poison known to chemistry. Nicotine lowers the circulation, quickens the breathing and excites the action of the muscles at first, but its final effect is general exhaustion.

It has been said that there is no vice inherited from the father which is more strikingly visited upon the children than the use of tobacco. A vigorous man may use it all his life, but his children enter life enfeebled and predisposed to disease.

The effect of intemperance in any form always tends to lower the tone of the character and the world in general. It tends to drag the soul to despair.

Let us who have accepted Christ as our Savior not be found guilty of intemperance. Let not the temple of God be defiled. "If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are."

When people complain of hard times they do not think how much "dead loss" from the habit of intemperance could be turned to clear gain. It clothes and nourishes no one, instructs, purifies and blesses no one. The best thing to do with tobacco and strong drink is to let it entirely alone. "Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder."

Clarksville, Mich.

For the Herald of Truth.
THE MINISTRY OF A FLOWER.

By Mattie Herbruck.

In the rough and rocky ledges Of a lonely mountain side, 'Mid tangled brush and briar,

Where the murky shadows hide, A little flower in silence blooms, And wafts its fragrant scent, Through the long, still, summer hours, In quiet and content.

Scarce can the sun pierce the gloom Of the mountain's forest hold, While in the darkness the shadows play

In grimy outlines bold: And there, 'mid the mountain's somber shades,

Through many a long, dark hour, Abides in the silence of this place, This modest little flower.

Thus oft, my friends, it sometimes seems to me

That we were oft shut in, Away from fields where others toil 'Mid the busy haunts of sin. We hear their names proclaimed, perhaps,

For service, grand and true; While, though so much we long to help, Seems not for me and you.

But, instead, are kept apart, it seems, In the lonely valleys of life, Like the little flower, shut in, alas!

From the busy scenes of strife, But, ah! dear ones, a little flower Our Father may have sent

Into the fields where the crowded throngs Bustly came and went.

And He can plant His human flowers To grace the fields of strife;

Or in the mountain fortresses, Of the lonely vales of life. Ah! we can send a sweet perfume Upon the desert air, And gladden our lotted stretch of sky, Whether 'tis here or there.

The briars of mountain's lonely vale Can't shut the incense in: The fragrance even of a desert rose May sweeten the haunts of sin. You can't confine a rare sweet flower, Whether plant or life; It's scent will escape till the world around

With its sweet incense is rife. Akron, O.

THE BLESSING IN MEDITATION.

Many Christians who say their prayers regularly never meditate. The very word seems to them rather to belong to religious phraseology than to describe anything actual and practical in a Christian's life. Yet very little they know how much they lose, especially with reference to the life of our Lord and Saviour, by neglecting this most beautiful and fruitful exercise.

You say you do not know how to set about it. Very well, try something of this kind. After saying your morning prayers open a New Testament, and ask God to enable you to realize His presence, and to send His Holy Spirit to enlighten and guide you. Then read two or three verses, or a short paragraph, a miracle, a parable, a part of a discourse, as the case may be. Do not think of its grammatical or historical or literary aspects, but say, "What do these words say to me? What truth do they teach? What fault do they correct? What duty do they prescribe or encourage? What resolutions do they make necessary? If in earnest you will soon see your way. Scripture is so full of meanings that the real difficulty is which to select out of its abundance. Then, having decided on the main lessons of the passage, pray earnestly that you may practically remember them, and turn them in whatever way to the best account.

The whole exercise need not take up more than ten minutes; but at the end of a year it will, if regularly practiced, have made a great difference in matters which most intimately concern the soul. It is one way of so handling the Gospel history as to become convinced of its truth from perceiving its intimate sympathy with, and adaptation to, our own case. Instead of a vague, half-remembered, less than half-comprehended story, the life of Jesus becomes so passing into the life of the Christian by an insensible but real transference. It is turned, "in secum et sanguinem" into the very substance of all that is truest and deepest in thought and heart. It illuminates, it warms, it invigorates, and by doing this it gives that inward proof of its own reality which has been most highly prized by the most devoted servants of God. As of old, so now it is true that the man is blessed whose delight is in the revealed law of the Lord, and who meditates in it day and night; since he shall be like a tree planted by the water side, who will bring forth its fruit in due season; his leaf also shall not wither, and look, whatever he doeth, it shall prosper.—Cannon Liddon.

December 15, 1902

SUBSCRIPTION PRICE.

The Herald of Truth, one dollar per year. Rushed and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.25 per year.

The Herald of Truth is the Organ of the following Mennonite conferences:

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Wash'n Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Penna. Amish.
7. Ohio Mennonite.
8. South Western Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District Amish.
13. Missouri, Iowa and N. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.

BUSINESS NOTICES.

Jacobs' Model S. S. Sec'y Record, in Manila cover, 35 cents. Meyer's Paramount S. S. Sec'y Record, cloth, 47 cents. The Superior Sunday School Teachers' Book, 5 cents each; 40 cents per dozen. Collection envelopes, 35 cents per dozen. Order now.

New designs of Sunday-school Scripture Text Cards have been added to our large line. We can now offer better value for the money than ever before. The popularity of our beautiful cards at low prices, is continually increasing. Orders are larger and there are many more of them. Send us 15 cents for a sample package. We know you will be pleased.

Agents wanted.—The Mennonite Publishing Co. has now a fine line of Bibles and other fast selling, first class subscription books. They desire to put on a number of agents at once. Persons desiring employment of this kind should apply at once. We give liberal commissions. Send for catalogues and terms. Address Mennonite Pub. Co., Elkhart, Ind.

If you want a book which exposes in a vigorous, plain manner, the popular line which are stealthily creeping into the church, then send us \$1.00 for a copy of "Mr. Lord and Miss Church-Member." It strikes at the root, and no one can read it without receiving great benefit. Over one hundred agents, including several ministers, are busy at work selling this book, and all find it a good seller. Our terms are very liberal, and we would like many more agents to take hold of the work. Write us at once.

Our Book Store.—Let our readers remember that the Mennonite Publishing Company at Elkhart, Indiana is headquarters for Mennonite papers, Mennonite Sunday School Helps, Mennonite books and literature of every kind, Bibles, Testaments, hymn books, English and German. Also a large assortment of miscellaneous books. Send for a catalogue and prices. Address Mennonite Publishing Co., Elkhart, Indiana.

December 15,

1902.

381

Sister Minnie Stauffer, of Ellanabeth, Lancaster Co., Pa., who for several years has been working for the Publishing House, is our authorized agent, and all our patrons who want to subscribe for our papers, or pay up old accounts, may entrust their orders to her and they will receive prompt attention. Books, Bibles, Sunday school supplies, gift books, etc., may be ordered from her, and she will supply them at the same prices as when ordered direct from the house.

MENNONITE PUB. CO.

Place your order now for the FAMILY ALMANAC for 1903. The new FAMILY ALMANAC is fully equal if not superior to any former issue. It is without question the best family almanac for the Mennonite and Amish people, while the price is the lowest.

1 copy, postpaid,	\$.06
12 copies, "	.45
25 " "	.90
100 " "	3.50
100 " by freight or express, not prepaid,	2.50
250 copies, by freight or express, not prepaid,	4.25
500 copies, by freight or express, not prepaid,	7.50
1000 copies, by freight or express, not prepaid,	12.50

Send your order at once, enclosing the proper amount with same to insure prompt attention. Be sure to state whether you want English or German Almanacs. Address all orders to Mennonite Publishing Co., Elkhart, Ind.

Christmas Music.—We have several especially arranged Christmas exercises, embracing songs, recitations, responsive readings, etc., appropriate for Christmas services as follows:

Christmas Service Nos. 1, 2 and 3, each per single copy, 5 cents; per dozen, either kind or assorted, postpaid, 40 cents; per hundred, either kind or as assorted, postpaid, \$3.00.

The Manger's Treasure, The Star of Hope, The Redeemer's Birth. Each per copy 5 cents; per dozen, either kind or assorted, postpaid, 55 cents; per hundred, either kind or as assorted, postpaid, \$3.00.

The Paramount S. S. Recitation Book comprises 300 choice selections for all occasions. Special collection of poems for Christmas. In strong paper cover, postpaid, 30 cents; in board covers, postpaid, 50 cents. Send in your orders at once.

MENNONITE PUBLISHING CO., Elkhart, Ind.

Four "Oughts" for Mennonites.—1. Every Mennonite family ought to have a Mennonite Family Almanac for 1903. Send for it now.

2. Every Mennonite family ought to subscribe for and read the Mennonite church paper, the HERALD OF TRUTH for 1903. You will get three numbers free if you send for it now.

3. Every Mennonite family ought to have their Books, Bibles, Christmas Gift Books, Mottoes, Cards, etc. at the Mennonite Book Store at Elkhart. You will get good values for your money. They have a fine line to select from.

4. Every Mennonite Sunday school ought to use the Mennonite Lesson Helps, the Mennonite Sunday school Helps, Gift Books, Cards, and other Sunday school Supplies, and order them from the Mennonite Publishing House

at Elkhart, Ind. It looks strange to see foreign Sunday school literature in Mennonite Sunday schools when our own publishing house furnishes them just as good and just as cheap.

YOUR CHURCH PAPER.

The Herald of Truth.

You cannot well afford to be without the paper that gives you all the church news and keeps you in touch with the church and her work.

Show the paper to all your neighbors, and get them to subscribe. Many of them will do so if you will ask them. Price of the Herald from now until the end of 1903 is \$1.00. If the paper is coming to your address, renew your subscription early.

If there is a member in your community who does not read the Herald, will you kindly urge him to take the paper? Send us his name, so we can forward him a sample copy.

Our purpose is to get the Herald into every family where there are members.

If there are any poor members in your neighborhood—such as are not able to pay for the Herald, would you not like to donate the paper to them? Possibly the church where you hold membership, might assist you in the good work. When the paper is sent to the deserving poor, as a donation, it may be had at half price, that is, for fifty cents a year.

Forward us the names of those who are not reading the Herald, and we will send them sample copies. Address, MENNONITE PUBLISHING CO., Elkhart, Indiana.

SUNDAY SCHOOL LESSONS

LESSON XII.—DECEMBER 21.

CHRISTMAS LESSON.—Luke 2:8-20.

(Read Isa. 9:1-7. Mem. Vs. 10, 11.)

Golden Text.—For unto you is born this day in the city of David a Savior, which is Christ the Lord.—Luke 2:11.

Time.—The date of Christ's birth is uncertain. The date that has been generally accepted is December 25, B. C. 5. That is, He was born four years before the time of our common reckoning of His birth. It is said that the monk Dionysius Exiguus made a mistake of four years when he published his calculations in A. D. 526.

Place.—Bethlehem of Judea, situated about six miles south of Jerusalem.

Persons.—Joseph, Mary, the infant Jesus, the shepherds, the angel of the Lord, a multitude of the heavenly host.

Introductory Thoughts.—The incarnation of the Son of God and His advent into the world is the most important event in the history of the universe. The exact date when this great event occurred is unknown. Superstition, however, has fixed the date of our Savior's birth, and the Christian

world has accepted the same as the day in which to celebrate this great event. We find no scriptural warrant whatever for observing any day as the birthday of our Lord, consequently its observance is simply a superstitious custom, because not of divine authority. It is said that the early church did not celebrate the nativity of our Lord until the middle of the third century. The place of His birth, however, is positively known. It was necessary that He should be born in Bethlehem-Ephrath, according to the word of the Lord, spoken by the prophet Micah. It was also needful that it should be proven beyond any doubt that our Lord sprang out of Judah. But how are these matters to be arranged? Joseph and Mary dwelt at Nazareth, about seventy miles north of Bethlehem, and the time of Mary's delivery was near at hand. The interposition of Providence alone could make it possible that the birth take place at Bethlehem; accordingly Caesar Augustus, providentially, ordered that a census be taken of the Jews at this time, which necessitated the Jews which were scattered about in the various provinces to repair to the places of their nativity to be enrolled. In compliance with this decree Joseph and Mary journeyed from Nazareth to Bethlehem for the purpose of being registered. The city being full on their arrival, they were compelled to take lodging in a stable, and there in seclusion and deepest humiliation the child Jesus was born and laid in a manger. This great event of our Savior's birth would have passed unnoticed had not heavenly messengers appeared to announce the glad tidings to the shepherds as they were herding their flocks by night on the plains of Bethlehem. The angels in choral song made known the Savior's advent and mission to the shepherds—men little versed in human learning, and they hastened to Bethlehem to behold the Lord of glory; while the scribes and chief men among the Jews knew nothing of what occurred—no angelic bands entered the assembly of the Sanhedrin and proclaimed the birth of Christ, the world's Savior.

Dec. Home Readings.

15. M.—Christmas Lesson.

Luke 2:8—20.

16. T.—Simeon's prophecy.

Luke 2:25—35.

17. W.—Return to Nazareth.

Luke 2:36—40.

18. Th.—The wise men, Matt. 2:1-12.

19. F.—Into Egypt, Matt. 2:13-23.

20. S.—Prophecy. Isa. 9:1-7.

21. S.—The divine word. John 1:1-14.

LESSON XIII.—DECEMBER 28.

REVIEW OF FOURTH QUARTER.

(Read Psalm 105:1-6, 40-48.)

Golden Text.—Lord, thou hast been our dwelling place in all generations.—Psa. 90:1.

Time.—B. C. 1451—1314.

Lesson Thoughts.—The lessons of the quarter truly have been of special interest, especially those who have Israel's experiences during the three hundred and seventeen years (from the time that Joshua took charge as commander-in-chief, until Samuel was called of the Lord), has taught us many helpful lessons: 1. Those who

fully follow the Lord receive rich spiritual blessings. Perfect obedience is always richly rewarded. 2. God always opens the way to obey His commands. Faith unwavering will enable His people to overcome every difficulty and conquer every foe. 3. Faith coupled with obedience makes the seemingly impossible things possible. Great difficulties are easily removed if we trust the Lord for the victory. 4. Although Hebron was Caleb's promised possession, yet it was necessary for him to first claim his possession, then enter upon it. Thus God's people must "lay hold" of the promised spiritual blessings, if they would enjoy the riches of His grace. 5. Christ is our refuge, in whom we may hide and be safe from the great destroyer of souls. He is a rock of defense and a "shelter in the time of storm." 6. The true servants of God are crowned with the blessings of heaven. Their cup shall be full and running over. 7. Those who fail to obey God always suffer the penalty of their sins. "The wages of sin is death." 8. A fearful fate awaits both the drunkard and the drunkard maker. "Whatsoever a man soweth that shall he also reap." 9. The few with God are mightier than the many without Him. One with God is a majority. 10. Those who forsake the world and its sinful environments, and cast their lot with God's people, are richly rewarded. 11. When parents dedicate their children to God they will be early inclined to obey God's voice. 12. Love, joy and peace reign in the heart where Christ is born.

Dec. Home Readings.

22. M.—Joshua encouraged.

Josh. 1:1—11.

23. T.—Crossing the Jordan.

Josh. 3:9 to 4:7.

24. W.—The fall of Jericho.

Josh. 6:8—20.

25. Th.—Joshua and Caleb.

Josh. 14:5—15.

26. F.—Joshua's parting advice.

Josh. 24:14—25.

27. S.—Gideon and the three hundred.

Jud. 7:1—8; 16—21.

28. S.—The Boy Samuel.

1 Sam. 3:1—14.

CORRESPONDENCE.

From the Orphans' Home.—We have a number of boys at the Mennonite Orphans' Home, ages ranging from two to nine years, that we desire to place with Mennonite families out of age. For particulars address: A. METZLER, Sup't., West Liberty, O.

From Johnstown, Pa.—On the 13th of October Bro. Mennius Miller from Indiana and Bro. Isaac Miller from Illinois came here to attend the funeral of their aged father, Moses B. Miller, who was buried on the 19th. They remained with us for a few days and preached a very few interesting sermons in the Miller, Weaver and Kaufman houses of worship. On the 11th Bro. Michael Yoder and Bro. John Kauffman of McVeytown, Pa., came to hold communion services on the 12th for the Amish Cong. at Kaufman's M. H. LEVI BLAUCH.

Woodside, Pa., Nov. 30, 1902.—Very unexpected to us Bro. Noah H. Mack,

of Vinola, Pa., visited us and filled appointments in the Mennonite M. H. on Sunday, morning and evening. His texts were from John 10:27, and Acts 16:30. Both sermons were delivered to very attentive audiences. It is hoped his tour to the West has been the means of winning many souls to Christ. As the Bro. and his wife left us we felt to rejoice that the Lord has given us ministering brethren who do not fear to teach the plain gospel to sinful men and women. May the Lord continue to bless him in his labors.

COR.

Cedar Lane, Pa., Dec. 6, 1902.—Dear Brethren: Expecting my Herald to be sent to Cedar Lane, I could not understand why it did not come, until I saw in the items of Dec. 1 issue of some one sending a letter with no name to it, and I concluded that it was my own letter. I thank you for the notice. (Comparing the writing, we believe you were the "guilty" party, brother—Ed.) The Herald of Dec. 1 has been coming to our home for some years, and is a paper which I think every member of our church should read. It contains many scriptural truths that benefit the reader. May God bless the efforts to keep it pure.

S. A. LANDIS.

From Cronago, Mo.—Seeing the need of gathering neglected children into the Sunday school, and those who are not in the habit of attending religious services, and who do not receive the teachings of the Bible, we as a Sunday school at the White Hall M. H., have organized a mission Sunday school in Neck City, a small mining town, a few miles from our church building. The interest shown is good, and the average attendance of children is about thirty-five, with a number of older ones. May all those who are interested in the missionary cause remember our little mission Sunday school at the throne of grace.

NANNIE A. BARR.

Washington, Ill., Dec. 5, 1902.—On Nov. 3d Bro. D. H. Bender of Springs, Pa., came to this place and filled an appointment, taking for his text the parable of the sower. He also filled an appointment at Metamora. Nov. 21st Bro. John Nice came into our midst and on the 22d baptismal services were held. One soul was received into church fellowship by water baptism, which brings joy to God's people. The Sunday following communion services were conducted. On the 5th of Dec. Bro. C. C. Yoder and wife from Smithville, Ohio, were with us during which time Bro. Yoder filled one appointment, his text being Matt. 6, calling our attention to the Lord's prayer. He also preached twice at Metamora. May God richly bless this brother and sister on their journey and all those who are laboring in the Lord's vineyard.

Sport, Va., Dec. 5, 1902.—Bro. D. H. Bender is with us at present. Has held services at Spring Dale since Saturday evening, excepting Sunday and Tuesday evenings, owing to inclement weather. He expects to remain at this place until Sunday, after which he will go to one of the other churches, most likely to Mountain View, where

he will labor a week. May God grant that much good may follow his work, both in strengthening the Christian and awakening the sinner to a full sense of duty, that the cause of Christ may grow and prosper and His kingdom flourish as a rose in well tilled soil; for if our hearts are not well prepared for receiving the good seed, and thoroughly cultivated after received, the earnest work of our brethren will be of little benefit to us. Let each one of us live nearer to Jesus, for by so doing we will lead a brighter and happier life in this world and enjoy eternal life in the world to come.

COR.

From the Clinton (Brick) Cong., Goshen, Ind., Dec. 8, 1902.—We have again experienced a season of spiritual encouragement. On Nov. 15 and 16 Bro. David Garber of Nampa, Idaho, was with us and held three meetings. On Nov. 22 Bro. N. O. Blosser of Newstadt, Ohio, came to this place and labored with us till the 5th of Dec., holding meetings every evening. On the 6th the Bro. left for Nappanee, Ind., where he also expects to hold a number of meetings. The meetings at this place were well attended and a good interest manifested. Seven souls became willing to confess their Savior and unite with the church. May all others who are almost persuaded, make the good choice soon. On Nov. 23rd Bro. L. J. Lehman of Culm, Ill., came here on a business trip and was with us in a few of the meetings, preaching for us on Sunday morning. Our deacon, Bro. Jacob Long, was not able to attend the meetings, so a number of the brethren held a little service at his home on Dec. 5th. Also a meeting was held with Sister Gnaay of Middlebury and communion observed, and at her request Bro. Blosser appointed her with oil. Sister Gnaay is bearing her afflictions patiently, though she is longing to go to her long home.

COR.

From Zion Church, near Bluffton, O. Greetings: We have been favored with a number of visits by brethren from a distance. Bro. D. H. Bender of Springs, Pa., stopped with us on his way west, and delivered one impressive sermon to an attentive audience. We held our communion services on the 9th of Nov. Bro. L. J. Heatwole of Virginia, conducted the meetings. He preached three fitting sermons while with us and delivered a lecture on the theme, "The Bible on Astronometry," which was very much appreciated by the community. We cannot help but believe that all who listened to him went home with a deeper love and more profound regard for God because of His wonderful "handiwork" in the heavens.

Bro. Noah Mack and wife, of the Welsh Mt. Mission, and Bro. A. D. Martin of Scotland, Pa., were with us on Sunday, the 16th. The brethren conducted edifying services on Saturday evening, Sunday forenoon and evening. Bro. Hyegena of Wakarusa, Ind., was with us on the 23d and preached two good sermons.

A large number of our people attended the General Conference at Elda, Ohio. It was a pleasure to meet with the many people present, and to learn to know many of whom we had

often heard, and to hear the discussions upon the different topics that concern our church. We only wished there were more time for this.

MRS. M. S. STEINER.

From Attica, Kans.—Dear Herald readers: Since God spares our lives and keeps us in health and strength and the right use of mind, I trust it will not be out of place to write a few lines. I find some very good articles in the Herald and like to read them. We need the encouragement we receive therefrom. We say we can get all we need in God's Word, which we know is true, and yet we need the encouragement we receive from each other to go on rejoicing in Jesus. It is not the good works we do, but what He does for us, that makes us rejoice. We need to keep close to Him, for without Him we can do nothing. I feel very sorry to see in the church today so much following after styles and fashion that it is difficult to know who is Christian and who is not. You may say that this is not true in our church, but is there not danger in our beloved church also, unless we continue to grow in the grace and knowledge of the truth? We are admonished to go on to perfection, and that can be attained only in Christ. Oh, to be filled with the fulness of God! Since my children leave this world one after another, it makes me feel anxious to go too, but if God can use me for some good in this world, I am satisfied, for I do long to do His will in all things. Let us all be earnest in prayer for the brotherhood everywhere and especially for our dear brotherless brethren; let us be careful to help rather than hinder them in the good work, and do all in love, for love worketh no evil.

SISTER L. A. WEAVER.

Reid, Md., Oct. 13, 1902.—It has been quite a while since we have given any church news from this part of God's vineyard, but by His grace I will give a few items. The communion season has again arrived. Should this not be a joy to the followers of that meek and lowly Lamb, Jesus, who has said, "This do in remembrance of me" (1 Cor. 11:24)? My dear brethren and sisters, do we fully realize the importance of communion? Do we really participate therein in commemoration of His suffering and death? Unless we partake of the sacred emblems in remembrance of Him, in spirit and in truth, I fear we are not where we should be. But I trust this is not our condition. We observed communion at the Miller M. H., yesterday, Oct. 12. The weather not being so favorable, there were not as many visitors as we usually have upon such an occasion; but we were glad for some of the brethren and sisters for whom the holier congregations who were present and communed with us. This is something in which I think we are too negligent. Let us visit our sister churches upon these occasions and take active part in the ordinances. If it is good for us to commune with the brethren and sisters at home, why is it not still better and more uplifting and uniting in His love to visit our sister churches and commune with them? Oh, let us grow stronger in His love, visit the congregations more,

that we may become more effective workers in the Lord's vineyard? We are also thankful to the Lord that we had the privilege to be present at the ordination of a minister in the Reiff church today. Yesterday two weeks ago votes were taken for brethren as candidates for the ministry, upon which occasion seven brethren were voted for. Today the Lord's Spirit and fell upon Bro. Martin E. Riser, who was ordained through the instrumentality of Bishop Jacob N. Brubaker of Lancaster Co., Pa. May the brother be faithful to his calling; may he be an instrument in God's hand to bring many souls to Christ. May the good Lord be his "guide and his staff," is our sincere prayer.

BENJ. B. WEBER.

CONFERENCES.

The Lord willing, there will be a Bible Conference held in the Folk Mennonite M. H., Somerset Co., Pa., Dec. 22-27, 1902. Persons coming on the B. & O. R. R. to Meyersdale will notify D. H. Bender or Eli Miller, Tub, Pa. Everybody interested in the study of the Bible and the welfare of the church, is invited to attend.

PROCEEDINGS

Of the Third Mennonite General Conference, Held at the Pike M. H. near Elda, Ohio.

The Conference was opened at 9:30 a. m. by singing. Devotional exercises were conducted by David Plank of Bellefontaine, O. Scripture Lesson, 1 Cor. 3. Prayer by Christian Good, of Dale Enterprise, Va. Organization resulted as follows: Moderator, Daniel Kauffman, Versailles, Mo.; Asst., D. J. Johns, Goshen, Ind.; Secretaries, J. S. Shoemaker, Freeport, Ill., and J. S. Hartzler, Elkhart, Ind. D. S. Brunk, of Elda, O., was elected treasurer by acclamation.

The following committee was appointed by the Moderator to frame resolutions: J. Kurtz, Ligonier, Ind.; Noah Stauffer, Strasburg, Ont., Can.; D. H. Bender, Springs, Pa.

D. J. Johns then read Eph. 4:1-16, after which Andrew Shenk, of Oran, Mo., delivered the conference sermon, basing his remarks on Acts 15:28. Many pointed and practical thoughts were presented; among them are the following: From the beginning of the church there were evils confronting it. They may be different in nature now than they were then, but they come from the same source. Our united efforts should be put forth to counteract the evils that threaten our beloved church. It requires much charity to rightly consider and discuss the grave questions that confront us in this age. We are here to confer with each other as to how we may become more united and labor for the best interests of the church. To be efficient workers we need more than human wisdom. The church should make known to the world the manifold wisdom of God; to do this we need to be united upon the true principles and doctrines of the Word. It is of divine arrangement that we as God's people meet often together to admonish and encourage one another, and thus be led to speak the

same thing. Some of the great principles of Christianity are being lost sight of by some of our people; non-resistance and non-conformity to the world will be lived out by God's people. If we are not worthy and neglect these great principles, the Lord will raise up others who will live them out. We may drift from these essential doctrines and scarcely be conscious of it. If led by the Holy Spirit we will overcome these tendencies to drift, and be bound more closely together in the bonds of love; being thus enabled to make practical the teaching of the gospel, and perform the will of the Lord. May we let go of self, and seek only the glory of God, speaking as the Spirit giveth utterance; that what may be said and done this day, may truly seem good to the Holy Ghost.

Albrecht Schiller next addressed the conference as follows: The purpose of this conference is to build up and encourage us as workers and quality us to do more effective work in our home churches. We need not be discouraged, for Jesus will be with us. As ministers we should feed the flock and care for the same. We may suffer at times in order to do this, but the victory will come. We shall "overcome by the blood of the Lamb." Let us earnestly seek to lead the lost to us, the Savior of men. If we prove ourselves worthy we will be able to reprove sin, be a light to the world and an instrument in the hand of the Lord to extend His glorious kingdom on earth.

The minutes of the previous meeting were next read and approved. Reports were then given from the various conference districts as to the following conditions:

1. As to spiritual condition.
2. Evils to contend with.
3. Encouraging features.
4. Additional information.

Ohio Conference, represented by John M. Shenk.

1. Quite good, but very much room for improvement.
2. Worldliness in its different forms. Formality.
3. Work in a general way going on with good results. Much room for improvement along various lines. At no time in the history of the church have such opportunities been presented as now.

Canada Conference, by E. S. Hallman.

1. Normal. More doctrinal teaching is needed.
2. Conformity to the world in its various forms. Lukewarmness to God's cause.
3. Much grace of God. Workers sent out. Conference looks more upon the needs of the field. Outside places are supplied with ministers.
4. Continued meetings have brought good results. See the need of more Bible study. Meetings organized for that study. Annual Bible conferences are held.

After singing a hymn the forenoon session closed with prayer led by S. G. Shetler.

AFTERNOON SESSION.

Opened with singing and prayer led by John Loucks.

Reports continued.

S. W. Pa. Conference, by S. G. Shetler.

1. Growing better. An awakening among the ministry, therefore a better administration of God's Word.
2. Worldly amusements. Desecrating the Lord's day. Self-spirit and a zeal not according to knowledge.
3. Accession of members. Better supply of ministers. Spirit of liberal giving. Consecrated workers. Continued meetings.
4. Mission stations. Bible conferences.

Indiana (Amish) Conference, by J. Kurtz.

1. Growing some. Much room for improvement.
2. Desecration of the Lord's day. Secret orders. Seeking honor, riches and pleasure.
3. Sunday schools prosperous and evergreen. Mission spirit growing. Deeper work of grace.

Indiana Conference, by David Burkholder.

1. Lukewarm. Some better.
2. Worldliness. Tendency to seek popularity.
3. Strife ended. More unity among the ministers. Better satisfaction in the church throughout.

Miners Conference, by L. J. Lehman.

1. Spiritual condition improved.
2. Worldliness, but not in all its forms.
3. Ingatherings. Members more awakened. More of a united effort in building up the kingdom.

Kansas and Nebraska Conference, by A. Schiffer.

1. Practical piety is growing.
2. Worldliness. Some erroneous teaching from parties in other denominations.
3. Active workers among the young people. Young and old working together.

Western District of K. & N. Conference, by David Garber.

1. Fair in some parts. Other parts very low. Needs help.
2. Pleasure parties. Secret orders. Seeking riches, pleasure and honor. Outside teaching to leave off the ordinances of God's house.
3. Earnestness of workers. Missionary spirit growing.

Great openings for many who will go in among the people and live out their profession.

Missouri and Iowa Conference, by Daniel Kauffman.

1. Averages well with other fields.
2. Indifference. Lucre loving. Conformity to the world. Business view of Sunday observance.
3. Awakening to the consciousness of a need for better preparation to preach and live the gospel.

Virginia Conference, by L. J. Heatwole.

1. Nothing to boast of, yet nothing to complain of. Spiritual growth is apparent.
2. Prominent members giving too much attention to secular matters. Worldly conformity and worldly pleasures. Life insurance agents working among the brotherhood.
3. More liberal giving. Accessions to the church. Greater activity, especially in the W. Va. field.

Lancaster (Pa.) Conference, by A. D. Wenger.

1. Gradually growing better. Less formality.
2. Strong drink among a few. Opposition to aggressive work.

3. Progress in the S. S. work; better teaching. Mission spirit growing. Quarterly mission meetings held. New mission stations established. Largest conference, 6,000 members in Lancaster Co.

Ohio and Pa. (Amish) Conference, by David Plank.

1. Some advancement, more desired.
2. Modernized, legalized and Americanized idolatry.
3. Upward tendency, but too slow. On the whole there has been an advancement shown in these reports, but greater spiritual attainments, with manifestations of more practical piety and definite work, should be the history of our beloved church in the future.

M. S. Steiner, Secretary of the Hymnal Committee, next gave a report of their work as follows: The committee appointed by the Gen. Conference in 1900, in connection with the committee appointed by the Ohio Conference, met and organized, by appointing J. S. Shoemaker Pres. and M. S. Steiner Sec. Four meetings were held, at which the selections of hymns and music were made and other necessary arrangements for the publication of the proposed new Hymnal, after which the work was given into the hands of J. S. Shoemaker to secure the copyrighted music, make contract with publishers, and assume the financial part of the work. Though the work was somewhat delayed on account of the plates, the work is now completed. Bro. Shoemaker next gave the financial report of the Hymnal work, after which the work and reports of the Hymnal Committee were accepted and approved by the conference. It was moved and seconded that the Hymnal Committee be discharged, and a new committee of three brethren be appointed to look after the Hymnal interests, and take charge of the plates. Motion carried.

On motion of M. S. Steiner the former compiling committee composed of J. S. Shoemaker, D. D. Miller and E. S. Hallman, were appointed as a new committee, with J. S. Shoemaker as chairman.

The committee appointed to investigate church institutions next gave their report. The same was read by Jonathan Kurtz; the report being somewhat lengthy, only about one-half of it was read. Reports were given of the following institutions: Elkhart Institute, M. E. and B. Board, Old People's Home, Orphan's Home, Chicago Home Mission, and Mennonite Book and Tract Society.

The Moderator next appointed the brethren M. S. Steiner and David Garber to assist the committee already appointed on resolutions.

After singing and prayer led by Andrew Shenk, the afternoon session closed.

FRIDAY FORENOON.

Conference was opened with song, after which N. O. Blosser read 2 Cor. 3, offered a few remarks and led in prayer.

The Committee on Church Institutions now completed their report, after which it was moved to accept the report as read. Motion carried.

The following resolution was next adopted by the conference:

Inasmuch as the spirit of true worship is not enhanced by fast or operatic music, we recommend that our people everywhere avoid that kind of music, and that our song services be conducted with reverence, thoughtfulness and consecration.

The following general questions were next discussed and acted upon:

1. What are some of the most important Christian qualities which all ministers should seek to possess and cultivate?
- Ans.—Resolved, that some of the most important qualities which all ministers should seek to possess and cultivate, are: Power of the Spirit, knowledge of self, Christian piety, charity, patience, zeal, mildness, sympathy, partakers of the divine nature, humility, self-denial, sacrifice, courage, firmness, studiousness, and be what we seem to be, and to avoid foolish talking, jealousy, love of filthy lucre and the applause of men. 1 Cor. 12:31; Acts 1:1; 2 Pet. 1:3-7; 2 Pet. 5:2; 2 Tim. 2:15; 4:2; John 1:23.
2. How may the spirit of sacrifice be more firmly implanted in the minds and hearts of our people?
- Ans.—Resolved, that the spirit of sacrifice may be more firmly implanted in the minds of our people, by ministers setting the example, by calling attention to the needs and the blessings of sacrifice, by studying the life of Christ and holding Him up as an example, by honoring the Lord in all our dealings, by teaching children and Christians to give of both their abundance and needs, and by being alive to the interests of Christ and His cause. Rom. 12:1; 1 John 4:10; 1 Cor. 6:19, 20; Hag. 2:8; Heb. 13:16; 2 Cor. 9:7; John 13:15; Heb. 12:3; 4.

After the singing of a hymn and prayer led by Noah Mack, the forenoon session closed.

FRIDAY AFTERNOON.

The afternoon session opened with singing and prayer led by L. J. Burkholder, after which question No. 3 was read and discussed.

Has this conference any advice to give as to what may be done to bring about the following results: 1. A deeper spiritual life on the part of our membership in general. 2. A more general and complete separation from the world. 3. More uniform methods of church government.

Ans.—Resolved, that we advise: 1. In reference to a deeper spiritual life, that we read God's Word more and increase our faith, that we go down the seven steps with Christ in Phil. 2:7, 8; that we may rise with Him in the seven steps upwards in Phil. 2:9-11; that we hold up Christ; that we talk the Scriptures in our homes; that our hearts be emptied of the world; that Christ may find room. John 5:39; Mat. 3:16.

2. In reference to bringing about a more general and complete separation from the world, that when the first principle—that of a deeper spiritual life—is accomplished the second will follow; that we be more ready to bear each other's burdens; that parents do not think their children better than others and show it by display in dress. Rom. 8:1, 2; 2 Tim. 3:14-17.

3. In reference to a more uniform method of church government, that ministers exchange views on church polity; that conferences adopt rules of

order and observe them; that meetings of a general character be attended and encouraged; and that we show a spirit of tolerance and respect for the rulings and views of the district conferences. Acts 15:36; 1 Pet. 5:5; 1 Cor. 14:32; Rom. 12:10.

Ques. 4. Is the relation between the General Conference and our district conferences defined clearly enough in the records of this conference? If not, will this conference re-state the same?

Ans.—The position taken by the General Conference toward the district conferences as recorded in the minutes of the General Conference held at Wakarusa, Ind., Nov. 2, 1898, is as follows: (See answer to question No. 2 in minutes of meeting in 1898.) Be it therefore resolved, that we reaffirm the relation existing between the General Conference and district conferences, as stated in the above named minutes.

On motion and by vote of the conference the following miscellaneous business was next transacted:

M. S. Steiner, of Columbus Grove, O., was re-elected Trustee of the Board of Charitable Homes.

Conference decided to appoint a committee of three to investigate the church institutions. Accordingly the following named brethren were appointed by the Moderator: John Nice, Morrison, Ill.; S. G. Shetler, Davisville, Pa.; D. D. Miller, Middlebury, Ind.

That the minutes of this conference be printed in pamphlet form.

That the Secretary and Treasurer be authorized to have 3,000 copies printed, or as many as they may see fit.

The Treasurer's report was given as follows: Receipts, \$30.49; expenses, \$34.21; deficiency in treasury, \$3.72.

That the Secretary purchase a book and record the minutes of the three General Conferences held.

That the subject of holding another General Conference, be discussed.

A number of lengthy remarks followed, expressing the high regard for those who are not in sympathy with the Gen. Conf. and the great loss to the church in case the Gen. Conf. would be abandoned. At the close of the discussions the afternoon session closed with a benedictory prayer led by L. J. Lehman.

FRIDAY EVENING.

The evening session was opened with singing and prayer led by J. J. Warye.

The General Conference question was again taken up and the following adopted:

Whereas, an impression has been received by some that the General Conference on account of local disturbances should be postponed for the time being; and whereas, there are others who received the warm words that they were no longer welcome to the us; and whereas, we recognize the danger of becoming overzealous in a good cause; nevertheless, owing to the fact that we received no request from any conference body to discontinue the General Conference, but to the contrary have received warm words of encouragement and sympathy from many sources, and since delegates unanimously believe it to be a preserver of peace and love, and a great unity-

ing power in the church; therefore be it Resolved, That for these and other reasons not enumerated, we call another General Conference to convene at the call of the committee which shall be appointed to designate time and place of holding said conference, and that we hereby extend a warm invitation to all brethren of like faith and practice to convene with us.

The following committee was appointed to arrange for time and place of holding next conference: Aaron Loucks, Scottsdale, Pa.; David Plank, Bellefontaine, Ohio; David Garber, Nampa, Idaho.

Resolved, That the various district conferences be instructed to appoint one from each district on the Committee of Arrangements, and in case any conference neglect this matter, the delegates appointed by such conference, be empowered to make the appointment.

Brief, but fitting closing remarks were made by J. M. Shenk and the Moderator, after which the Moderator led in a closing prayer. Thus ended our third General Conference, with the evidence manifested by all present, that it was "good for us to be here."

J. S. SHOEMAKER,
J. S. HARTZLER,
Secretaries.

Bishops Present.

Daniel Kauffman, Versailles, Mo.
David Plank, Bellefontaine, O.
John M. Shenk, Elda, O.
John Nice, Morrison, Ill.
D. J. Johns, Goshen, Ind.
J. Kurtz, Ligonier, Ind.
Aaron Loucks, Scottsdale, Pa.
Albrecht Schiffer, Roseland, Neb.
L. J. Heatwole, Harrison, Va.
Moses A. Mast, Walnut Creek, O.
Andrew Shenk, Oran, Mo.
J. P. Schmauck, Goshen, Ind.

Ministers Present (Delegates).

Noah Stauffer, Strasburg, Ont., Can.
E. S. Hallman, Berlin, Ont., Can.
D. H. Bender, Springs, Pa.
L. J. Lehman, Cullom, Ill.
A. D. Martin, Scottsdale, Pa.
Eli A. Bontrager, Nappanee, Ind.
John Blosser, Rawson, O.
S. G. Shetler, Davisville, Pa.
Y. C. Miller, Lagrange, Ind.
D. P. Driver, Versailles, Mo.
John Hysena, Wakarusa, Ind.
A. J. Hostetler, Middlebury, Ind.
David Lehman, Columbus, Ia.
David Hostetler, Wellsville, O.
John Kreider, Wadsworth, O.
J. S. Hartzler, Elkhart, Ind.
M. S. Steiner, Columbus Grove, O.
J. S. Shoemaker, Freeport, Ill.

Not Delegates.

David Burkholder, Nappanee, Ind.
C. P. Steiner, Beaverdam, O.
Jacob R. Horning, Bluffton, O.
David Garber, Nampa, Idaho.
Christian Good, Dale Enterprise, Va.
Geo. Ross, Elda, O.
N. O. Blosser, New Stark, O.
Moses Brenneman, Lima, O.
Oscar Hostetler, Emma, Ind.
Henry Reicheiser, Swanton, O.
John R. Bucher, Ephrata, Pa.
A. M. Shenk, New Carlisle, O.
J. S. Gerik, Smithville, O.
Jonas Loucks, Goshen, Ind.
D. S. Brunk, Elda, O.
C. B. Brenneman, Elda, O.
Benj. Huber, Elda, O.

Geo. Lambert, Elkhart, Ind.
Samuel Honderich, Goshen, Ind.
Jacob Shank, Elkhart, Ind.
Noah H. Mack, New Holland, Pa.
Peter Unsicker, Cullom, Ill.
L. J. Burkholder, Box Grove, Ont., Can.
A. A. Leahman, Chicago, Ill.
A. D. Wenger, Millersville, Pa.
J. B. Smith, West Liberty, O.
J. J. Warye, Urbana, O.

Deacons.
W. T. Lineweaver, South English, Ia. (Del.)

Samuel L. Warye, Urbana, O.
N. S. Hoover, Goshen, Ind.
Benj. Brenneman, Moheba, Va.
J. G. Wenger, Elkhart, O.
Eli D. Yoder, West Liberty, O.
Abr. A. Good, Elda, O.
J. B. Huber, Elda, O.
S. K. Plank, Orville, O.
H. J. Powell, Concord, Tenn.
C. Z. Yoder, Wellsville, O.
Eli Frey, Wauson, O.
J. W. Miesler, Bowne, Mich.
P. E. Brunk, Elda, O.

REPORT

Of the Committee Appointed by the Mennonite General Conference to Investigate Our Church Institutions.

Evangelizing Work.

We find the condition of this institution still encouraging and much the same as given in the report of 1900.

We wish, however, briefly to submit the following: We are pleased with the care that is exercised in recording the receipts and expenses in the Secretary's and Treasurer's books. We had a balance on hand, October 1, 1902, of \$179.15.

Working condition, still good. The work being somewhat simplified in this, that instead of applying to the board for traveling expenses, many of the congregations pay the expenses of the Evangelists laboring among them. This saves much labor for the Board.

Many earnest appeals are still coming in from different places for help and there seems still to be a lack of laborers. A new field of labor has been opened, by the Canadian brethren. In Alberta, in the north-west part of British N. America. Three colonies have been started: at Okotoks, Carstairs and Mayton. The outlook for progress in the work is encouraging.

Mennonite Old People's Home, Rittman, Ohio.

We, the undersigned, being authorized by the Investigation Committee to inspect the Old People's Home, do hereby submit the following brief report of our investigation on Nov. 1, 1902. We find the Home from house to attic, clean and in good order, and the inmates properly cared for. Some necessary improvements have been made during the summer.

A good stable has been built at a cost of \$355.00; size 24x28 feet and 18 feet high.

Over 100 fruit trees of various kinds have been planted during the past season.

Jonas G. Wenger, the present Superintendent, is in our opinion well qualified to fill the responsible position to which he has been appointed. He

IF MIGHT KNEEL.

If I might kneel
Where Jesus' smile could comfort give;
If I sometimes might feel
His hand in comfort on my head,
And hear Him say: "My little child,
I know it all; I will be good."
Each wound; be of good cheer!
If I close to His side might stand,
And kiss the bruised feet,
And know He knew it first, and loves me
still—
Perhaps, then, in Gethsemane,
I might make a song about my prayer,
And feel His face bending to see
My need, and clasp my faltering hand,
And guide to the white gate, and say, per-
haps—
"Well done! This is Thy Father's house,
Where many mansions be."
Perhaps, all amidst carrying weight
In life's solemn
Give humble faith into His will,
And say, in prayer: "Thou knowest best,
Thy will be done,
So I Thy presence earn."
—*Brith Wehly*

GARNERED THOUGHTS.

Self conceit never was a good student.
Loving will always be found a losing game.
Greediness has always been a hard worker.
Covetousness is greedy, dishonest, and lazy.
Opportunity usually comes to us in disguise.
Wisdom gets all its lessons at the feet of Jesus.
The visits of truth are not always welcome.
An evil man is more base than his wicked life.
Humility does not deck herself in gaudy attire.
There is no Christian duty just to be seen of men.
The Lord would put a man behind every sermon.
A helping hand always goes with an earnest prayer.
To live without thankfulness, is to live unworthily.
Christians should always put their heart into the song.
The humble spirit shrinks into the shadow of the cross.
He is wise who can always discern the face of opportunity.
Interference turns up the toes, in stead of lifting up the life.
He who would have his wit about him, must keep away from wine.
Love is the keynote, with which every chord is to be brought in harmony.
Many bear the Lord's Providence who will not listen to His preachers.
The hospital of the Church remains crowded, while the "laborers are few."
Nothing advances a person so rapidly in the Christian life as the school of faith.
Fidelity in small things is always the mark of a life that has made the great consecration.
The chords of human sympathy are bound together by the knots of a common affliction.
Impudence, silly talk, foolish vanity, and vain curiosity are closely allied; and are children of one family.
Hath any wounded thee? Soft language dresses it, forgiveness cures it, and oblivion takes away the scars.

The slightest sorrow for sin is sufficient if it produces amendment, and the greatest is insufficient if it does not.

Do not let want of success depress you, but struggle on. Labor hard continuously, and you will win in the end.

GROWTH in character shows itself in the face and form. Progress in the inner man makes its mark on the outer man.

The greatest difficulties are found where least expected; the greatest successes come from where they are least sought.

We prepare ourselves for sudden deeds by the reiterated choice of good or evil that gradually determines character.

"Speak a kind word to me sometimes," replied the boy, tears gushing from his eyes. "I haven't got a mother like some of them."

Keep innocent. Innocence does not come back, and repentance is a poor thing beside it. The best eyes look inward and upward.

I was given a seed to plant, and when most I loved it, I was bidden to bury it in the ground; and I buried it, not knowing I was sowing.—*James Karlon*.

How happily and how mightily God could work with us if only we had the grace to get things out of His way and let Him have His will with us.—*Work*.

It is the living Christ exalted in our hearts and exemplified in our lives that draws men to the great heart of the Father. "And I, if I be lifted up, will draw all men unto me."—*Emmet*.

This tendency of man is to remember the weakness in the nature of those around us and to forget the good. He remembers the good and deems mercifully with the weaknesses.—*Chapman*.

Christ's example teaches us that it is not sin that must humble us. This is what many Christians think. They consider daily faults are necessary to keep us humble. There is a humility, even like Christ's which consists, even when grace keeps us from sinning, in the self-abasement that can only wonder that God should bless us, and delights to be as nothing before Him to whom we owe all. It is grace we need and not sin to keep us humble. The heaviest laden branches always bow the lowest. The greatest flow of water makes the deepest river bed. The nearer the soul comes to God, the more His majestic Presence makes it feel its littleness.—*Andrew Murray*.

We need Christ just as much in our bright, prosperous and exalted hours as in the days of darkness, adversity and depression. We are quite in danger of thinking that religion is only for sick rooms and funerals and for times of great sorrow and trial—a lamp to shine at night, a staff to help when the road is rough, a friendly hand to hold us up when we are stumbling. This is not true. Jesus went to the marriage feast as well as to the home of sorrow. His religion is just as much for our hours of joy as for our days of grief. There are just as many stars in the sky at noon as midnight, although we can not see them in the sun's glare. And there are just as many comforts, promises, divine encouragements and blessings above us when we are in the noons of our human

gladness and earthly success, as when we are in our nights of pain and shadow. We may not see them in the brightness about us, but they are there, and their benedictions fall upon us as perpetually, in a gentle rain of grace.—*Life's Windows*.

MARRIAGES.

Moul—Miller—On the 9th of Sept. 1902, by Martin Whisler, Charles R. Moul to Katie Miller, both of Penn Twp., York Co., Pa.

Kreider—Snively—On Nov. 18, 1902, by Biah. Abraham B. Herr of New Danville, Bro. Haver H. Kreider and sister Lizzie N. Snively, both of Lancaster, Pa.

Moseman—Becker—On Nov. 27, 1902, by Biah. Abraham B. Herr of New Danville, Bro. Harry H. Moseman and sister Cora S. Becker, both of Lancaster, Pa.

Weaver—Heiler—On Nov. 20, 1902, at the home of the bride, by Biah. Abraham B. Herr of New Danville, Bro. Harry W. Weaver, and sister Bertha R. Heiler of Eden, Lancaster Co., Pa.

Bachman—Rote—On Nov. 28, 1902, by Biah. Abraham B. Herr of New Danville, at his residence, Bro. Clayton Bachman of Lampeter and sister Emma Rote of Lancaster, Pa.

Keesey—McCormick—On Nov. 26, 1902, at the home of the bride, by Biah. Abraham B. Herr of New Danville, Isaac Keesey of Willow street, and Florence McCormick of Hollinger-ville, Lancaster Co., Pa.

Messner—Hess—On Nov. 12, 1902, at the residence of the bride's parents, by Biah. Abraham B. Herr of New Danville, Bro. John Messner of Rothville and sister Emma W. Hess of Akron, Lancaster Co., Pa.

Greider—Herr—On Nov. 11, 1902, at the residence of the bride's parents, by Biah. Abraham B. Herr of New Danville, Bro. Howard G. Greider of Landville and Miss Mary M. Herr of Mountville, Lancaster Co., Pa.

Lehman—Bassinger—On the 27th of November, 1902, at the home of the officiating minister, near East Lewis-ville, Mahoning Co., Ohio, by Biah. John Burkholder, Bro. Edwin Lehman to sister Mary Bassinger.

Harnish—Thomas—On Nov. 27, 1902, at the home of the bride, by Biah. Abraham B. Herr of New Danville, Bro. John B. Harnish of Pequea and sister Annie B. Thomas of Conestoga, Lancaster Co., Pa.

Neuhauer—Yoder—On the 25th of November, 1902, at the residence of the bride's parents, by H. H. Good, Bro. John Neuhauer to sister Sally Yoder, both of Knox Co., Tenn.

Huber—Kurtz—On Nov. 6, 1902, by Biah. Abraham B. Herr of New Danville, Bro. Jacob G. Huber of Petersburg and sister Alice M. Kurtz, both of Providence, Lancaster Co., Pa.

Strubhar—Roth—On the 19th of November 1902, by A. P. Troyer, Bro. A. J. Strubhar of Needy, Clackamas Co., Oregon, to sister Mary Roth of Handy, Marion Co., Oregon. God bless and guide them in His ways.

Lais—Troyer—On the 23d of Nov. 1902, by Biah. John Schmitt of Mes-sonia, Ill., Bro. Amos Lais to sister Catherine Troyer, both of Hubbard, Oregon. God grant them grace to be faithful in His service as long as they live.

Deaths.
Shreck—On the 19th of October 1902, at his residence, near Mes-sonia, Oregon, Bro. J. J. Shreck, aged 71 Y., 7 M., 4 D. Buried on the 29th in a service by A. P. Troyer in English and by D. J. Kropf in German.

Stutzman—On Oct. 30, 1902, near Sharon Center, Johnson Co., Iowa, Corn. Ellen, daughter of Joseph and Katie Stutzman, of cholera infantum. Age 2 Y., 3 M. Funeral services on the 31st at E. Union M. H., conducted by C. Warey and A. I. Yoder.

Bair—On the 15th of Sept. 12, 1902, buried on the 15th at Bair's M. H., where a large concourse of relatives and friends were assembled. Funeral was conducted by Martin Whisler and Daniel Stump from Rom. 5:18. Bro. Bair's residence was at New Baltimore, York Co., Pa.

Friedt—Henry B. Friedt was at Montgomery Co., Pa., Mar. 10, 1828, emigrated to Moravia, Mes-sonia, Ohio, in 1850, died Nov. 30, 1902. Bro. Friedt was a member of the Men-nonite church for many years. Funeral services were held at the Gullford M. H., Dec. 2, conducted by J. M. Kreider and Isaac Good, assisted by John Hygema.

Warney—On Nov. 27, 1902, near Anish, John C. Warney, aged 72 Y., 2 M., 28 D. He leaves two brothers, 5 sons and 8 daughters, all married except one daughter. Of the 60 grandchildren, 12 have gone before to enjoy the home beyond. Sister Burkholder has been afflicted with enlargement of the liver and was confined to the house for about 8 Mo., and bore her suffering patiently, saying she was satisfied just as the Lord willed. The home in which she has been so tenderly cared for by three of her daughters, will be lonely, yet the most loving hearts can but feel rejoiced that the spirit has burst its tenement and gone to the home where perishing is unknown. She was a faithful com-panion, beloved by all. May the good example of a Christian mother be a blessing to her children, grandchildren and to her relatives and friends. Funeral conducted at the house by Bro. Noah H. Mack and at the M. H. by the brethren John Landis, German, from Psa. 27:10, and Biah Benj. Weaver, English, from 1 Thes. 2:19. In-terment at Metzler's. May God bless and comfort the bereaved ones.

Triessel—On the 18th of September 1902, of consumption, David Triessel, of near Dale Enterprise, Pa., aged 30 Y., 5 M., 27 D. He had been complaining for about ten months, but suffered little pain. He walked around the house many before his death, but he seemed to know that the end of his life was near. On the night of the 17th at about 3 o'clock he told his wife that it would be his last morning on earth. He expressed himself ready to go, though he felt sorry to leave his young com-panion, to whom he had been married in January of this year. His last words to her were: "Meet me in heaven." Funeral services at Weaver's M. H. by Chr. Good and Joseph Heatwale, from Rev. 20:6. A large concourse of friends and neighbors gathered to pay a last tribute of respect to the departed brother. He leaves a sorrowing wife, four sisters and two in marriage, and his early departure. He was a member of the Mennonite church and was

Housouer—Lydia Culp was born in Mahoning Co., Ohio, Aug. 14, 1842, died in the village of Wahpannee, Ind., Nov. 12, 1902, aged 60 Y., 2 M., 29 D. She came with her parents to this country in 1857, and was in marriage to C. M. Housouer Dec. 31, 1867. To this union were born three daughters and five sons. Three sons and one daughter died in infancy. She leaves her husband, two sons and two daughters, five grandchildren, six sisters and four brothers. The funeral was preached on the 14th in the Wahpannee Mennonite M. H. by Handy, Marion Co., Oregon. God bless and guide them in His ways.

Lais—Troyer—On the 23d of Nov. 1902, by Biah. John Schmitt of Mes-sonia, Ill., Bro. Amos Lais to sister Catherine Troyer, both of Hubbard, Oregon. God grant them grace to be faithful in His service as long as they live.

Deaths.
Shreck—On the 19th of October 1902, at his residence, near Mes-sonia, Oregon, Bro. J. J. Shreck, aged 71 Y., 7 M., 4 D. Buried on the 29th in a service by A. P. Troyer in English and by D. J. Kropf in German.

Stutzman—On Oct. 30, 1902, near Sharon Center, Johnson Co., Iowa, Corn. Ellen, daughter of Joseph and Katie Stutzman, of cholera infantum. Age 2 Y., 3 M. Funeral services on the 31st at E. Union M. H., conducted by C. Warey and A. I. Yoder.

Bair—On the 15th of Sept. 12, 1902, buried on the 15th at Bair's M. H., where a large concourse of relatives and friends were assembled. Funeral was conducted by Martin Whisler and Daniel Stump from Rom. 5:18. Bro. Bair's residence was at New Baltimore, York Co., Pa.

Friedt—Henry B. Friedt was at Montgomery Co., Pa., Mar. 10, 1828, emigrated to Moravia, Mes-sonia, Ohio, in 1850, died Nov. 30, 1902. Bro. Friedt was a member of the Men-nonite church for many years. Funeral services were held at the Gullford M. H., Dec. 2, conducted by J. M. Kreider and Isaac Good, assisted by John Hygema.

Warney—On Nov. 27, 1902, near Anish, John C. Warney, aged 72 Y., 2 M., 28 D. He leaves two brothers, 5 sons and 8 daughters, all married except one daughter. Of the 60 grandchildren, 12 have gone before to enjoy the home beyond. Sister Burkholder has been afflicted with enlargement of the liver and was confined to the house for about 8 Mo., and bore her suffering patiently, saying she was satisfied just as the Lord willed. The home in which she has been so tenderly cared for by three of her daughters, will be lonely, yet the most loving hearts can but feel rejoiced that the spirit has burst its tenement and gone to the home where perishing is unknown. She was a faithful com-panion, beloved by all. May the good example of a Christian mother be a blessing to her children, grandchildren and to her relatives and friends. Funeral conducted at the house by Bro. Noah H. Mack and at the M. H. by the brethren John Landis, German, from Psa. 27:10, and Biah Benj. Weaver, English, from 1 Thes. 2:19. In-terment at Metzler's. May God bless and comfort the bereaved ones.

Triessel—On the 18th of September 1902, of consumption, David Triessel, of near Dale Enterprise, Pa., aged 30 Y., 5 M., 27 D. He had been complaining for about ten months, but suffered little pain. He walked around the house many before his death, but he seemed to know that the end of his life was near. On the night of the 17th at about 3 o'clock he told his wife that it would be his last morning on earth. He expressed himself ready to go, though he felt sorry to leave his young com-panion, to whom he had been married in January of this year. His last words to her were: "Meet me in heaven." Funeral services at Weaver's M. H. by Chr. Good and Joseph Heatwale, from Rev. 20:6. A large concourse of friends and neighbors gathered to pay a last tribute of respect to the departed brother. He leaves a sorrowing wife, four sisters and two in marriage, and his early departure. He was a member of the Mennonite church and was

Housouer—Lydia Culp was born in Mahoning Co., Ohio, Aug. 14, 1842, died in the village of Wahpannee, Ind., Nov. 12, 1902, aged 60 Y., 2 M., 29 D. She came with her parents to this country in 1857, and was in marriage to C. M. Housouer Dec. 31, 1867. To this union were born three daughters and five sons. Three sons and one daughter died in infancy. She leaves her husband, two sons and two daughters, five grandchildren, six sisters and four brothers. The funeral was preached on the 14th in the Wahpannee Mennonite M. H. by Handy, Marion Co., Oregon. God bless and guide them in His ways.

Lais—Troyer—On the 23d of Nov. 1902, by Biah. John Schmitt of Mes-sonia, Ill., Bro. Amos Lais to sister Catherine Troyer, both of Hubbard, Oregon. God grant them grace to be faithful in His service as long as they live.

Deaths.
Shreck—On the 19th of October 1902, at his residence, near Mes-sonia, Oregon, Bro. J. J. Shreck, aged 71 Y., 7 M., 4 D. Buried on the 29th in a service by A. P. Troyer in English and by D. J. Kropf in German.

Stutzman—On Oct. 30, 1902, near Sharon Center, Johnson Co., Iowa, Corn. Ellen, daughter of Joseph and Katie Stutzman, of cholera infantum. Age 2 Y., 3 M. Funeral services on the 31st at E. Union M. H., conducted by C. Warey and A. I. Yoder.

Bair—On the 15th of Sept. 12, 1902, buried on the 15th at Bair's M. H., where a large concourse of relatives and friends were assembled. Funeral was conducted by Martin Whisler and Daniel Stump from Rom. 5:18. Bro. Bair's residence was at New Baltimore, York Co., Pa.

Friedt—Henry B. Friedt was at Montgomery Co., Pa., Mar. 10, 1828, emigrated to Moravia, Mes-sonia, Ohio, in 1850, died Nov. 30, 1902. Bro. Friedt was a member of the Men-nonite church for many years. Funeral services were held at the Gullford M. H., Dec. 2, conducted by J. M. Kreider and Isaac Good, assisted by John Hygema.

Warney—On Nov. 27, 1902, near Anish, John C. Warney, aged 72 Y., 2 M., 28 D. He leaves two brothers, 5 sons and 8 daughters, all married except one daughter. Of the 60 grandchildren, 12 have gone before to enjoy the home beyond. Sister Burkholder has been afflicted with enlargement of the liver and was confined to the house for about 8 Mo., and bore her suffering patiently, saying she was satisfied just as the Lord willed. The home in which she has been so tenderly cared for by three of her daughters, will be lonely, yet the most loving hearts can but feel rejoiced that the spirit has burst its tenement and gone to the home where perishing is unknown. She was a faithful com-panion, beloved by all. May the good example of a Christian mother be a blessing to her children, grandchildren and to her relatives and friends. Funeral conducted at the house by Bro. Noah H. Mack and at the M. H. by the brethren John Landis, German, from Psa. 27:10, and Biah Benj. Weaver, English, from 1 Thes. 2:19. In-terment at Metzler's. May God bless and comfort the bereaved ones.

loved and respected by all who knew him. We believe that God doth all things well.

Deaths.
Shreck—On the 19th of October 1902, at his residence, near Mes-sonia, Oregon, Bro. J. J. Shreck, aged 71 Y., 7 M., 4 D. Buried on the 29th in a service by A. P. Troyer in English and by D. J. Kropf in German.

Stutzman—On Oct. 30, 1902, near Sharon Center, Johnson Co., Iowa, Corn. Ellen, daughter of Joseph and Katie Stutzman, of cholera infantum. Age 2 Y., 3 M. Funeral services on the 31st at E. Union M. H., conducted by C. Warey and A. I. Yoder.

Bair—On the 15th of Sept. 12, 1902, buried on the 15th at Bair's M. H., where a large concourse of relatives and friends were assembled. Funeral was conducted by Martin Whisler and Daniel Stump from Rom. 5:18. Bro. Bair's residence was at New Baltimore, York Co., Pa.

Friedt—Henry B. Friedt was at Montgomery Co., Pa., Mar. 10, 1828, emigrated to Moravia, Mes-sonia, Ohio, in 1850, died Nov. 30, 1902. Bro. Friedt was a member of the Men-nonite church for many years. Funeral services were held at the Gullford M. H., Dec. 2, conducted by J. M. Kreider and Isaac Good, assisted by John Hygema.

Warney—On Nov. 27, 1902, near Anish, John C. Warney, aged 72 Y., 2 M., 28 D. He leaves two brothers, 5 sons and 8 daughters, all married except one daughter. Of the 60 grandchildren, 12 have gone before to enjoy the home beyond. Sister Burkholder has been afflicted with enlargement of the liver and was confined to the house for about 8 Mo., and bore her suffering patiently, saying she was satisfied just as the Lord willed. The home in which she has been so tenderly cared for by three of her daughters, will be lonely, yet the most loving hearts can but feel rejoiced that the spirit has burst its tenement and gone to the home where perishing is unknown. She was a faithful com-panion, beloved by all. May the good example of a Christian mother be a blessing to her children, grandchildren and to her relatives and friends. Funeral conducted at the house by Bro. Noah H. Mack and at the M. H. by the brethren John Landis, German, from Psa. 27:10, and Biah Benj. Weaver, English, from 1 Thes. 2:19. In-terment at Metzler's. May God bless and comfort the bereaved ones.

Triessel—On the 18th of September 1902, of consumption, David Triessel, of near Dale Enterprise, Pa., aged 30 Y., 5 M., 27 D. He had been complaining for about ten months, but suffered little pain. He walked around the house many before his death, but he seemed to know that the end of his life was near. On the night of the 17th at about 3 o'clock he told his wife that it would be his last morning on earth. He expressed himself ready to go, though he felt sorry to leave his young com-panion, to whom he had been married in January of this year. His last words to her were: "Meet me in heaven." Funeral services at Weaver's M. H. by Chr. Good and Joseph Heatwale, from Rev. 20:6. A large concourse of friends and neighbors gathered to pay a last tribute of respect to the departed brother. He leaves a sorrowing wife, four sisters and two in marriage, and his early departure. He was a member of the Mennonite church and was

Housouer—Lydia Culp was born in Mahoning Co., Ohio, Aug. 14, 1842, died in the village of Wahpannee, Ind., Nov. 12, 1902, aged 60 Y., 2 M., 29 D. She came with her parents to this country in 1857, and was in marriage to C. M. Housouer Dec. 31, 1867. To this union were born three daughters and five sons. Three sons and one daughter died in infancy. She leaves her husband, two sons and two daughters, five grandchildren, six sisters and four brothers. The funeral was preached on the 14th in the Wahpannee Mennonite M. H. by Handy, Marion Co., Oregon. God bless and guide them in His ways.

Lais—Troyer—On the 23d of Nov. 1902, by Biah. John Schmitt of Mes-sonia, Ill., Bro. Amos Lais to sister Catherine Troyer, both of Hubbard, Oregon. God grant them grace to be faithful in His service as long as they live.

Deaths.
Shreck—On the 19th of October 1902, at his residence, near Mes-sonia, Oregon, Bro. J. J. Shreck, aged 71 Y., 7 M., 4 D. Buried on the 29th in a service by A. P. Troyer in English and by D. J. Kropf in German.

Stutzman—On Oct. 30, 1902, near Sharon Center, Johnson Co., Iowa, Corn. Ellen, daughter of Joseph and Katie Stutzman, of cholera infantum. Age 2 Y., 3 M. Funeral services on the 31st at E. Union M. H., conducted by C. Warey and A. I. Yoder.

Bair—On the 15th of Sept. 12, 1902, buried on the 15th at Bair's M. H., where a large concourse of relatives and friends were assembled. Funeral was conducted by Martin Whisler and Daniel Stump from Rom. 5:18. Bro. Bair's residence was at New Baltimore, York Co., Pa.

Friedt—Henry B. Friedt was at Montgomery Co., Pa., Mar. 10, 1828, emigrated to Moravia, Mes-sonia, Ohio, in 1850, died Nov. 30, 1902. Bro. Friedt was a member of the Men-nonite church for many years. Funeral services were held at the Gullford M. H., Dec. 2, conducted by J. M. Kreider and Isaac Good, assisted by John Hygema.

Warney—On Nov. 27, 1902, near Anish, John C. Warney, aged 72 Y., 2 M., 28 D. He leaves two brothers, 5 sons and 8 daughters, all married except one daughter. Of the 60 grandchildren, 12 have gone before to enjoy the home beyond. Sister Burkholder has been afflicted with enlargement of the liver and was confined to the house for about 8 Mo., and bore her suffering patiently, saying she was satisfied just as the Lord willed. The home in which she has been so tenderly cared for by three of her daughters, will be lonely, yet the most loving hearts can but feel rejoiced that the spirit has burst its tenement and gone to the home where perishing is unknown. She was a faithful com-panion, beloved by all. May the good example of a Christian mother be a blessing to her children, grandchildren and to her relatives and friends. Funeral conducted at the house by Bro. Noah H. Mack and at the M. H. by the brethren John Landis, German, from Psa. 27:10, and Biah Benj. Weaver, English, from 1 Thes. 2:19. In-terment at Metzler's. May God bless and comfort the bereaved ones.

Triessel—On the 18th of September 1902, of consumption, David Triessel, of near Dale Enterprise, Pa., aged 30 Y., 5 M., 27 D. He had been complaining for about ten months, but suffered little pain. He walked around the house many before his death, but he seemed to know that the end of his life was near. On the night of the 17th at about 3 o'clock he told his wife that it would be his last morning on earth. He expressed himself ready to go, though he felt sorry to leave his young com-panion, to whom he had been married in January of this year. His last words to her were: "Meet me in heaven." Funeral services at Weaver's M. H. by Chr. Good and Joseph Heatwale, from Rev. 20:6. A large concourse of friends and neighbors gathered to pay a last tribute of respect to the departed brother. He leaves a sorrowing wife, four sisters and two in marriage, and his early departure. He was a member of the Mennonite church and was

Housouer—Lydia Culp was born in Mahoning Co., Ohio, Aug. 14, 1842, died in the village of Wahpannee, Ind., Nov. 12, 1902, aged 60 Y., 2 M., 29 D. She came with her parents to this country in 1857, and was in marriage to C. M. Housouer Dec. 31, 1867. To this union were born three daughters and five sons. Three sons and one daughter died in infancy. She leaves her husband, two sons and two daughters, five grandchildren, six sisters and four brothers. The funeral was preached on the 14th in the Wahpannee Mennonite M. H. by Handy, Marion Co., Oregon. God bless and guide them in His ways.

Lais—Troyer—On the 23d of Nov. 1902, by Biah. John Schmitt of Mes-sonia, Ill., Bro. Amos Lais to sister Catherine Troyer, both of Hubbard, Oregon. God grant them grace to be faithful in His service as long as they live.

Deaths.
Shreck—On the 19th of October 1902, at his residence, near Mes-sonia, Oregon, Bro. J. J. Shreck, aged 71 Y., 7 M., 4 D. Buried on the 29th in a service by A. P. Troyer in English and by D. J. Kropf in German.

Stutzman—On Oct. 30, 1902, near Sharon Center, Johnson Co., Iowa, Corn. Ellen, daughter of Joseph and Katie Stutzman, of cholera infantum. Age 2 Y., 3 M. Funeral services on the 31st at E. Union M. H., conducted by C. Warey and A. I. Yoder.

Bair—On the 15th of Sept. 12, 1902, buried on the 15th at Bair's M. H., where a large concourse of relatives and friends were assembled. Funeral was conducted by Martin Whisler and Daniel Stump from Rom. 5:18. Bro. Bair's residence was at New Baltimore, York Co., Pa.

Friedt—Henry B. Friedt was at Montgomery Co., Pa., Mar. 10, 1828, emigrated to Moravia, Mes-sonia, Ohio, in 1850, died Nov. 30, 1902. Bro. Friedt was a member of the Men-nonite church for many years. Funeral services were held at the Gullford M. H., Dec. 2, conducted by J. M. Kreider and Isaac Good, assisted by John Hygema.

Warney—On Nov. 27, 1902, near Anish, John C. Warney, aged 72 Y., 2 M., 28 D. He leaves two brothers, 5 sons and 8 daughters, all married except one daughter. Of the 60 grandchildren, 12 have gone before to enjoy the home beyond. Sister Burkholder has been afflicted with enlargement of the liver and was confined to the house for about 8 Mo., and bore her suffering patiently, saying she was satisfied just as the Lord willed. The home in which she has been so tenderly cared for by three of her daughters, will be lonely, yet the most loving hearts can but feel rejoiced that the spirit has burst its tenement and gone to the home where perishing is unknown. She was a faithful com-panion, beloved by all. May the good example of a Christian mother be a blessing to her children, grandchildren and to her relatives and friends. Funeral conducted at the house by Bro. Noah H. Mack and at the M. H. by the brethren John Landis, German, from Psa. 27:10, and Biah Benj. Weaver, English, from 1 Thes. 2:19. In-terment at Metzler's. May God bless and comfort the bereaved ones.

Triessel—On the 18th of September 1902, of consumption, David Triessel, of near Dale Enterprise, Pa., aged 30 Y., 5 M., 27 D. He had been complaining for about ten months, but suffered little pain. He walked around the house many before his death, but he seemed to know that the end of his life was near. On the night of the 17th at about 3 o'clock he told his wife that it would be his last morning on earth. He expressed himself ready to go, though he felt sorry to leave his young com-panion, to whom he had been married in January of this year. His last words to her were: "Meet me in heaven." Funeral services at Weaver's M. H. by Chr. Good and Joseph Heatwale, from Rev. 20:6. A large concourse of friends and neighbors gathered to pay a last tribute of respect to the departed brother. He leaves a sorrowing wife, four sisters and two in marriage, and his early departure. He was a member of the Mennonite church and was

loved and respected by all who knew him. We believe that God doth all things well.

Deaths.
Shreck—On the 19th of October 1902, at his residence, near Mes-sonia, Oregon, Bro. J. J. Shreck, aged 71 Y., 7 M., 4 D. Buried on the 29th in a service by A. P. Troyer in English and by D. J. Kropf in German.

Stutzman—On Oct. 30, 1902, near Sharon Center, Johnson Co., Iowa, Corn. Ellen, daughter of Joseph and Katie Stutzman, of cholera infantum. Age 2 Y., 3 M. Funeral services on the 31st at E. Union M. H., conducted by C. Warey and A. I. Yoder.

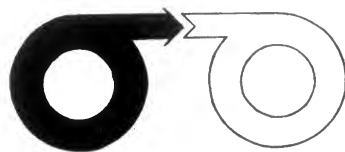
Bair—On the 15th of Sept. 12, 1902, buried on the 15th at Bair's M. H., where a large concourse of relatives and friends were assembled. Funeral was conducted by Martin Whisler and Daniel Stump from Rom. 5:18. Bro. Bair's residence was at New Baltimore, York Co., Pa.

Friedt—Henry B. Friedt was at Montgomery Co., Pa., Mar. 10, 1828, emigrated to Moravia, Mes-sonia, Ohio, in 1850, died Nov. 30, 1902. Bro. Friedt was a member of the Men-nonite church for many years. Funeral services were held at the Gullford M. H., Dec. 2, conducted by J. M. Kreider and Isaac Good, assisted by John Hygema.

Warney—On Nov. 27, 1902, near Anish, John C. Warney, aged 72 Y., 2 M., 28 D. He leaves two brothers, 5 sons and 8 daughters, all married except one daughter. Of the 60 grandchildren, 12 have gone before to enjoy the home beyond. Sister Burkholder has been afflicted with enlargement of the liver and was confined to the house for about 8 Mo., and bore her suffering patiently, saying she was satisfied just as the Lord willed. The home in which she has been so tenderly cared for by three of her daughters, will be lonely, yet the most loving hearts can but feel rejoiced that the spirit has burst its tenement and gone to the home where perishing is unknown. She was a faithful com-panion, beloved by all. May the good example of a Christian mother be a blessing to her children, grandchildren and to her relatives and friends. Funeral conducted at the house by Bro. Noah H. Mack and at the M. H. by the brethren John Landis, German, from Psa. 27:10, and Biah Benj. Weaver, English, from 1 Thes. 2:19. In-terment at Metzler's. May God bless and comfort the bereaved ones.

Triessel—On the 18th of September 1902, of consumption, David Triessel, of near Dale Enterprise, Pa., aged 30 Y., 5 M., 27 D. He had been complaining for about ten months, but suffered little pain. He walked around the house many before his death, but he seemed to know that the end of his life was near. On the night of the

**CONTINUED
ON
NEXT REEL**



END OF REEL

**PLEASE
REWIND**

